SECOND
PART OF
THE FRENCH
ACADEMIE

LA PRIMAUDAYE

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THE

SECOND PART OF THE FRENCH ACADEMIE.

VVherein, as it were by a naturall hiſtorie of the bodie and ſoule of man, the creation, *matter, compoſition, forme, nature, profite and vſe of all* the partes of the frame of man are handled, with *the naturall cauſes of all affections, vertues and vices,* and chiefly the nature, powers, workes and immortalitie of the Soule.

By PETER DE LA PRIMAVDAYE Eſquier, Lord *of the ſame place and of Barre.*

And tranſlated out of the ſecond Edition, which was reuiewed and augmented by the Author.

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TO THE RIGHT HONOVrable Sir IOHN PVCKERING knight, Lorde Keeper of the great Seale of England,

T. B. wiſheth increaſe of honour here, to the glory of the Higheſt, and endleſſe happines with the Saints in the worlde to come.

HAuing finiſhed (Right honourable) the tranſlation of this ſecond part of the French Academie, and pondering with my ſelfe, vnto whoſe Patronage I might commendand committ the ſame, as it were into a ſafe Hauen to be preſerued from the tempeſtuous and ſurging waues of this Sea-like worlde, it came to my minde vpon ſundry good conſiderations, that your Honour might chalenge the ſame as a thing that by all right appertaineth vnto your ſelfe. For firſt, calling to my remembraunce, that the principall ſcope aymed at by this Author in the penning of his book, was to vphold the glorious eſſence of God againſt all contradiction of Atheiſts, and that by the viewe of his diuine woorkes in the creation of the bodie and ſoule of man, I preſently concluded with my ſelfe, that the defence of this poynt againſt that viperous broode, was a woorke beſt beſeeming the ſacred ſeate of Magiſtracie, and ſuch as for

their places representing the person of the supreme Iudge, were by the infallible worde of trueth adorned with his owne titles, *Psal. 82. 1. Exod. 21.6.* Nowe forasmuch as by the speciall prouidence of God it hath pleased her royall Maiestie to aduaunce you to that seate of magistracie, next vnder her Highnesse, in which you are placed, it seemed vnto mee, that I shoulde after a sort offer wrong vnto your Honour, if I did not recommend vnto it the defence of the higheſt ruler, whose person you doe in a higher degree then others represent. Secondly, when I considered with my selfe that this generation of Earth-wormes, which place nature being but a creature in the roome of the Creatour, and denie the immortalitie of soules after this life, doe therein as much as lieth in them labour to put out the light of their owne conscience, which yet could neuer be wholly darkened in the mindes of anie, no not of the most desperate Atheist that euer was, I thought it most conuenient to craue, that your Honours lawfull protection in the behalfe of this Booke, and of my small paines taken therein for the benefite of my countrey, might bee as it were a *Sub pæna* serued vpon the whole rabble of these deuils incarnate, to cause them to appeare at that high court of Conscience, in which you enioy the chiefest place next vnder her sacred Maiestie, there to make answere to the humble complaint of Conscience, vnto which they offer such notorious violence. A third reason that moueth mee to become an humble petitioner, that this booke may be gathered vnder the wings of your Honours safe defence, is the constant report of your great care, that none be intertained into your retinue and familie, whose hearts are possessed with a liking of that Antichrist of Rome, within the compasse of whose iurisdiction, this dangerous infection of Atheisme beganne first in this latter age of the worlde to breake foorth, and hath nowe set footing euen in those countries, from whence by a generall consent of all Estates it hath beene banished long agoe. Let Florence

testi-

teſtifie this to all poſteritie ſucceeding, where that monſter *Machiauel* firſt beganne to budde, who hath nowe ſpredde abroade his deadly branches of Atheiſme ouer the moſt countries in Chriſtendome, inſomuch as fewe places but are ſo well acquainted with his doctrine, that the whole courſe of mens liues almoſt euery where, is nothing elſe but a continuall practiſe of his preceptes. And yet *Machiauel* beeing Secretarie to that Florentine eſtate, and employed altogether in ciuill affayres, may ſeeme in ſome ſort inexcuſable, if hee bee compared with manie of thoſe vnholy Fathers of Rome, who making open profeſſion to bee the Ring-leaders (forſooth) of the whole worlde to bring them vnto GOD, were plunged irrecouerably in this bottomleſſe gulfe of Atheiſme. Pope *Leo* the tenth a Florentine borne, was ſo farre from confeſſing Chriſt Ieſus to bee the Sonne of God with *Peter*, whoſe Vicar hee woulde ſeeme to haue beene, that hee bluſhed not openly to deride the doctrine of the Goſpel, and to ſcoffe at Chriſt Ieſus himſelfe the Authour thereof. For vpon a time as Cardinall *Bembo* by occaſion cited vnto him a place of Scripture concerning the gladde tydings of ſaluation, this ſonne of perdition moſt blaſphemouſly replied vpon him in this manner, *Howe profitable this fable of Chriſt hath beene to vs and to our crewe is well knowen to all ages.* A moſt horrible ſaying, and ſuch as coulde not proceede but from a flatte Atheiſt: of whom alſo it is reported, that he maintained there was neither Heauen nor Hell after this life. Birds of the ſame feather were *Silueſter* the ſecond, *Benedict* the ninth, *Gregorie* the ſeuenth, *Iohn* the three & twentieth, *Alexander* the ſixt, *Clement* the eight, *Paulus* the thirde, with diuers others of that rabble, of whome ſome vtterly renounced God and betooke themſelues to the Deuill, ſome denyed the immortalitie of the ſoule, ſome taught moſt damnable hereſies, and all of them turned the grace of our God into wantonneſſe, denying God the

onely Lorde, and our Lorde Ieſus Chriſt, *Iude verſe 4.* It woulde require a long time to anatomize their ſeuerall liues, and your Honours waightie affaires in behalfe of this Church and Common-wealth will ſuffer no long diſcourſe: in regarde whereof I am conſtrained in few words, and yet in moſt humble wiſe to recommend my ſelfe and theſe my poore labours to bee ſhrowded vnder your Lordſhips ſafe protection, moſt heartily crauing at the handes of the higheſt, ſo to guide your Honor in the managing of that great charge he hath called you vnto, as may make moſt both for his own glory here, and for your bleſſed and endleſſe reward elſe-where.

[***]

Your Honors
moſt addicted

T. B.

TO THE CHRISTIAN READER
Grace and Peace.

ENECA *the Philosopher reporteth (gentle Reader) that the looking glasse was first inuented to this end, that man might vse it as a meane to know himself the better by. Now besides that in a glasse wee may attaine to some kinde of knowledge of our selues when wee take a viewe of our owne countenance, and of the lineaments & proportion of our bodies outwardly,* Socrates *applied the same to a further vse for the instruction of manners. For as* Apuleius *writeth of him, he earnestly perswaded his Auditors to looke often into a glasse, and to behold themselues therein, to this intent, that he which thought himselfe beautifull and faire, might take occasion thereby to auoyde all kinde of deformitie in maners and conuersation, whereby that beautie of his would be greatly blemished: and that whosoeuer perceiued by the glasse any defect of comelinesse in his countenance, might labour so much the more seriously by the helpe of vertue and inward graces of the mind to recompence the outward wants & imperfections of his body. In which respect this Booke may most fitly be resembled to a glasse, as that which affoordeth vnto vs both these vses in farre more excellent maner then can be performed by any looking glasse how rare and surpassing soeuer it be. For euen the best of that kind doth represent vnto our eyes only so much of the surface of our own bodies as is directly before it, but as for the hinder parts we take no view of them by a glasse, much lesse is it able to giue vs a sight of the internall members of our bodies, whereby we may attaine to any profitable knowledge of them. But if wee take a diligent view of this booke, and with the eies both of body and mind looke intentiuely vpon the same, it will in most euident maner represent vnto vs, not only the outward members of mãs body both before and behind & on euery side, but euen the most hidden and inward parts thereof, which otherwise before life haue left the body cannot possibly be seene of any man. Here may you behold all the bones as it were the frame and timberworke of mans body, yea the very foundation vpon which all the residue of the building is laide. Heere may you see the exquisite frame and composition of the head, as it were the vpper lodging of this house, the seuerall ventricles of the braine, as so many sundrie chambers for the intertainement of the* Animal *spirits: the singuler workmanshippe of the eyes, as of the lights and windowes appertaining to this pallace of mans body: the matter and fourme of the humors in the eyes, as it were the christall glasse set in the windowes, together with the eye-liddes as*

casements

casemẽts to opẽ & shut, to receiue in or keepe out the light as need requireth: besides the eyebrowes as penthouses to defend those windowes from the violence of stormy weather. What should I speake of the eares, as of high watchtowres whereby warning is giuen to the internal senses so often as any aduersary noyse giueth notice of enemies approching to annoy this goodly castle? The mouth is it not as the doore that receiueth in all kind of proniſion meete for the reparation and maintenance of this great building, as occasion serueth? It is a world to thinke what excellent workmanshippe appeareth in the voyce & tongue of man, and what singuler vses it hath very requisite for the perfection of this piece of worke. Now if we shall descend and enter into the contemplation of the breast, as of the middle story of this building, & consider with what goodly houshold stuffe those roomes are adorned, who is able either with tongue to vtter, or with heart to cõceiue, the rare deuises, the prettous Iewels, the singular art there to be foũd? What an exceeding faire roome is the dining chamber of the heart, the receptacle of the wil & affections, the shop wherein the vital spirits are wrought, and the forge from whence is deriued that fire and heate which warmeth the whole house? And least this fire should breake forth into such a flame as might bring perill of burning to this goodly building, the chamber of the heart is dayly & continually refreshed with coole blastes proceeding from the lungs, as from an outward roome that is built round about a great part thereof. Here also is to be seene the Artery, which as a liuely conduite carieth forth continually most christall streams of vital spirits into euery roome and office of the house. Betwixt this second story and the third is laid the Midriffe as a flore that maketh a separation betweene the instruments of the vitall parts being the implements of that middle roome, and the naturall instruments of the neather story which serue both for the vpholding & maintenance of the whole building, and also conteineth in it matter for the erecting of a new frame, which is to stand after the former is come to his ful period. In this third story or partition is to be seene the stomacke, which being as it were the kitchin of the body receiueth in at the doore of the mouth al such meats & drinks as are requisite for the keeping of it in sufficient reparations, & for the defence of it against two mighty enemies Hunger and Thirst, who by continuall vndermining of the same, labor to lay it euen with the ground. And because nothing can be prepared in the kitchin without heate, & the maintenace therof, besides the naturalheat of the stomack, it is cõpassed on the right side with the liuer, on the left with the spleene, behind with the muscles of the chinebone, before with the kal, aboue it hath the hart & midriffe, and within it are sundry vital spirits, from al which as frõ so many seueral fires, it receiueth heat for the better dressing and concocting of that which is conueyed into it. Neither are the gutters & sinks necessarily belonging to euery house, wãting to the perfection

of

of this beautifull building of mans body: as may appeare by the guttes and other partes of baser seruice, without which it is not possible that this frame should long continue. Now besides the singular delight and pleasure, which this naturall knowledge of our owne bodies yeeldeth vnto our minds, the profite & commodity that issueth herefrom is great & manifold. For first in regard of our selues, if we were throughly acquainted with the Anatomy of our bodies, with the substance and situation, with the forme and qualities, with the vses and offices of euery part and member of the same, it is out of all question, that by the knowledge ther of, we might both preuent many diseases and infirmities, which through want thereof would sease vpon vs, and being ouertaken with any, might recouer our selues more speedily by a wise and skilfull cariage of our selues according to the same. Neither is it layd vpon euery one to haue so much skill as is requisite for him that maketh profession of that art towards all men, but onely so farre forth as may serue for the preseruation of his owne health, eyther in imploying the talent of his priuate knowledge, or in yeelding himselfe more readily, vnto the wise direction of the skilfull Physicion. Secondly, as Salomon sendeth vs to the industrious Prou.6.6.
nature of the Pismire to learne diligence and forecast in our calling, so
the Apostle taketh occasion by the varietie of members in one body, to re- 1.Cor.12.
prehend two sorts of people in the Church of Corinth, both such as were caried away with enuy towards their superiours, themselues being indued with meaner gifts, and those also who being furnished with more excellent ornaments of Gods spirite, were puffed vp with pride in themselues, and with disdayne towards others of fewer graces. And this being the second vse that ariseth from this naturall knowledge of our bodies, offreth it selfe in most plentifull manner to be obserued by vs, in euery part and member of the same. What a notable lesson of good neighbourhood are we taught by the view & contemplation of mans face? For, as many seueral members of different vses are so artificially knit and linked together in one face, that not one of them is any impediment or hinderance, vnto another in the execution of his office: so we are instructed thereby how to cary our selues towardes our neighbours, euery one to containe himselfe within the limits of his seuerall calling, & not to incroch one vpon another as the maner of a great many is, that are not contented with their owne estate. Againe, in the second story of this frame when wee consider the lungs, which are the bellowes of the voyce, are placed so neere the heart that they compasse it rounde about, are not all men thereby admonished, that their speach is but the interpreter of the heart, & the messenger therof? that the mouth must like a good seruant attend vpon the heart, & vtter nothing but that which it receiueth first frō the same? that no man ought to imitate the example of Hippolytus in Euripides, who being admonished of his Nurse to remember his Oath,

made

made her this mishapen answere, ἄγλωσσ' ὁμώμοχ', ἦ δ' ἐμὸν φρὴν ἀνώμοτος: *The tongue hath sworne, but the mind is vnsworne? As many hollow-hearted subiects of late dayes behaued themselues towards her Maiestie, hauing receiued a dispensation so to doe from Pope* Gregorie *the thirteenth, whose goodly posie was thus set down in certaine tokens sent to all such as were to be reconciled vnto him, Fili mi da mihi cor & sufficit,* My sonne, giue me thy heart, and it sufficeth. *Which is all one as if he had said, sweare and forswear thy self if thou wilt, say thou art a good subiect, go to the church, do whatsoeuer is commanded thee, so thou let me haue thy heart, it skilleth not who haue thy tong, thy hands, & all the rest of thy body.* Elihu *being of another spirit, was better instructed in the knowlege of this neare coniunction, which naturally ought to be betweene the heart and the tongue: and therefore speaking to his*

Iob 33.3. *friend* Iob *he telleth him,* that his words should be in the vprightnesse of his heart. *Whereas they that follow not thus course of nature, but violently draw their tongue to vtter that which is far disagreeing from the meaning of the heart, are branded for the same by the kingly Prophet* Dauid *with this*

Psalme 12.2. *mark of infamy, that they are men of two harts, or of a double heart, which is monstrous in nature. The like instruction to this we are taught in that the tongue is placed so neere vnder the braine, which is the seate of the mind & vnderstanding part of man, as it were at the feet of her schoolemaster, to the intent it should not speake vnaduisedly and hand ouer head, as we vse to say, but with great deliberation, both in regard of the matter it self to be deliuered by speech, and also of the circumstances of time, place and persons, which are not to be neglected. For looke how preposterous it is to set the cart before the horse, so is it for the tongue to run before the wit, and to vtter it knoweth not wel what, hauing receiued no direction from the same. And therfore* Salomon *putting the name of heart for the minde and vnderstanding part of*

Prouer. 15.28. and 16.23. *man saith, that* a righteous mans heart medirateth or pondereth what it shal answer: & that the heart of the wise guideth his mouth prudently. *Neither is it slightly to be passed ouer, that euery one hauing two eies that serue for seeing, two eares for hearing, two nostrils for smelling, two feet for going, hath yet but one soft & fleshy tongue for sundry vses, & that tied fast with strings, & compassed about with gums, teeth, and lips, as with a double wall, to teach men thereby, that the tongue being a very vnruly member, had needs to be brideled & hemmed in on euery side, least it breake forth into a world of wickednes, and breed destruction to the whole body. Now if we look into the middle story of this building, there wee shall see that although the heart be the fountaine of life, and the root of al the vital spirits that are dispersed into euery part and member of the body, yet it cannot want either the coole refreshing it hath from the lungs, or the veine-pipes proceeding from the liuer, or the mouing strings it hath from the sinews, or the necessary de-*

fence

fence of the ribbes and bones, which as strong bulwarks and rampires fence it in on euery side. Euen so fareth it with the great and mighty men of this worlde; who although in regarde of their power and authoritie ouer others, they seeme to haue their liues and liuelihoodes at their becke and commaundement, yet they are so farre from being able of themselues to maintaine their honours and high places without the necessary aide of the inferiour sort, as that without them they shoulde want wherewith to vpholde their owne liues. But this appeareth yet more euident in the lower story of this frame, where the guttes and entrailes of the body as it were the sinks of an house haue their abiding. For although in regard of their vse they may seeme to be the baseſt and most abiect partes of the body, yet if we consider the necessitie of them, we shall see that a man may better spare a principall member of his body then the least gut that is in his belly. Euen so fareth it with the politike body of a cõmon wealth, in which the base Artisan *wil sooner be missed oftentimes then he that carrieth a greater port, and is aduanced to a higher roome and office in the same. A third vse that may be made of this booke as it were of a christal glasse worthy the looking into, is that singular delight & pleasure which may be reaped, by the view and consideration of the harmony betweene this terrestriall frame & the celestiall habitation of the heauens, when they are compared together. And as that famous sentence γνῶθι σεαυτὸν,* Know thy selfe, *is reported of many to haue descended from the heauens, so surely it wil be no small furtherance to a man whereby hee may attaine to a better knowledge of himselfe, if hee seriously obserue what a great agreement there is betwene him and the heauens, whereunto the very situation of his countenaunce lift vp towardes heauen, doeth as it were leade him by the hand. First therefore if wee consider the originall of them both, wee finde in holy Writ, that as God is saide to haue made the* Gen.1.1, 26. *heauens in the beginning, so also it is there related, that not long after he made man after his owne image and committed vnto him the soueraigntie ouer the earth and ouer all liuing and mooning creatures vnder the cope of heauen. Neither can it bee truely said, that howsoeuer the Lord himselfe formed the first man, and breathed in his face the breath of life, yet since that first creation hee hath not intermedled at all with the continual propagation of mankinde, but hath surrendered all his working power into the handes of nature, by whose powerfull operation the matter of mens bodies is brought to this glorious perfection, which we see it hath when it first appeareth in the worlde. For this is to speake after the manner of meere naturall men, that haue not as yet learned the language of Canaan, as is plaine if wee call to minde what the kingly Prophet saieth vnto the Lorde, that* it was hee that possessed his reines, and that couered him in his mothers Psal.139.13. wombe. *Which also is more manifestly taught by that holy man* Iob, *who confidently*

Iob 10.10,11. *confidently affirmeth, that it was the* Lorde who had powred him out as milke, and turned him to cruddes like cheese: that he had clothed him with skinne and flesh, and ioyned him together with bones and sinewes. *Wherefore as it was the eternall God, who first turned the body of the heauens into that roundnes, gathered the light into the bodies of the celestiall lamps, fixed the starres in the firmament, endued ech planet with his seuerall motion, and clothed the inferior world with this glorious circumference: so the same God at the first planted* Adam *as the roote of mankind, and euer since hath caused his whole race & euery seuerall person as so many branches to issue and grow out of his loynes. He turned the eies into that roundnesse: hee planted the eares as watch-towers in the vpper part of the head: he placed the tongue, fastned the teeth, stretched out the sinewes: hee watred the veines with blood, gaue massines to the bones, and clothed the flesh with a fine skin as with a garment: he seuered the fingers and toes, caused the feete to walke, and the hands to gripe. Hee, and none but he giueth sight to the eies, hearing to the eares, taste to the tongue, smelling to the nostrilles, and feeling to the fingers. Who but hee hath endued the lungs with breathing, the heart with the spirits of life, the stomacke with concoction, the liuer with the making of blood, and womens breastes with the making of milke? Who hath fashioned the instruments of hearing in the head like to a hammer and an anuile, the heart in the body like a pyramide, and made the spleene in substance like a spunge? Who hath couered the head with haire for comelines, and boared the skin through with infinit pores for euacuation? In a word, who hath giuen beauty to the whole body, and to each member his seueral operation? What father, what mother, what workman hath wrought these things, but the onely wise and immortall God? But to proceede, as the sunne, moone, and celestial starres and planets haue a double motion, the one common with the whole body of the heauens, the other proper and peculiar according to the nature of euery seuerall starre: so haue the partes of mans body two motions, whereof the one dependeth of the motion of the whole body, and is therefore vniuersall, and the other is particular according to the inset nature and disposition of each seuerall member. And to descend to a more speciall comparison of one particular thing with an other, how doth the diuerse operations of the* animal spirite *(whose seate is in the braine) concurre with the different workings of the sunne in the firmament vpon the inferiour bodies here below vpon the face of the earth? We see that through the selfe-same reflexion of the sun-beames, the clay is hardned, and the wax made soft: that the light of the sun is comfortable to some eies, whereas other become worse through the brightnes of the same, that it worketh otherwise vpon a thicke body then vpon a thin, vpon a hard then vpon a soft, vpon a plant then vpon a stone, vpon the earth then vpon the water. So the* Animal spirit

spirit *being distributed into sundry partr and members of the body worketh diuersly in each of them according to the diuerse nature, composition, and temperament of euery one. For being imparted to the eyes by the opticke sinewes it giueth sight: to the eares by certaine passages, it woorketh hearing: to the tongue by small Nerues, it breedeth tasting: in a woorde, being dispersed into the muscles and skinne by meanes of certaine sinowie threedes concurring in manner of a net, it infuseth feeling throughout the whole body. And as it often falleth out that wee are deprined of the heate and light of the sunne, when either some thicke cloude, or the bodie of the Moone, or some such thing is interposed and put betweene vs and the same: so wee quickely see and feele the want of the* Animall spirite, *when any thicke clammie humour, or winde, or melancholicke fumes, or any such impediment stoppe the passages and hinder the woorking thereof, as is to be seene in them that are taken with the palsie, apoplexie, madnesse, numnesse, and such like. It is no lesse delectable then straunge to consider in howe many thinges the Sunne as it were the heart of the heauens, agreeth with the heart of man, which may not vnfittely bee called the sunne of the body. For as the Sunne being the chiefest of the Planets occupieth the middle place among those wandering starres, hauing the rest as his guarde both aboue and beneath him, to employ as neede requireth both for their owne safetie and the good of the inferiour worlde: so the heart being the chiefest member of the body, is seated in the middle storie of the same, hauing the other partes both aboue and beneath it and on euery side, employing them according to their seuerall offices for the vpholding and preseruation of the whole frame. And as the Sunne is the storehouse of that celestiall heate, which together with a diuine and quickening spirite working in the bowelles of the earth maketh it a fruitfull Mother, and tender Nurse for the bringing foorth and preseruation of all thinges: so the heart is the harth from whence proceedeth all that inset and natiue heate, which being conueyed with the vitall spirite into euery member of the bodie maketh them liuely and powerfull to perfourme those duties that are enioyned them. Concerning the motion of the heart, as it agreeth with the Sunne in this that they both haue a double motion, so in that the heart being the first that receiueth life and motion, is the Originall of all motion in the body, it resembleth the whole heauens, of which dependeth all naturall motions of inferiour bodies whatsoeuer. Againe, the two eies in the head represent the two chiefe lights in the firmament. And as there are both simple stars in the heauens, namely the Sunne, Moone, Saturne, Iupiter, Mercurie with the rest, and also compound, as the Charles-waine, the Lion, both the beares and others: so in the body there are simple or similar partes, as the sinewes, bones, arteries, veines, &c. and compound partes,*

as

as the heart, liuer, braine, stomacke, lungs and such like. Moreouer, it is certaine, that the Planets, howsoeuer in regarde of their mouing to and fro they are saide to be wandring starres, haue yet their certaine limites in the heauens, especially in the Zodiacke, in which as in their dwelling houses they exercise those naturall powers wherewithall they are endued, as the proper mansion of the sunne is in Leo, of the Moone in Cancer, of Saturne in Capricorne, of Iupiter in Sagittarius, and so of the rest. In like manner, although the body of man bee so framed, as that there is no one part but it is seruiceable vnto all, yet there are certaine seuerall places appointed as peculiar shoppes for each faculties to woorke in especially, as the braine for the Animall spirite, the heart for the Vitall, and the liuer for the Naturall: the gall is the receptacle for choler, the spleene for Melancholy, the sucking veines serue to purge the blood from the serous substaunce of it, and so of the other powers and partes of the body. To conclude this third vse (for a day woulde not suffice to vtter all that might bee spoken in this matter) as the Sunne by reason of his Annuall progresse through the twelue signes, maketh a sensible diuision of the yeere into foure partes, which haue their different seasons and qualities if they fall out according to the course of nature, and so likewise the Moone by her race quartereth the moneth accordingly: euen so fareth it with the body of man in regarde of his whole age, which being considered from the beginning vnto the ending, agreeth very fitly to those seuerall seasons both for number and prædominant qualities, if the threede of life bee not cutte off in the midway by the rasour of death. For the body of man in his first age, which is his childehoode, is moist and hote, and so is the former part of the yeere called the Spring, as also the first part of the moneth from the new moone to the ending of the first quarter. In the second part of mans age, which is his florishing and youthfull time, the body of man is hote and dry, such as are the qualities of the second part of the yeere or Sommer season, and of that second part of the moneth, which is from the first quarter to the full Moone. Thirdly, the bodie of man in the third part of his age, commonly called Mans-age, is colde and moist according to the disposition of the third part of the yeere called Autumne, and of that season of the Moone, which is from the full to the last quarter. To conclude, in the fourth and last quarter of mans age called Olde-age, his body is colde and drie like to the Winter season, and to the fourth part of the Moneth, which is from the last quarter to the next newe Moone. Nowe as these three former vses of the Anatomie of mans bodie serue for the commoditie and delight of man, so the fourth is the same that ought to be made, not onely of the body of man, but as Salomon teacheth vs, of all the creatures both in heauen and earth, and that is the glorie of God. For the Lord hauing

set

set in his visible creatures euident markes of himselfe and of his eternitie, power, goodnes, wisedome and prouidence, as the Apostle teacheth, what remaineth but that man for whose sake & seruice the Lord created al things, should thereby acknowledge his soueraigne Lord, and returne vnto him all glory, praise, and duetifull obedience for the same. That we ought to make this vse of the Anatomicall consideration of our bodies, the kingly Prophet Dauid teacheth vs most diuinely by his owne example, when after a view taken of the admirable woorke of God in fashioning him in his mothers wombe, he breaketh forth into this saying, I wil praise thee, for I am feare- fully and wonderfully made: maruellous are thy works, and my soule knoweth it wel. And surely vnles we tread in the steps of this worthy king, & propound this as the scope of all our trauailes in searching out the seuerall parts of our bodies, that God our Creatour and gratious preserver may bee praised, worshipped, & feared thereby, we shall neuer know our selues aright, and as we ought to doe, but rather ioyne with the most part of men who not vsing their skill in this behalfe as a ladder to climbe vp by vnto God, sticke fast in the very matter and forme of their bodies, so that many of them become meere Naturalists and very Atheists. One especiall cause whereof, as I take it, is because they lay not the ground and foundation of their skill in the holy Scriptures, the fountaine of all sound knowlege, which teach vs, that it is the Lord that made vs and that formed vs from the womb, but followe after some small streames of this knowledge, euen such as are polluted with the inuentions of mans braine, placing the course of nature in the procreation of mankind (which is but an effect of Gods almightie working power) in the roome of God himself the supreme cause of al. In which respect they may not vnfitly be resembled to Moles that are alwaies plodding in the earth, or to swine that finding acorns vpon the ground, neuer looke vp to the tree from which they fall. They forget that mans eies are therefore set in the head, which is the vpper part of the body, rather then in his breast, belly, or feet, because he should be admonished thereby to lift vp his mind vnto heauen and heauenly things: & therfore Plato saith, that mens eies were set in a body erected and looking vpward, that they might be as guides to leade them to the knowledge of God, vpon the sight of the celestiall light, & notice taken of the heauenly motions. Otherwise, although a mans skill be neuer so great, although he knoweth the way of the starres, the walles of the world, the foundatiõs of the earth, the top of the heauens, yet if he be ignorant of the creator & moderatour of them all, it shal profit him nothing. But as no man is to look for grapes of thorns, or figs of thistles, so we must not thinke that Epicures and Atheists wil once either labor to know God or open their lips to praise him, when as yet they haue not learned to beleeue that he is, much lesse that he is a rewarder of them that seeke him. And surely of all Sathans delusions wrought by him

Rom.1.20.

Psalm.139.14.

Isay 44.2.

Hebr.11.6.

in the hearts of vnbeleeuers, this monstrous error of Atheisme is most ougly, as that which is destitute of all shew of reason, whereby it might insinuate it selfe into the heart of man. For howsoeuer in regard of mans naturall corruption, hunger and thirst is not more incident vnto him then is error in religion and aberration in manners, yet for any man not to see and acknowledge by the dimme candle of nature, that God is, that his providence watcheth ouer all, that the soule of man is immortall, and that after this life there is a place of happinesse for the good and of torments for the wicked, is as I may terme it, a supernaturall error, or rather cleane against reason religion, nature and all. The trueth whereof appeareth both by the common consent of all nations, who haue generally approoued those points as inuiolable principles and maximes in nature, and also by the iudgement of the sounder sort of Phylosophers and Lawmakers amongst the Heathen, who knowing that all mens consciences did naturally acknowledge not onely a being of a diuine power, but a subiection also thereunto, pretended that their lawes and superstitions came from some one or other of their supposed gods & goddesses: as Minos *King of the Cretensians made the people beleeue that he had receyued his lawes of* Iupiter, Lycurgus *the Lacedemonian lawmaker of Apollos oracle,* Numa Pompilius *a Romane king of* Ægeria *the Nimph, and so the rest of others. And in trueth, they that deny the diuine essence, what do they but deny themselues, and the being of all things in the world besides? For as* Aratus *the heathen Poet teacheth, which*

Act. 17.

is also confirmed vnto vs by the Apostle Paul, In God we liue, moue, and haue our being: *so that without him it is impossible wee should haue any being one moment of an houre. And it is strange to consider how these reasonable beastes (for men I dare not call them) standing so much vpon reason and sense as they would seeme to do, cannot in reason conceiue that this great variety & exquisite order, which they behold and see in nature & natural things, must of necessity haue some superiour cause from which they receiued both their first beeing, and their continual preseruation in the same. When they looke vpon any excellent picture, they presently iudge, as the truth is, that it was wrought by some cunning painter: and euery curious building leadeth all men to the consideration of some exquisite master-builder that framed it. And shall not the view of the worlde, and the knowledge of so many admirable things therein as are subiect to all our senses, constraine vs to acknowledge a superiour cause and creator of them all? Doeth any shippe sayle his right course without a Pilot? or is there any Citie well gouerned without a Magistrate? And shall any surmize, that the celestiall lights could obserue their right motions without the direction of him that made them? or that the terrestriall globe of the earth coulde continue so well ordered by the course of nature, were it not that all things are vpholden*

by

by him that framed them all? But such is the blockishnesse of these Epicurean beastes, that they will beleeue nothing but that which they may see with their eyes, and take knowledge of by the light of their bodies. As though, if their eyes were plucked out of their heads there could be no sunne in the heauens, nor light in the worlde because themselues were in darkenesse and coulde see nothing. How many things are there in nature which cannot bee seene, and yet no man maketh any question of their being, no not they themselues, who notwithstanding deny that there is any diuine nature, any immortall soule, Angell or spirite, because they are not visible and subiect to sight. Can any of them see the winde, looke vpon the voice of a man, beholde the sweete harmony of musicke? Nay, can they take a viewe of the heartes in their bodies, or of the braines in their heades? Are they therefore without heart and braineleſſe? Surely it seemeth they are cleane voyde of brayne, wit and common sense, that nayle all their beliefe so fast to the sight of their bodily eyes. And yet were it so that they would not most wilfully contradict the euidence of their owne hearts, they should there beholde with the eyes of their mind as it were in a christall glasse that which may bee Rom.1.19.
knowen of God. *Nay the holy Ghost proceedeth further, and telleth vs, that euen our bodily eyes may and doe after a sort looke vpon the* eternall Psal.20.
power and Godhead, which are seene by the creation of the worlde, being viewed in the workes thereof. *And because it may so fall out by the iust iudgement of God, that these beetle-eyed Atheists may aswell be depriued of their bodily eyes, as they want the sight of their mindes, the creator and Lorde of the whole worlde hath set such markes of his diety in his workes, that such as haue onely the direction of nature may euen with their eyes closed vp, touch and handle him if they will but* grope after him, in Act.17.27.
whom we all liue moue and haue our being. *What should I presse them with the certayne testimony of their owne hearts and consciences, which will they nill they, drawe them to a fearefull acknowledgement of the mighty power of God, whensoeuer eyther by his terrible voyce of thunder he shaketh their heartes, or by some irrecouerable disease, as a messenger of death, hee summoneth them to appeare before his tribunall seate and throne of iustice. But there needeth no other proofe to conuince them then the wordes of their owne mouthes. For doe not their horrible oathes whereby they blaspheme the Maiesty of God, and asmuch as lyeth in them teare him in pieces, beare witnesse against themselues that the Lorde whom they despite in that monstrous maner hath a being, howsoeuer otherwise they deny the same? And if no reason will sinke into their braines, yet mee thinks the waight of Gods iudgements, which haue from time to time seased extraordinarily vpon these Atheists that haue sprung vp in the world, should cause them more seriously to consider of their miserable estate.*

Protagoras. *It is reported of* Protagoras, *who was one of the first of that stamp, that being banished from Athens, and his Books publikely burnt, he was drowned*
Diagoras. *in the sea as he sailed into Sicilia.* Diagoras *was violently slaine by certain*
Epicurus. *men whom the Athenians had hired with mony for that purpose.* Epicurus *also, who placed his felicitie in corporall pleasures, died miserably in a vessell of hot water, after that he had bin foureteene daies together extremely tor-*
Lucianus. *mented with the stone in the bladder.* Lucianus, *surnamed by his owne countrimen the* Blasphemer, *as he behaued himselfe most currishly in barking both against the gods of the Heathen, and against Christ Iesus the Sauiour of the worlde, so his ende was thereafter by being torne in peeces*
Plinie Sen. *and deuoured of dogges.* Plinie *the elder denying the immortalitie of the soule of man, and placing Nature a creature in the steade of God the Creatour, whileſt he was ouer-curious in searching out the cause of the burning of Ætna, was choaked with the smoke that issued from it. A iust punishment for him to ende his life by smoke, who esteemed his soule to be no bet-*
Cassius. *ter then a little vapour.* Cassius *being a professed Scholler of* Epicurus, *&*
Brutus. Brutus *most brutishly railing vpon the prouidence of God because his enterprises against* Cæsar *succeeded not to his desire, were both ouertaken with the reuenging hand of God, the one of them causing his seruant to be his Butcher, and the other embruing his hands in his owne blood. The like*
Lucretius. *befell* Lucretius *a most notorious Atheist, who being depriued of the right vse of his senses, abused by him to the denying of God and of all religion, shewe*
Pope Iohn 13. *himselfe in the middest of his madnesse.* Pope Iohn *the 13. may woorthily be enrolled in this band, as he that was not ashamed to put vp a supplication to the deuill to send him good lucke at dice: and one day in the middest of his iollitie hee tooke a cuppe of wine and dranke to the deuill. But by the iust iudgement of God hee was stabbed in with a dagger by one who tooke him*
Pope Leo. 10. *committing adultery with his wife, so that hee died thereof within eight dayes after.* Leo *the tenth Pope of that name, who thought there was neither heauen nor hell after this life, and blasphemously saide that the Gospel of Christ was but a fable, was sodainely striken dead with an extreame laughter, which he fell into by reason of newes brought him of the slaughter and ouerthrowe of certaine French men in Italie by his meanes.*
Frances Rabelais. *The French histories make mention of one* Frances Rabelais, *who hauing sucked in this poison of Atheisme made a mock at al religion, as* Lucretius *his forerunner had done before him: but the selfe-same author & defender of true religion, that tooke frō* Lucretius *al vse of reason, did so deprive this beast of all sense, that as he led a brutish life, so he died like a swine in the midst of his drunkennes, deriding those that spake vnto him of God and of his*
Iodellus. *mercy.* Iodellus *likewise a French Poet, and a professed Atheist, as he gaue himselfe in his life time to write tragedies, so he made a right tragicall end.*

For

For hauing through gluttony and riot wasted his patrimony and wealth, he fell into such extreame neede, that hee was miserably famished for want of sustenance. It woulde aske a long time to set downe the iudgements of God that haue iustly ouertaken sundry others of this abominable crew: only I will rehearse one history worthy our knowledge concerning this matter, mentioned by Enguerran *in the second volume of his Histories. In the raigne of* Lewes *the eleuenth, and vpon the fift day of Iune 1464. there happened (saieth he) a wonderfull accident in the Palace at Paris, whileſt there was a controuersie in pleading betweene the Bishop of Angiers and a rich citizen of that towne, whome the Bishop accused of notorious Atheisme, namely, that he had saide in the hearing of many, that he beleeued not there was any god or deuill, either any heauen or hell. Now as the Bishops Aduocate rehearsed these woordes, the place where they were pleading trembled very sore, insomuch that with the shaking a stone fell downe from the toppe to the bottome, but hurt no body, albeit they were all taken with a great feare. Whereupon they went all presently out of the place vntill the next day when the matter was to be heard againe. And then also the saide roome beganne to shake againe, so that one of the sommers of the chamber sprang out of the morteſſe, and bowed downeward two feete, but fell not. All that were present supposed they should haue died no other death, which caused them so violently to rush out, that for haste some left their hattes, some their cappes, some their slippers behinde them, neither durst any pleade any more there before it was throughly mended. Nowe albeit* Enguerran *speaketh nothing of the determination of that suite, yet forasmuch as nothing commeth to passe by happe-hazard (as they vse to speake) but all things are guided by the good prouidence of God, it is out of question, that the Lorde woulde teach vs heereby, howe wee shoulde detest and abhorre such execrable thoughtes and speeches, seeing the very dumbe creatures, as the stones, the timber, and the earth it selfe (which of it owne nature is vnmooueable) were so affected with the horrour thereof, that they coulde not abide so much as to heare it spoken of without shaking. But here some will say vnto mee, that this labor might well haue bin spared, considering that the sunne-shine of the Gospel (which breaketh forth so cleerely in all quarters of the lande) will quickely descry if any such ougly bird should once beginne to peepe out of the shell within the nest of this Iland. And if the Athenians being meere heathen men banished* Protagoras *out of their territories, and burnt his Bookes in a publike place, because in the beginning of one of them he called the deity into question, wee may not think but that in this land ouer-spread with the knowledge of God, this monstrous brood shalbe nipped in the head so soone as euer it shall dare to shew it selfe. Indeed a man would thinke that Atheisme should not once be*

A citizen of Angiers.

dreamed of, or named amongst vs, considering that we liue in those times of
Isaiah.11.9. *which the Prophets foretold,* That the earth should be full of the know-
& 54.13. ledge of the Lord, as the waters that couer the sea: that all the childrē
Ier.31.34. of the Church should be taught of the Lord: so that one neighbor shal not teach another, saying, Know the Lord: for they shall all know me from the least of them to the greatest, saith the Lord. *So a man woulde thinke that Fraunce, hauing bin for these thirty yeeres & vpwards almost continually scourged with ciuill warres, and that for the cause of religion, shoulde bee so farre from being stained with the least spotte of Atheisme, as that it might now at the length truely say with the Prophet* Dauid, It is
Psal.119.71. good for me that I was afflicted, for thereby haue I learned to keepe thy law. *And yet both this our Author and some other of that nation, knowing that this infection hath seazed vpon many of their countrie-men, haue laboured by their writings to suppresse the same. And surely it is greatly to be feared, that as their disguised attire couereth the bodies of many of our people, & maketh them deformed, so this poison of Atheisme hath passed the narrow seas, & is landed in the hearts of no smal number, to their vtter destruction both of bodie and soule. Neither is this the feare of some few without any ground, but of a great many wise and godly Christians, who seeing the generall prophannesse of mens liues almost euery where, both publikely crie out against the present infection, and priuately bewaile the future euils that necessarily follow the same. And albeit peraduenture there bee none amongest vs, that are so farre gone in Atheisme as* Ligneroles *a French Courtier of late daies was, who is said to haue made open profession thereof, yet if the tree may be iudged of by the fruites, & the outward effects of mens liues doe shew the inwarde affections of their hearts, he that hath but halfe an eye may see, that there are a great many amongst vs of those foolish men of*
Psal.16.1. *whom* Dauid *speaketh,* Who say in their hearts that there is no God. *In the forefront of which companie, the students of* Machiauels *principles and practicers of his precepts may worthily be raunged. This bad fellowe whose works are no lesse accounted of among his followers, then were* Apollos *Oracles among the Heathen, nay then the sacred Scriptures are among sound Christians, blusheth not to belch out these horrible blasphemies against pure religion, and so against God the Author thereof, namely,* That the religiō of the heathen made them stoute & courageous, whereas Christian religion maketh the professors thereof base-minded, timerous, & fitte to become a pray to euery one: that since men fell from the religion of the Heathen, they became so corrupt that they would beleeue neither God nor the Deuill: that Moses so possessed the land of Iudea, as the Gothes did by strong hand vsurpe part of the Romane Empire. *These and such like positions are spued out by this hel-hound sometime against true*

religion,

religion, otherwhiles against the religion and Church of Rome, sometimes also taxing the religion of the heathen, of falsehoode, and coosinage: so that in trueth hee woulde haue all religion to be of like accompt with his disciples, except it be so farre foorth as the pretence and shewe of religion may serue to set forward and effect their wicked pollicies. And for this cause hee setteth downe this rule for euery Prince and Magistrate to frame his religion by, namely, that he should pretend to be very religious and deuout, although it be but in hypocrisie. *And to this hee addeth a second precept no lesse impious, that a* Prince shoulde with tooth and naile maintaine false myracles and vntrueths in religion, so long as his people may thereby be kept in greater obedience. *Nowe what fruits wee are to expect from the students of this profession, let all men iudge that haue any sparkes of pure religion glowing in their hearts. Vnto these may bee added, such as treade in the steppes of* Lamech, *who derided the iudgement of God vpon* Caine: *such as walke in the wayes of* Ismael, *who mocked* Isaac *in regarde of the promise: and such as those irreligious persons were of whome* Peter *speaketh, who in iesting-wise asked what was become of the promise of Christ his comming to iudgement. That there are such amongest vs, euen in these times wherein we liue, let the testimonie which one of that crew gaue lately of himselfe when the heauy hand of God by sickenesse sommoned him to giue an accompt of his dissolute life. He being one day admonished of his friendes to leaue his badde course of life, which otherwise woulde bring him to vtter destruction, scoffingly returned them this answere:* Tush *(quoth hee)* what is hee better that dieth in his bedde then hee that endeth his life at Tiburne? *And beeing further vrged to doubt the losse of his soule in Hell fire for euer although hee feared not death in this worlde, hee replied,* Hell? What talke you of Hell to mee? I knowe if I once come there, I shall haue the company of better then my selfe: I shall also meete with some knaues in that place, and so long as I shall not sit there alone, my care is the lesse. But you are madde folkes *(quoth hee)* for if I feared the Iudges of the Bench no more then I dread the iudgements of God, I woulde before I slept diue into one karles bagges or other, and make merrie with the shelles I found in them so long as they would last. *The voyce of a meere Atheist, and so afterwardes hee pronounced of himselfe when hee was checked in conscience by the mightie hand of GOD. And yet this fellowe in his life time and in the middest of his greatest ruffe, had the Presse at commaundement to publish his lasciuious Pamphlets, whereby hee infected the hearts of many yoong Gentlemen and others with his poysonfull platforms of loue, and diuellish discourses of fancies fittes: so that their mindes were no lesse possessed with the toyes of his irre-*

ligious braine, then their chambers and studies were pestered with his lewde and wanton bookes. And if the rest of his crew may be permitted so easily as hee did without controlment to instill their venimous inuentions into the minds of our English youth by meanes of printing, what other thing can wee looke for, but that the whole land should speedily be ouerflowen with the deadly waters of all impieties, when as the flood-gates of Atheism are thus set wide open? Are they not already growen to this boldnes, that they dare to gird at the greatest personages of all estates and callings vnder the fables of sauage beasts, not sparing the very dead that lie in their graues? that the holy Apostles, the blessed virgin Mary, the glorious kingdome of heauen it selfe must be brought in as it were vpon a stage to play their seuerall parts, according as the humor of euery irreligious head shal dispose of them? And whereas godly learned men, and some that haue spoken of their owne experience, haue in their bookes that are allowed by authority, termed Stage-playes and Theaters, The schoole of abuse, the schoole of bawdery, the nest of the deuil & sinke of all sinne, the chaire of pestilence, the pompe of the deuil, the soueraigne place of Satan, yet this commendation of them hath lately passed the Presse, that they are rare exercises of vertue. It were too long to set downe the Catalogue of those lewde and lasciuious bookes, which haue mustered thēselues of late yeeres in Pauls Churchyard, as chosen souldiers ready to fight vnder the deuils banner: of which it may be truely said, that they preuaile no lesse (if not more) to the vpholding of Atheisme in this light of the Gospel, then the Legend of lies, Huon of Burdeaux, King Arthur, with the rest of that rabble, were of force to maintein Popery in the dayes of ignorance. Wherefore my humble sute is to all such as may by vertue of their authorities stay the violent course of Atheisme dayly spredde abroade by these pernicious Pamphlets, that they woulde lay to their helping hand for the speedy redresse thereof. And as for those that reape the gayne of iniquitie by the sale of such infectious stuffe, oh what a sweete smelling sacrifice should they offer vnto the Lord, if they would gather all such hurtfull Bookes together, and cause them to passe through the fire in the midst of that yeard, where now they are so commonly sold. Hereby it would come to passe, that the land being purged of so great contagion as droppeth out of the pennes of such godlesse braines, the Lord would withdrawe his heauy hand, which now many wayes presseth vs sore, the preaching of the Gospel woulde
Act. 19.19,20. preuaile mightilie, as it did in Ephesus after the like sacrifice, and

Yoong Gentlemen and others woulde employ good houres
vpon better studies: which the Lord
grant for his mercies sake.

AMEN.

THE

THE SPECIALL AND principall matters handled in this second *tome of the French Academy, as it is diuided* into seuerall dayes workes, and distinguished by Chapters.

The first dayes worke.

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22 Of the creation of woman. Chap.2.

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34 Of the compound parts of the body, and first of the feete and legges, and of the armes and hands. Chap.4.

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47 Of the share bone and marrow of the bones: of the bones in the head, and of the flesh: of the muscles and of their office. Chap.6.

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503 Of the opinion of the Platonists and some others touching the substance of mens soules: in what sence not only the Poets and heathen Philosophers, but also Saint Paul haue sayd that men were the generation and linage of God: of their error that say, that soules are of the very substance of God: of the transmigration of soules according to the opinion of the same Philosophers. Chap. 84.

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535 Of naturall reasons whereby the immortality of soules may be prooued against Epicures and Atheists: and first of the argument taken from the faculty of knowledge which the soule hath, and from that knowledge of eternity which is in it: howe it appeareth, that it is not begotten of this corruptible nature, becauſe it aſcendeth vp vnto God: and
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563 Of that prayse and reward which wiſdome and vertue may receiue of men in this worlde: how miserable it is, if there be

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575 OF the testimonies which euery one may take from his conscience: of that feare vnto which all men are naturally subiect to prooue the immortality of the soule & a iudgement of God vpon the iust and vniust: how that which the Atheistes say, that feare causeth gods amongest men serueth to ouerthrow their damnable opinion. Chap. 97.

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581 Whether Epicures and Atheists bee reasonable beasts, yea or no, and what reasons they bring to ouerthrow the immortality of the soule: of the false opinion of Pliny touching the same, and of his friuolous and brutish reasons to this purpose: of the brutish conclusion vnbeseeming the whole race of mankind, which hee maketh of this matter, and of the iudgement of God vpon him. Chap. 98.

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594 Of the image of God in the soule of man, and of the image of the worlde in mans body: of the coniunction that is betweene God, the Angels, and men: of the sundry degrees of Good that are therein: of those lessons and instructions which wee ought to receiue from the wonderfull composition aud coniunction of the soule and body. Chap. 100.

FINIS.

THE

THE FORESPEACH OF THE INTERSPEAKERS IN this Academy, wherein is handled the cause of their future discourses touching the naturall historie of Man.

The names of the discoursers.

ASER, which signifieth *Felicitie*. AMANA, *Trueth*. ARAM, *Excellency*. ACHITOB, *Brother of goodnesse*.

ASER. My companions, I greatly bewayle the misery of our age, wherein so many Epicures and Atheists liue, as are dayly discouered amongst vs in all estates and callings. True it is, that the disagreement in matters of religion amongst them that beare the name of Christians is very great, and causeth much trouble in the Church: neuertheless, I doubt not but that agreement might soone bee made, if the word of God onely might be the iudge of true & false religion. For all that feare God, and are carefull to doe nothing contrary to their duety, that accompt the holy scriptures to be the true doctrine of the spirite of God, and are assuredly perswaded, that there is another life after this, and a iudge before whome they must appeare, they, I say, are not so hardly induced to peace and concord, but that a man may hope well of them. But they that feare nothing, that call all things into question, that esteeme all religion to be opinions only tormenting mens braynes: they likewise that stifly resist euen the trueth it selfe, whereof their owne consciences conuince them, labouring as much as lyeth in them to extinguish not onely the light of God within them, but that also which they learne in his word, such monsters, I say, will trouble all Christendome more then the contentions about religion, vnles the goodnes of God prouide some conuenient remedy for the same. For they must be taught to beleeue one God, one Iesus Christ, the immortalitie of the soule, the resurrection of the body, a second euerlasting life full of ioy and happinesse for good & iust men, but full of griefe and paine for the wicked and vniust: generally, they must be taught to beleeue whatsoeuer we learne in the holy scriptures concerning the creation and end of euery nature. These things being

spirituall and heauenly cannot be seene nor comprehended without a celestiall and supernaturall light, nor without spirituall eyes, ioyned with the vertue and power of the spirite of God, who onely is able to clarifie our eyes and to giue them sight. For albeit God gaue spirituall eyes to man, when hee endued him with a reasonable and vnderstanding soule, yet they are euen blind through sinne, if they alwayes haue not God that great and euerlasting Sunne to illuminate them with his diuine light: as the eyes of the body remaine in darkenesse, when bodily light is taken from them. Hereupon they are called blind in holy scripture, that haue not the true knowledge of God by the light of his word. For although they that are most ignorant haue some little knowledge and sence of the diuinitie by that small remnant of naturall light, which man receiued at his first creation, neuertheless because this sparkle is so small in regard of that darkenesse, which filleth the mind of man, it is not sufficient to leade them to God, and to the right way of saluation. Therefore they soone goe astray and wander hither and thither, and for the most part followe superstition in place of religion, and lies in stead of trueth: becausse it is an easie matter for the deuill to disguise his inuentions vnder a false shew of piety, that they may not discerne betweene trueth and falsehood, betweene that which God liketh, and which he disliketh. For seeing the sparke of naturall light in mans vnderstanding is so small, there needeth no great troubling of the spirite, neyther any great impediments to bee cast in his way to confound and amaze him, and to take away, or vtterly to ouerturne his iudgement, whereby to make him as vnable to iudge of the trueth, as a blind man is to iudge of colours. But they are in farre worse case that voluntarily separate themselues from all truth, both naturall and supernaturall. For they easily beleeue that, which the Epicures long since taught against the immortalitie of soules, and against the prouidence of God towards men: insomuch that they hold this for most certaine, that the soule perisheth as the body doth, and that there is no God that intermedleth in the gouernment of humane affaires, but that they are guided eyther by fortune, or by prudence, or by the folly of men, according as matters fall out.

Matth. 15. 14. iohn 9. 39.

I quake to thinke that such monsters are to be found amongst them that beare the name of Christians, and haue in former times receiued the markes and seales of Christianitie in the Church of Iesus Christ. But my quaking is doubled when I consider, that many of them that professe learning and humane philosophie, and that are thought to haue most skilfull sharpe and subtill wits, are not onely infected with this execrable Atheisme, but professe it, open a schoole thereof, and

know

know how to poyſon many with it. For as there was neuer yet opinion, error or hereſie ſo ſtrange or monſtrous in the world that hath not alwayes found men ynowe to receiue it, ſo long as there were Authors and maſters to ſet it abroach, ſo theſe profeſſours of Atheiſme are neuer without great ſtore of diſciples: becauſe after this maner God puniſheth the curioſity, ingratitude, and peruerſeneſſe of men, the contempt of his word and hatred of the trueth, which is commonly in them, as alſo the pleaſure they take in vanitie and lies. Therefore God by his iuſt iudgement giueth them ouer into a reprobate ſenſe, ſo that they cannot but alwayes reiect the trueth, and imbrace error and lying, as he often threatneth them by the mouth of his Prophets and Apoſtles. Examples hereof wee ſee dayly in ſuch as thinke themſelues the wiſeſt men, who haue this in their cogitation (if they dare not ſpeake it openly) that it belongeth not to men of wit to beleeue in God and his word, but to ſuch as are ſimple and fooliſh: not to theſe great and noble ſpirits that flie aboue the clouds, who in trueth know more then they ſhould, to bring them to that place of weeping and gnaſhing of teeth. Eſay 29.14. 2.tim.3.13. 2.theſ.2.10,11, 12.

We are to liue (my companions) amongſt ſuch kind of men, and I ſuppoſe that ye, as well as my ſelfe, haue heard ſome of them ſpeake: eſpecially ſince of late times the ſeruice of Princes hath longer retayned vs neere vnto them, then we were wont in our yong yeeres when the ſtudy of good letters did wholy poſſeſſe vs. Therefore we ought to be very deſirous to fortifie our ſelues dayly with ſtrong and powerfull reaſons againſt whatſoeuer wee may heare vttered by theſe ſcorners of all pietie: not for feare that wee ſhall at any time bee deceiued by them (for I am moſt aſſured of the graces and gifts, which we haue receiued from God) but that we may haue abundantly wherewith to reſiſt the vaine and weake arguments of theſe deceiuers, when wee light among them, eſpecially in the company of ignorant folks, whom they may eaſily draw to their ſide if we ſhould be ſilent. Beſides, although we ſhould not be able to confound them by reaſon of their obſtinacy, yet we ſhall at the leaſt giue them occaſion to thinke more ſeriouſly of their error. I know well what ſmall accompt they make of the teſtimonies of holy ſcriptures, and how they eſteeme of them but as of fables and dreames made by ſome doters and idle perſons: for ſo they call the Patriarks, Prophets, and Apoſtles. As for the writings of Philoſophers, they will beleeue *Epicurus*, *Pliny*, *Lucretius*, *Lucian*, and others of their ſect, who deny all diuinitie, and the immortality of ſoules. But they will giue no credite to any thing that we fetch from the ſayings of *Pythagoras*, and *Socrates*, and from the writings of *Plato*, *Ariſtotle*,

Aristotle, Cicero, Plutarch, and an infinite number of other excellent Philosophers of all nations, who haue all taught that there is a diuine prouidence and iustice, and that the soule is immortall. What shal we say then? where shall we seeke for arguments which they will vouchsafe to heare? I haue heard them say sometimes, that they would giue credite to naturall Philosophy in those things wherein the causes are prooued by their effects. Now if we take this course to proove vnto them a godhead, his prouidence, his future iudgement, and the immortalitie of the soule, which way soeuer we turne our selues, eyther vpward or downward, on the right hand or on the left, we shall find testimonies euery where, which they may not in any wise reiect. For we haue nature, the necessitie of causes, proportion and similitude, the life, decency, and dignity of man, the goodnesse of God, the vtility that commeth by mankind proceeding from the bounty of God, all which with one common consent, and as it were with one voyce doe teach & cry, that there is one God creator & gouernor of the whole world, and that the soule of man cannot be mortall. Hereof it is, that the holy Ghost doth often propound vnto vs in holy scriptures this whole visible world, as a great booke of nature, and of true naturall diuinitie, all the creatures as preachers and generall witnesses of God their creator, of his workes and of his glory. Neuertheless there are but fewe that haue such eyes as are requisite for the reading of this booke, or fit eares to heare the voyce, and to vnderstand the sermons of these naturall preachers, no not amongst them that are most skilfull and best studied in the searching out of nature, and haue greatest knowledge of naturall things, of liberall arts, and of all humane philosophy. For there are as many, yea moe, to whom in this respect the selfe same thing is befallen, which long since befell to the first and greatest philosophers, vnto whom Saint *Paul* obiecteth this by way of reproch, that when they knew God by the works of the creation of the world (wherein he maketh his power, his eternall and inuisible Godhead, as it were visible vnto vs) they did not glorifie him as God, but withheld the trueth in vnrighteousnesse. And yet it wil not be a hard matter for vs (God being our helper) to make it manifest by the consideration, not onely of the whole frame, but of the least creature therein, especially of the body and soule of man (who is a litle world) and of the creation, nature, dignitie and excellency of both his parts, how not onely the simplest and most ignorant may and ought to learne to know God & his prouidence ouer euery nature, and so to honor and to glorifie him, as hee hath bound them thereunto, but also how the wisest ought to direct all their skill and knowledge which they haue in naturall philosophy,

Rom.1.18, 19.&c.

to this ſelfe ſame end. As for thoſe that make open profeſſion of Atheiſme, and refuſe the teſtimonies, which God in his word ſetteth downe vnto vs, of himſelfe, of his prouidence, and of all things belonging to the ſaluation and ſoueraigne good of men, they ſhal haue yet, wil they nill they, ynough probable reaſons to prooue all theſe things, ſo that we may eaſily conuince and prooue vnto them by theſe teſtimonies, which euery one of them carieth about in himſelfe, both the immortality of the ſoule, as alſo the religion of God and of his prouidence. For theſe three things are ſo linked together, that in no wiſe they cannot, neyther ought to be ſeparated: ſo that he which admitteth the one, muſt of neceſſitie approoue the others, and if he doubt of the one, he reiecteth all.

As therefore (my companions) ſome yeeres paſt after our returne from warre, we tooke occaſion vpon the corruption that then was in all the eſtates of Fraunce, and the forlorne manners which raigned in euery one, to meete together and to diſcourſe in our Academy of the inſtitution in good manners, and of the meanes to liue well and happily, to the end that in renuing the memory of our former ſtudies we might begin to direct our life to that principall end, which the Philoſophers appoint thereof, namely vertuous actions: So I thinke that euen now we haue an other good occaſion to read in this great booke of nature, and to bring one to another whatſoeuer we haue learned concerning the nature of man. For firſt we haue leaue in regard of our Princes ſeruice, to recreate our ſelues for a while in our owne houſes. Againe, the ſelfe ſame place where we met ſo fitly, and wherein we began our former diſcourſes of Philoſophy, doth inuite vs to proceed in them. Moreouer, we doubt not of the combat, which is prepared for vs when we ſhal viſite our neighbours and friends, amongſt whom many profeſſe themſelues better Philoſophers then good Chriſtians. We know alſo into what ſtraights we haue bene brought in our maſters courts: and let vs not hope that the perill will be leſſe when their ſeruice ſhall recall vs neere vnto them. Wherefore we ſhal doe well to arme our ſelues now with all the reaſons and teſtimonies which wee haue in nature againſt that Epicurean doctrine, whoſe only drift is, by denying the immortalitie of the ſoule to turne men from all religion and feare of God. For thus doing, we ſhall not onely greatly profite our ſelues, but them alſo, who being in danger to be ſeduced by ſuch deceiuers ſhall heare vs now and then reaſon with them: who feeling themſelues conuinced by naturall reaſons wherein they ſuppoſed to haue greateſt ſtrength, will not be ſo bold to vomit their poyſon before others, but ſhall be conſtrained to digeſt it by themſelues to their

owne confusion and ouerthrow. I desire therefore (my companions) to know how you stand affected towards this my intent and purpose.

Matth. 24. AMANA. If euer there were age, wherein those signes of the end of the world, which the spirit of God hath foretold vs, haue bene seene, it is this, wherein they are so apparant, that there is no one body, if he be not depriued of all discourse of reason, who doth not acknowledge them very euidently. For we are fallen into those times wherein store of false prophets are arisen, & haue seduced many, wherein all iniquity is increased, and charitie altogether frozen. Which thing hath discouered not only many false religions, but also Atheisme, which is farre worse. For without doubt they that are altogether voyd of religion, are farther off frō true religion then they that follow one that is false. And yet there are as many, yea moe at this day that doe openly shew themselues to be Atheists & Epicures, then there are of those that are taken for good Christians. If in outward shew they professe religion, it is but to couer themselues vnder the vale thereof, to the end that men should not take thē for such as they are indeed, as also that they might keepe company with the best. But in their hearts, & amongst their companions they mocke & laugh at al religion, at al feare of God, & whatsoeuer els is taught vs by his word touching any other life thē this, wherin ioy is prepared for the good, and torments for the wicked. Nowe if there were nothing els to doe, but to conuince such men of errour & lying, the matter were easie: for they cary all their witnesses and their condemnatiō with them: but they are not so easily confounded. For a man is conuinced, when he is constrained to acknowledge in his conscience that he hath no reason wherby he is able to withstand & gainsay that trueth, which is shewed vnto him, & which condemneth him. But if he be obstinate, head-strong, wickedly giuen & froward, he will neuer leaue kicking against the pricke, but persuere in his headinesse and obstinacie, & in his maliciousnes and peruersenes. For whē reason faileth him, he armeth himselfe with impudencie; like to a bold murtherer, or to a shameless harlot that will blush at nothing. Therefore *Chrysostome* said not without reason, that heretiks may wel be conuinced, but not confounded. For they do but wipe their mouth, as *Salomon* speaketh of an harlot, which presently after boasteth that she is an honest woman. But howsoeuer wicked men striue to blindfold their vnderstanding, & to harden their heart against the iudgement of God, yet it is neuer propounded vnto them, but will they nill they, they feele themselues pricked and pressed with some sence thereof. True it is, that it is not so with them as the childrē of God are touched, as they of whom it is written, that after they had heard the preaching of Saint

Peter

Peter, they were pricked in their hearts, whereby they were led to true repentance, because they had bin touched to the quicke by the word. But it is said of the reprobate and of them that are hardened, of which sort are all Atheists, that God hath giuen them a pricking spirite, by reason of their bitter heart, which causeth them alwaies to increase in bitternesse, to fret and chafe against God, when they feele themselues pressed by his word and by his iudgement. Acts 2.37.

Therefore I am of opinion (my companions) that for this cause, and for those reasons which ASER recited vnto vs, we are now to call to memory all the testimonies that we can bring of God & of his prouidence, of his iudgement, and of the immortalitie of mens soules, by the consideration of the nature of man, and of his parts, the body and soule: expecting when sometime hereafter God shall giue vs grace to contemplate the selfe same things in euery nature, and in all this great visible world. For no doubt but such kind of contemplation will furnish vs sufficiently with arguments to conuince all Epicures and Atheists, & to constraine them to acknowledge in their conscience a diuine iustice, and an eternall life. *The heauens* (saieth the Prophet) *declare the glory of God, & the firmament sheweth the worke of his hands.* This hie ornament, this firmament so cleare, and face of heauen so sumptuous to behold, is a thing full of greatnesse. Therein we may behold the Master builder thereof, clothed with the whole frame as with a garment, which is a sure testimonie of his power and vertue. He who cannot fall within the compas of mans grosse sences, maketh himselfe as it were visible in his terrible workes. This worlde is vnto vs a learned schoole, wherein the praise of God doth preach it selfe. It is a goodly large & rich shop, wherein this soueraigne and most excellent workman layeth open all his works, to this end, that he might be knowen by them. It is a temple, wherein there is no creature so little, but it is as it were a similitude and resemblance of the creator thereof, to shew and manifest him vnto vs. In a word, it is a Theatre, where the diuine essence, his iustice, his prouidence, his loue, his wisedome haue their working by a wonderfull vertue in euery creature, euen from the hiest heauen vnto the center of the earth. *Aske the beasts* (saith *Iob*) *and they shall teach thee, and the foules of the heauen and they shall tell thee: or speake to the earth and it shall shew thee, or the fishes of the sea, and they shall declare vnto thee. Who is ignorant of all these, but that the hand of the Lorde hath made these?* But truly there shineth in man more then in all other creatures, a beame of the diuinity, & a proportionable image and similitude of his nature, in that God hath framed him of an immortal soule, capable of vnderstanding, & of reason, to make him partaker of his eternal Pſal.19.1. What we learne by the view of the world,

Psal.8.1.4,5,6. glory and felicity. *O Lord* (saith the Psalmist) *how marueilous is thy name in all the worlde! What is man that thou art mindfull of him? and the sonne of man that thou visitest him? Thou hast made him a litle lower then God, and crowned him with glory and worship. Thou hast made him to haue dominion in the works of thine hands: thou hast put all things vnder his feete.* But withall, as God hath more expresly created man after his owne image, then any other visible nature, and therefore more excellent then the heauens or the earth, or any thing contayned in them, so he hath singulerly bound him to know and to honour him, in which thing he hath placed his soueraigne *Good*. But man being exalted by God to that honour, that he might attaine to so great felicitie, could not conceiue or acknowledge it: which is the cause that we see so many, who following the corruption of mans nature, are not onely become like to brute beastes, but much more vnthankefull, yea farre more forgetfull & miserable then they are. The Oxe knoweth his owner, and the Asse his masters crib, but man will not know God his creator, of whome he holdeth body, soule, and goods. What a horrible shame is it, that the Oxe & the Asse, which are such dull beasts, should giue greater honor and obedience to man, of whom they receiue their food, then man doth to God, of whom he hath and dayly doth receiue so many benefits? Let vs make hast therefore (my companions) to go to the schoole of nature. For if we profite well therein, I doubt not but we shall easily come to the knowledge of the creator thereof, and of the chiefe end of our being.

Psal.32.9. Isai.1.3.

Euery creature hath his proper motion and disposition.

ARAM. All things created haue their proper motion, which they follow according to that loue that euery one of them beareth to his natural disposition. For the heauens continue alwayes constant in their naturall motions. And as the fire and ayre naturally loue to be aboue, and therefore drawe thitherward without ceasing: so the water and earth loue to keepe below, so that they alwayes bend that wayes. So that none of the elements can find any stay or resting place vntill they be come to those places which God hath appoynted for them. Plants cast their rootes downeward, and their branches vpward, euery one following therein his nature. For a plant being to receiue his nourishment from the earth by meanes of his rootes, which are vnto it in stead of mouthes and veines to sucke and draw necessary sustenance for the preseruation of it selfe, sendeth them alwayes into the ground, and dispersеth them all about according as they can find nourishment: but the stalke, stocke, branches and boughs, which are to be nourished in the ayre, alwayes disperse themselues, draw and ascend vpward. Beasts hauing sense, doe much more shewe that liking which they haue to

follow

follow their natural inclination. For we see that by their proper apprehension and appetite, they are driuen hither and thither to seeke and follow after that which they desire and loue, being agreeable to their nature: and to flie from that which they hate, as being contrary thereunto. Likewise men, who only of all other mortall creatures were by creation made partakers of reason, haue their proper motion conuenient to their nature. For being created to attaine to that soueraigne and eternall *Good*, which is set before them in the diuine essence, they haue receiued from that infinite goodnes power and vertue to wish for that *Good*, with a desire to apply and ioyne themselues thereunto. Wherefore all men are naturally pricked and driuen forward with a loue and desire tending to that *Good*: aswell because of that naturall agreement which they haue with the same *Idea* of *Good*, which is God (their soules being of a celestial and immortall essence) as also because this *Good* is of that nature that it ought to be loued of euery nature, yea so much the more loued as there is greater measure of reason in the creature to know it. But this desire naturally ingrafted in euery mans heart, which prouoketh and keepeth men in a loue and liking of euery thing which they thinke meete to content and satisfie them, and which they seeke after in diuers things as their affections lead them, differeth much from that desire, which by heauenly grace is planted anew in those, whom God according to his good pleasure and alwaies iust wil, hath chosen and elected to euerlasting happinesse, and pricked forward, guideth and leadeth them to that principall end for which they were created. For although the other sort of men, being heires of that corruption that hath ouerspread the whole nature of man by the meanes of the sinne of the first father of all, be driuen forward in soule and spirit, yea many times not thinking thereof, to their naturall desire of obtayning that *Good*: yet they seeke it as blind men that goe by groping, but cannot find it, because the darkenes of error & ignorance, wherewith their vnderstanding is ouerwhelmed, hindreth them from looking directly towards that *Good*, and causeth them to wander out of that only way that could lead them vnto it. So that in stead of looking vnto God, and to celestiall and heauenly things, they stay themselues about earthly & corruptible things, vnto which the neerer they labor to approch, the farther off they are from the end of their wishes & desires. For this cause the blessed Apostle saith, *that the naturall man perceiueth not the things of the spirit of God: for they are foolishnesse vnto him: neyther can he know them, because they are spiritually discerned.* But they that are illuminated, and guided by heauenly and supernaturall light, and whose vnderstanding is framed by the spirit of God, to receiue it,

The difference betweene the naturall and supernaturall desire of man to good.

1. Cor. 2. 14.

it, know then how they are carried by their proper motion to the contemplation of the true *Good*, in the enioying whereof they ſhall
Iſay.64.4. once for euer be made partakers of a felicitie, which eye neuer ſaw, nor eare heard, neither came into mans heart: I meane, when by diſſoluing the mortall tabernacle of this body, they ſhall be clothed with glorious immortalitie, and ſhall ſee him face to face who is all in all: in whome they ſhall be ſatisfied, according to the do-
Pſal.16.11. ctrine of the Prophet, *In thy preſence is the fulneſſe of ioy, and at thy right hand there are pleaſures for euermore*. This is that (my companions) which ought to whet vs on to direct our ſight ſtreight to that place whereat wee ought to leuell, namely to heauen, and not looke to any other thing then to God, who is the ſcope, which we deſire and ſhal one day attaine vnto. Nowe if wee can not ſee this white ſo farre off, and much leſſe come vnto it without direction, GOD is come neare vnto vs in the perſon of his Sonne Ieſus Chriſt, who being the brightneſſe of his glory, hath left vs his word for a ſure guide, beſides ſo many teſtimonies of his prouidence and
How we may ſee God. goodneſſe ouer all creatures, that wee daily beholde him as it were viſible in them. For the ruled motions of the heauens, the wonderfull workemanſhip of ſo many ſtarry tents, the connexion, agreement, force, vertue and beauty of the Elements: the ſituation, firmneſſe, & ſpreading of the earth amidſt the waters, and ſo many ſundry natures and creatures in this whole frame of the worlde: al theſe things I ſay, are ſo many interpreters to teach vs that God is the efficient cauſe of them, and that he is manifeſted in them and by them, as their final cauſe. But the glaſſe wherein we may yet better beholde him is man: in whome ſhineth and is imprinted an image of the diuine eſſence, which is not found againe in any viſible creature; & that is reaſon and vnderſtanding, whereof by creation he was made partaker aſwel as the Angels. This is the chiefe and principall work of the creation, whereby God meant to giue ſuch a being to his creatures & ſpiritual natures, to the end he might communicate his wiſdom & goodnes with them, & thereby lead them to eternal felicitie. Wherefore if it be good for men to conſider the works of God in his creatures, and in their nature created by him, and that for the reaſons and ends declared by vs, it is better and more neceſſary that they ſhould do the ſame thing in their owne perſon & nature, wherein there are almoſt as many maruailous works of the almighty power of God, as there are in ỹ whole frame beſids, and in all other creatures. Therefore that ſentence which ſaith, *Knowe thy ſelfe*, was not without good reaſon ſo much praiſed and renowmed amongſt al the ancient Greeke and Latin Philoſophers, as that which

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is worthy to be taken for a heauenly oracle, & a sentence pronounced by the mouth of God. For whosoeuer shall know himselfe well, cannot faile to know God his creator, and to honour him as he ought, if he follow the chiefe end for which man was created, as wel as the residue of the creatures. *Plato* in his Phædrus, and in the tenth booke of Lawes, searching and inquiring by the meanes of motion, what was the substance, nature and immortalitie of the soule, attained to the vnderstanding of the diuine essence. *Aristotle* also taking the same way in his 8. booke of naturall Philosophy, sheweth that he knew God vnder the name of the *first mouuer*, who was perpetual and vnmoueable. But we may attaine to the knowledge of God & of our selues, a great deale better then al the Philosophers could, who were ignorant of the true beginning and end of things, if we be guided by the word, which is the light of the trueth, and whereof al the humane philosophy of the wisest that were, is but a litle shadow. Now then, if vnder this heauenly guide wee feede our spirites with a doctrine that teacheth man to know himselfe well, wee beginne at that science which of all other is most necessary, profitable, and pleasant: I say necessary, as that which guideth and leadeth vs as it were by the hand to find out God; profitable, because it bringeth a maruailous commoditie to this present life, both in regarde of bodily health, as also of ruling all our actions according to vertue; and pleasant, because a man may see therein as it were in a sacred temple all the images of the wonderfull workes of the world.

How Plato came to the knowledge of God.

ACHITOB. I cannot but greatly commend those Philosophers that reprehended and condemned them, who spent all their time only in the contemplation of heauen and earth, and of the nature of other creatures, and in the meane while descended not into themselues, to know themselues and their nature, but especially their soule. For what will it profite a man to take so great paines as to measure the whole world, and to compasse on euery side all the elementarie region, to knowe the things that are contained in them, and their nature, and yet in the meane time hee can not measure or knowe himselfe being but a litle handfull of earth? For although the knowledge of the rest of the creatures that are in this great visible worlde, will greatly helpe to leade him to the knowledge of God the Creatour, neuertheleſſe he shall neuer be able to know him well, if withall he know not himselfe. Yea these two knowledges are so ioyned together, that it is a very hard matter to seuer them. For as a man can not know himselfe if he know not God, so he cannot know God wel, if in like sort he know not himselfe. So that I take this for most certain, that neither

The knowledge of God and of our selues ioyned together.

neither Astronomy, Geometry, Geography, or Cosmography, nor any other Mathematical science is so necessary for man, as that wherby he may learne to know himselfe wel, & to measure himselfe wel by the measure of his owne nature, that he may thereby know how to contayne himselfe within the limits thereof. As for Mathematicians, naturall Philosophers & Phisicions, who bestow their trauaile in the knowledge of nature and natural things, and in the meane time forget God and themselues, whereas they ought to learne both the one and the other, by that knowledge that God hath giuen them of his works, I say they are not worthy to be taken for naturall Philosophers, Phisicions or Mathematicians, but rather for blockheaded beasts. In my opinion they behaue themselues, as if a man should be alwayes occupied in looking vpon his house, and handling of his mooueables and houshold stuffe, and in the meane time did not put them to those principall and speciall vses, for which they ought to serue, but were altogether forgetfull of himselfe, of his wife, and of his children. Moreouer concerning Phisicions, if their care to know their own soule, with the nature and parts thereof, be not more to minister that food and phisicke which is necessary for it to liue wel and happily, and that for euer, then to know the nature of mens bodies that they may cure others, it may worthily be said vnto them, *Phisicion heale thy selfe*. For if he be worthily derided that taketh in hand the cure of other men and cannot heale himselfe, or at the least hath no care to doe it, surely that man is well worthy to be had in greater derision that is more carefull, not only of his owne, but also of other mens bodies, then he is of his owne soule, whereby he differeth from brute beasts, and is made partaker of an immortall nature. Wherefore it is very requisite, that all students in naturall philosophy should profit so well in the study thereof, as to be able to turne it into true naturall diuinity, whereby they may learne to know God their creator, in that nature which he hath created to this end to make himselfe seene and knowen therein to all men.

Two bookes that teach vs to know God.

We haue therefore good cause (my companions) to bestow al possible paines & trauaile, that we may proceede on in so necessary & profitable a knowledge. Wherfore we must lay before our eyes two bookes which God hath giuen vnto vs to instruct vs by, and to lead vs to the knowledge of himselfe, namely the booke of nature, and the booke of his word, which we must ioyne both together, as also that doctrine, which is set forth vnto vs in them concerning the knowledge of our selues, especially of the soule, which is the true man. For the first booke would stand vs in small stead without the second, as we see it dayly by experience, yea euery one of vs hath trial thereof in himselfe. Therefore

God

God of his great mercy hath added the second booke vnto the first, to supply the want that is in our nature through sinne. For if man had not sinned, this booke of nature would haue sufficed to haue kept him alwayes in the knowledge, contemplation, and obedience of God his creator. For then he should himselfe haue caried the booke whole and perfect imprinted in his heart and mind: neyther should his soule haue needed any teacher to know it selfe, but in it selfe it should haue cleerely beheld and contemplated it selfe, so long as she preserued her first light and aboad in that harmony wherein God had created her. But now that she is in the body, as it were some excellent picture of *Apelles* fallen into a sinke of mire, couered and compassed about with thicke mists, and obscure darknesse, it is very needfull that we should haue another new light, brought vnto vs from heauen, which is not naturall as the first but supernaturall. For this cause God hath farther giuen vs this second booke, of which I spake euen now, by means whereof and by the vertue of his holy spirit, hee communicateth vnto vs as much celestiall and heauenly light as is needefull for the knowledge of our selues and of his high Maiestie. Being therefore guided by the spirit of God, whereby our spirit doth see and contemplate, let vs read in these two bookes, & diligently note in them the parts, and powers, force and vertue aswell of the body as of the soule of man, especially the immortality thereof: whereby we shall make the way easie, for vs to walke and sport our minds hereafter in the large and goodly fields of the whole world, by discoursing of all natures contayned therein, if it shall please God to giue vs grace, as he hath giuen vs wils to performe it. True it is, that we haue now taken in hand a very long piece of worke, and not greatly necessary in respect of the principall cause of our meeting together, if we meant here to make an entire and perfect Anatomy of mans body. This duetie belongeth to Physicions, which we will not take vpon vs: but it shall suffice vs to open a gappe to the consideration, first of the matter whereof the body is made, and of the diuersitie thereof: then of the fourme which God hath giuen vnto it: and lastly of the profite and vse of them both. For through a litle vnderstanding and knowledge, which wee may haue of these things, if we consider them as we ought, we shal haue great occasion to maruayle at the worke of God in the frame of the body: yea wee shall see therein store of testimonies of his almighty power, knowledge, wisdome, goodnesse and prouidence. But as for the soule, we will labour to make her to behold herselfe in the glasse of her wonderfull actions, so farre forth as she is able to contemplate herselfe, and to measure her greatnesse by her owne compasse. Wherefore we will

The necessitie of the word

here

here make as it were an Anatomy of the ſoule, and of all her partes, powers, vertues, and faculties, inſtructing our ſelues at large in the conſideration of her nature, creation and immortalitie: and eſchewing in all our diſcourſes as much as we may, obſcure words and phraſes, ſubtill, curious and vnprofitable diſputations, which the ancient Philoſophers haue vſed in the ſearching out of ſuch matters, we wil apply our ſelues to the greateſt number of ſuch as haue not haunted the ſchooles of philoſophy, that we may profit many, and inſtruct our ſelues in the truth by familiar ſpeaches, ſo farre forth as our weake iudgement is able to comprehend, being directed by the gift and grace of God, and made cõformable to his word, which is the true touchſtone wherby all doctrine is to be examined. Moreouer we wil obſerue in our diſcourſes the ſame order which we kept in our Academical treatiſes: but only that I thinke it meeteſt for our preſent purpoſe, that euery one of vs after he hath diſcourſed of ſome point, ſhould offer matter ſubiect to his companion to proſecute and ſpeake of, as if he gaue him inſtructions concerning that thing which he propoundeth vnto him. And thus we will deale all foure of vs, euery one in his courſe, making one diſcourſe round in the morning, and another in the afternoone: continuing vntill we haue finiſhed as it were a naturall hiſtory of man, and of his parts, the body and ſoule. Firſt therefore thou ſhalt inſtruct vs ASER, in the creation of the firſt man, and in the matter whereof mans body is made.

Par la prieres Dieu m'ayde.

¶ THE

¶THE FIRST DAYES worke of the second part of *the French Academy.*

Of the creation of the first man, and of the matter whereof the body of man is made. *Chap.* 1.

ASER. God only hath his being of himselfe, therefore he is eternal, without beginning & without end. But because hee would not be alone, he created the creatures, and by their creation gaue being to that which was nothing before. Therefore all natures tooke their being and essence, and do hold it of that first euerlasting essence. Thus also he answered to Moses, who asked of him what his name was: *I will be that I will be:* or, *I am that I am.* Moreouer he said, *Thus shalt thou say to the children of Israel: I am hath sent me vnto you.* Exod. 3. 14. The name of God.

We see heere what name hee giueth himselfe, whereby hee sheweth that he onely is, and hath an immutable essence and existence, which onely, to speake properly, a man may call a *Being.* Wherefore seeing God is the first essence, and that onely that hath being of it selfe, and from which all others proceede, as riuers from their spring and fountaine, we shall easily come vnto the Eternitie of God, if we know how to ascend thither by the degrees of the essences of all those creatures, which descended from his eternall and vnchangeable essence, by reason whereof he is called *Iehouah* by the Hebrews.

If then we consider our selues, euery one of vs shall know that he had a beginning, that he made not himselfe, neither came into the worlde but by ỹ help of another. This consideration will leade euery one to his father and mother that begat him: & being come so far, he wil passe on and ascend step by step to his ancestors, making the like iudgement of al his predecessors as of himselfe. For he wil by and by think, that they came into the world after the same maner that he did, and not otherwise, and that they were not the first men. Thus if a man ascend vp stil from father to father, he must needes in the ende come to some one father, that was the first father of all, of whome all others tooke their beginning, as hee that was the stocke of all mankinde. This first father must either haue his being of one, or be eternall, or come of some

Steps to ascend vp by to the knowledge of God.

some eternall matter like to God, or bee God himselfe. Which because hee could not be, hee must needes haue some beginning, and bee borne after another fashion then they were that descended of him. Now what father can we say he had but the Creator of the whole world? Being come to his first beginning wee can mount no higher, but must stay there, and conclude, that this first builder of nature was without beginning, that he is infinite and eternall, otherwise we shall neuer find place to stay at. Thus we see how the creature leadeth vs from essence to essence, proceeding from one to another, vntill it come to the first essence which is infinite and eternall, the spring and fountaine of all others, which we call *God*. But let vs speake of this creation of the first man.

After the almighty power of the Eternal had within nothing and of nothing made the onely matter of the world, & had seuered out of this *Chaos*, the ayre, the fire, the earth and the water, & inriched the whole with celestiall lights, herbes, plants, earthy, ayery, and watry liuing creatures, *Let vs* (sayd he) *make man in our owne image according to our likenesse, and let them rule ouer the fish of the sea, and ouer the foule of the heauen, and ouer the beasts, and ouer all the earth, and ouer euery thing that creepeth and mooueth on the earth.* Nowe we will note here in the first place three things well worthy of consideration. First, that God did not barely command that man should be made and created, as he commanded for the other creatures: but he speaketh, as though some great king or prince should deliberate with his Councill about the making of some great worke: declaring afterward himselfe why he tooke this way in the creation of man onely, and not in the creation of the other creatures likewise, when he sayth, *According to our own image and likenesse*, which is the second thing we haue to note. For by these wordes he plainely declareth, that he mindeth to make a worke, the like whereof was not before, and to draw out an image more agreeable to his nature and more worthy his Maiesty, then he had done before amongst all the works of his hands. For although he had already adorned and replenished the whole heauens with goodly lights, yea al the elements and residue of the world with all sorts of creatures, yet there was not one creature vnder heauen which he had made capable of vnderstanding and reason, to know and glorifie God the creator of the whole world. And albeit the Angels being heauenly spirits had this vnderstanding and knowledge, yet he would haue man besides vpon earth, for whose sake chiefly he had created the world, to the end hee might know and glorifie him together with his Angels. Therefore *Moses* addeth the third thing which we haue to consider in this deliberation of

Gen. 1. 26.

Three things to be considered in the creation of man.

mans

mans creation, thereby the better to let vs know the excellency of this creature aboue the reſt, when hee declareth, that God would create him, that he might rule ouer the reſt of the liuing creatures, and ouer the whole earth, as if man ſhould be his Lieutenant, and as it were a litle terrene god, vnder the great & ſoueraigne God that created him. But ſome man may aske with whom God maketh this deliberation? For he ſpeaketh as though he would haue ſome helpers and companions in the making of this ſo excellent a work. The Prophet *Iſaiah* anſwereth to this, ſaying, *Who was his counſeller? or who hath giuen to him firſt, and he ſhalbe recompenſed?* For he had no other counſaile or helpe but of himſelfe, and of his heauenly and eternall wiſedome, as it is teſtified by *Salomon*. Therefore we muſt not thinke that he had the Angels for counſellers and helpers, either in the creation of man, or of any other creature whatſoeuer, as ſome haue preſumed to imagine and to affirme. For that were to derogate too much from the nature and maieſtie of God, and to take from him the title of Almightie, which agreeth to him onely. For the creature cannot be a creator. And as there is but one onely God, ſo there is but one creator of all things. For the worke of the creation can agree to none but to God only. But *Moſes* by this maner of ſpeaking in the plurall number, meant to giue out ſome obſcure knowledge of the trinitie of perſons that is in the vnitie of God, and that vnion which they haue together in the worke of the creation, which is common to the Father, with the Sonne and the holy Ghoſt, as are all the other workes of God. For although there bee diſtinction of perſons in one and the ſame diuine eſſence, yet there is no diuiſion betweene them nor ſeparation. And as they are vnited together in one and the ſame eſſence, ſo likewiſe are they in all their works. For the Father doth nothing but by the Sonne, & that in the vertue of the holy ſpirite. Therefore the Prophet addeth immediatly, *God created the man in his image: in the image of God created he him: he created them male and female*. We ſee here that *Moſes* doth not propound vnto vs three Gods or three creators, but one onely. And in that he doeth twice repeate this, that *God created man in his image*, it is to let vs vnderſtand, that this point ought to be well conſidered of, and weighed, as that wherein conſiſteth all the excellencie of man, and the true difference that is betweene him and the other liuing creatures, which are but brute beaſts. We ſhall know where we ought to ſeeke this image of God in man, after we haue heard the reſt of the hiſtorie of his creation. For after that *Moſes* hath briefly and ſummarily ſpoken as wee haue ſaide, he taketh the ſame matter againe into his hand, and intreateth thereof more ſpecially. He ſaith then, *That the Lorde made man of the*

Iſa. 40.13,14. rom.11.34.

Prou.8.22. &c.

The trinitie of perſons in the vnitie of the godhead.

Gen.1.27.

Gen.2.7.

dust of the ground, & breathed in his face breath of life, & that the man was a liuing soule. Wherby he sheweth euidētly, ỹ God did not create ỹ body & soule of mā both at one time, as he had created the beasts; but the body first & then the soule, which he ioined therwith, not only to giue life vnto it, as it is giuen to brute beasts by ỹ soule which they haue, but also to make it capable of vnderstāding, as we shal vnderstand more at large hereafter. For we speak not now by what means, or at what time ỹ soule is ioined with the body in the cōmon & ordinary generation of men, but only of the mean & order which God obserued in the creatiō of ỹ first mā, according to ỹ rehearsall which *Moses* maketh. Now touching ỹ matter wherof he made him, because the chiefest & most apparant was taken frō the earth, it is said expresly *that he was made therof, & that he should return thither*, as we see it true, in the death of euery one. But this is most certain & granted of al ỹ great philosophers, yea euidēt to be seen, that mans body is compounded of the 4. elements, & of all their qualities, as also all the other bodies of creatures vnder heauen. And because the greatest part which remaineth of ỹ which wee see of man, is of ỹ earth, therfore it is said, that he returneth to earth, although whatsoeuer is taken of the other elements in ỹ compositiō of his body, doth likewise turne againe into thē. For the flesh of man agreeth aptly with the earth, his vital spirits ẅ the aire & the fire, his humors with the water. The sence of seeing agreeth ẅ the fire: that of hearing with the aire: ỹ of tasting ẅ the element of water: the sence of touching with the earth: & that of smelling with the aire and fire, as we shall vnderstand more at large hereafter when we handle them. Yea there is no piece so small in the whole frame of man, wherein euery one of the elements doth not intermeddle his power & qualities, although one of thē doth alwaies command aboue the rest. This is to be seen in the blood, which is the first & chiefest of those 4. humours in the body, & is properly of the nature of the aire. For the muddy dregs, which cōmonly thicke & settle in the bottō of it, are of the nature of the earth, & are called *Melancholy*: the pure blood that swimmeth in the midst doth represent vnto vs the aire: that humour that swimmeth in a rounde circle is watrie fleame: and the skumme that appeareth aboue, is the choler, which is of the nature of the fire. If we cōsider the ordinary generation of men, the matter is humour: naturall heate is as it were the master buylder: dryenesse hardneth the body: and colde refreshings doe not onely moderate the heate that the moyst matter should not bee consumed, but haue also their proper action to congele and gather it together.

Gen. 3. 19.

Mans body compounded of the 4. elements.

Of what element euery sence holdeth most.

The first matter the mother of all things.

Nowe we must vnderstand that of this first matter which contained all the elements, and which God made the mother of all things, and capable

capable of all formes, euery bodie is compounded, & euery one returneth into the same againe, & of that taketh a new forme: so ỳ the true matter of all corporall things doth not turne into nothing, neither increaseth or decreaseth in any sort. So that euer since the Eternall that can doe all things, made this whole great frame of nothing, no one thing is made of nothing, neither doth any thing vanish into nothing: but the change of euery thing ỳ is bred or that dieth, is only in forme. Now by this knowledge of the matter of the first mans body, we may easily vnderstand of what matter al mens bodies are made. For certain it is, ỳ of one only man al others haue had their beginning, being all his seed & offspring & multiplying daily according to his first vertue. The reason hereof is this, because this power is naturally ingraffed in euery thing to bring forth his like, & to continue it selfe in the same kind, being inhabled therunto through a quickening vertue infused into it by that diuine reason, which is the efficient & preseruing cause of all creatures. Now I doubt not but ỳ Epicures & Atheists, & such like deriders of God & his word, with whom this age is pestred more then any age past, will account all this to bee a very fable, that hath bene hitherto spoken of the creation of the first man. For they giue no more credite to the writings of *Moses*, and of all the Prophets & Apostles, then to an old wiues tale, or to the fables of doting dreamers. Neither wil they beleeue any more of God, of his prouidence and of his workes, then they are able to vnderstand, know, and comprehend by their naturall reason. They will say then, that they haue not seene the like workes in nature, (which they put in stead of God:) and so by the same reason they wil account for lies what soeuer the word of God teacheth vs cõcerning the creation of this great visible world, & of all things contayned therein, as also that which we shal heare anon touching the creation of woman. And thus because they saw not when God created the worlde, & because he did set another order in nature after the creation thereof, then there was before he had created nature, therefore according to their goodly philosophie, there shalbe neither God nor Creator, nor difference betwixt the workes of the creation, in which nature it selfe was created, and those that followed after God had disposed the order of nature created by him. What then shall we say of man & of al the world? Shal he be without a creator, and eternall, or made of some matter that was eternall with God, or shall he be God himselfe? For eyther he was created, or he was not created. If he were not created, then is he eternall, as euen *Aristotle* saith, following the discourse of humane reason, which notwithstanding blinded him in this matter of creation: Wherein hee is not onely contrarie to the worde, but also

An argument of all Atheists against mans creation.

Aristotles errour was ỳ the worlde had no beginning

also to his master *Plato*, and to the best and most excellent amongst the Philosophers. But if the worlde was created, it must needes bee that it had some beginning, & that the first man, (as likewise euery other creature) was begotten after another maner then the vse is at this present. But what would these sharpe wittes, or rather dull beasts say, if they had not seene by experience the woorke of God (which they call the worke of nature onely) in the generation of men? For of what are they daily begotten and conceiued, but of a superfluitie, and as it were of an excrement of mans body, as hereafter we shall vnderstand more at large? Is this farre more easie to digest in humane reason then the first creation of man? If these skorners had neuer seen such a thing, and if they were not conuicted heereof by dayly experience, they would giue as litle credite to those that should tell them of it, as they doe to the spirite of God speaking of his workes by the mouth of his Prophets. As for those that set nature in the place of God, what greater brutishnes can proceede from them? For doeth not the very name of nature declare sufficiently, that nature is a thing made and created, and so consequently, hath her creation and her birth of God, as all other creatures haue? But God punisheth these poore ignorant fellows with the like iudgement that he doeth many other skilfull and great Philosophers, whome hee oftentimes giueth ouer into a reprobate sence, because through their pride and ingratitude they abuse the knowledge of naturall things which God giueth them: and so that science which should lead them to a greater knowledge of God, maketh them more beast-like then any other, through their owne fault. For it cannot be otherwise but that euery one, considering the nature and composition euen of one only member of mans body, must of necessitie acknowledge and confesse, that some Woorke-master made it, and that this Woorke-master is of no bodily or humane nature, but of a spirituall and diuine being: that hee hath not onely vnderstanding and knowledge of all things, but also that hee is vnderstanding it selfe: that hee knoweth, loueth, and is the authour of all order, and that his wisedome and vertue is so infinite, that it surmounteth all mens vnderstandings. Heereupon it followeth, that hee is worthie to be esteemed for God, and to bee woorshipped of all men. There are others that aske, why man was not created an infinite space of time before hee beganne to be by the testimonie of the holy Scripture, which teacheth vs, that it is not yet fully 6000. yeeres since his creation, as though he had bene created very late. But if the shortnesse of time offendeth them, because they thinke that there are so fewe yeeres, since we reade in holy Scripture, that man was created,

Nature commeth of the Latine word *Nascor*, which signifieth to be borne.

ted, let them consider that nothing lasteth long if it haue any ende, and that the whole space of ages past, if it be compared with eternitie that is endlesse, is not onely not to be thought litle, but none at all. Therefore that question which now they aske after 5000, yeres, they might with the same curiositie demaund after sixe hundred thousand yeeres, if the world had endured so long. They also that were before vs when man was but newly created, might haue moued this question: yea the first man might haue enquired also assoone as hee was made, why he was not made before. And so this controuersie about the beginning of mans being, had neuer at any time heretofore any other reasons then it hath nowe, neither shall haue heereafter. Let vs knowe then that God being eternall and without beginning began time, and in time made man whome hee had neuer made before, being ledde thereunto not by any newe and sodaine motion, but by an immutable and eternall counsaile. For no newe thing can befall him, neither is there any thing in him that is mutable: but according to the height and depth of his riches hee hath multiplied the children of men. And let them thinke, imagine and dispute what they list, yet all things haue had their beginning according to the good prouidence of God, which no man in the worlde can sufficiently comprehend. O great mysterie, that God hath alwayes beene, and that it pleased him some time past to make man first, who was neuer made before, and yet not to change his purpose and will! Thus you see howe wee must steppe by steppe ascend by the workes of God vnto himselfe, as we haue alreadie touched in the beginning of our speech, and as wee can doe it well ynough in mens workes. For when I behold a worke, it by and by putteth me in minde of the instruments wherewith it was made, and the instruments, of him that made them, and of him that set them aworke. Then the Workemaster putteth me in minde of him that made him such a one, namely, both of his master that taught him, and also of his parents that begate him. Thus climing vp still from one to one, and from degree to degree, I must needes in the ende conclude, that there is one chiefe Workmaster, of whom all others are descended by their order & degree. And there I must stay: as in like maner proceeding from one essence to another, I may come to the contemplation of that infinite and eternall essence, which is the spring and first cause of euery nature, namely vnto God, who hath giuen to that matter whereof he made all things, a forme meete and conuenient for that worke which he would make of it. This is that which I thinke we ought to conceaue touching the creation of the matter of mans body. Now before we consider the

How we must ascend vp to the knowledge of God by his creatures.

disposition therof, I thinke we ought to intreate of the creation of woman, who is one selfe same flesh, differing onely in sexe, and appointed of God to bee a necessarie helpe for the originall and preseruation of mankinde: which I desire to heare you discourse of, AMANA.

Of the creation of Woman. Chap. 2.

AMANA. No maruaile, if the eye of mans soule be often dimmed, yea looseth all light in the diligent consideration of the wonderful workes of Gods prouidence, For as the eye of the body although cleare of it selfe, cannot behold colours, figures, & other visible things, except it bee illuminated with light from heauen, or from some other lightsome body: so albeit our vnderstanding of it owne nature be very cleare sighted, as being a beame of the diuine brightnes, yet by reason of the bond that conioyneth it to the body, wherin it is ouerwhelmed with the darknes of the matter, it can in no wise attain to the glittering conceptions of eternall wisedome, vnlesse it alwaies haue God that great & euerlasting Sunne, and his heauenly light to illuminat it, and to guide it to the faithful contemplation of the woorkes of his almighty hand. This hath bin the cause why so many great wits discoursing philosophically of the originall and beginning of things, and looking on euery side, yea doubting and fearing many things, which they found contrary to humane reason, haue bin caried hither and thither with diuers opinions, like to a vessel tossed in a deep sea, but could neuer come neere to the knowledge of the trueth. But if wee follow the bright starre of trueth fixed in the heauenly booke of life, as wee haue learned therein the creation of man, so we may as easily be instructed in the creation of the woman, to the confusion of the wise men of the world, and of all Epicures and Atheists. The holy Scriptures teach vs, that after God had created man & placed him in the garden of Eden, to dresse it, and keepe it, & had forbidden him to eate of the tree of the knowledge of good & euil, which was a signe & tokē of the homage, obedience, and subiection he did owe to God his creator & Lord, and of that blessed life appointed for him as a recompence and crowne of this obedience, *It is not good* (then saide hee) *that man shoulde bee himselfe alone, I will make him an helpe meete for him.* And to shew the better how this helpe was, not onely meete, but also necessary for man, *Moses* saith, that God had already brought all the beasts before *Adam*, that he might name them according to their natures and kinds, which hee perfourmed. Whereby we may iudge, what great knowledge of naturall things was in *Adam* before he sinned. For otherwise

Gen. 2. 15, 18.

What great knowledge of naturall things was in *Adam*.

wise hee could not haue giuen to all liuing creatures names agreeable to their nature: and if hee had not named them as he should, hee had brought in great confusion in nature. Afterwarde *Moses* addeth, *that amongst all those liuing creatures hee found no helpe meete for Adam:* yea the Lorde had spoken of him before, as if he had bene alone in the worlde. For although all the beastes, and all the residue of the creatures were giuen to man to assist him, so that being in that estate of innocencie wherein hee was then, hee might receiue all seruice and readie obedience from all the creatures, neuertheless hee had not as yet any helpe of his kinde. For hee coulde not haue that familiaritie and conuersation with the beastes, nor receiue such helpe from them, as hee coulde from creatures of his owne kinde. Therefore when the Lorde saide, that it was not good for man to be alone, hee declared plainely, that he did not create him to liue alone and solitary in the world, but with companie, and that his will was, that there should be men vpon earth, who should liue in societie and fellowship together. Nowe seeing that man was created for this ende, he coulde not liue in company with others of his kinde without generation and multiplication thereof, which coulde not be except hee were ioyned to a wife, seeing it pleased GOD to appoynt it so. Wherefore as hee created the other liuing and sensible creatures of two sexes in one kinde, namely, some males and others females, that they might increase and multiplie by generation, so likewise dealt hee with mankinde. But as hee tooke an other course in the creation of man, then he did in that of beastes, so also dealt he in the creation of the woman, whome hee purposed to giue vnto man for a companion. For hee created not man and woman both together, but man first, and then woman afterwarde, as wee will declare by and by. Nowe because there is no coniunction or communion in any humane societie, wherein that holy bonde, which ought to knitte all men together, and ioyne them one to another, is better declared, then in that whereby man & wife are conioyned and vnited, as it were in one selfe same bodie, and in one soule, therefore it pleased God not without cause to beginne this holie societie by that coniunction, which is the bonde and foundation of all the rest, and as it were the spring-head and fountayne of all mankinde. Therefore it is written, that GOD minding to create woman and to giue her to man for an helper, caused an heauie sleepe to fall vpon *Adam*, (which name is as much to saye as, *Of earth*) and when hee slept hee tooke one of his ribbes, and closed vp the flesh in steade thereof. And the Lorde God made a woman of the

Man was created for societie.

The creation of woman, and vse thereof.

In Hebrew *Ish* signifieth man, and *Isshah* woman.

ribbe, which he had taken from man: then the man said, *This nowe is bone of my bones, and flesh of my flesh, She shall be called Mannes, or Mannish, because she was taken out of man.* First we see in this history, that God woulde not that the male and female should haue two beginnings, but onely one, and that they should be as it were one stocke of mankinde, to the end that the coniunction therof should be more straight, firme and inuiolable. For if it had beene otherwise, the diuersitie of beginnings might haue giuen occasion either of contemning one another, or of enuie, dissention, and brawlings. Therefore God created in the person of *Adam* the fountaine of mankinde, and after framed *Euah*, (which is as much to say, as aliue, or liuing) to the ende wee might knowe, that the woman was not created as a new creature of an other race or kinde, but was onely a portion and part of the nature of man. By this meanes *Adam* had in the woman as it were a glasse to beholde and contemplate himselfe, as *Euah* also had the like in him, and as yet to this day euery husband hath the like in his wife, and euery wife in her husband. For the woman was flesh of the flesh of man, bloud of his bloud, and bone of his bones, euen as it were his owne body, and a second-selfe. Howe then can the husband despise and hate his wife, and not hate himselfe? For as Saint *Paul* witnesseth, *No man euer yet hated his owne flesh.* And what cause hath a woman to bee loath to bee obedient to her husband, if shee consider that shee is taken out of him, and that in setting her selfe against him, shee striueth against her selfe, and doeth her selfe great wrong and iniurie? Therefore as the Lord hath declared what place hee woulde haue the husband and wife to keepe, euery one in their degree, by that order which hee hath obserued in creating the man first, and then the woman: so he hath done the like in that hee created the woman neyther of the mans head nor of his feete, but of his ribbe. Whereby as on the one side, hee admonisheth the wife not to lift vp her selfe aboue her husband by taking authoritie ouer him, and so making her selfe his head: so on the other side hee admonisheth the husbande not to abuse his authoritie, by putting his wife vnder his feete, as if shee were a slaue, but to account of her as of his sister and companion. Wee are therefore to consider the great wisedome and prouidence of God in this creation of the woman. But Atheists, and other contemners of the worde of God, besides that goodly ground and foundation of their impietie, whereof wee heard before, take farther occasion to deride this historie of the creation of woman, because it is sayde, that shee was builded of a ribbe which God tooke from *Adam*.

Ephes. 5. 29.

dam, Truely the woorkes of God in the creation of things are not vsuall, because they are the first: but they which will not beleeue them, may as well giue no credit neither to the myracles that haue beene in times past, nor to those that are daily seene. For they were not to be called by this name of miracles, if they were wrought by an ordinarie course of nature. They conclude then out of *Moses* speach, either that *Adam* had then one rib more then he should haue had, or else that he had one lesse then he should after the womans creation: so that what side soeuer you take they will find a great absurdity. They that seeke for occasions in this sort to scoffe at the workes of God, that study and take delight to cauill at them, will alwayes finde absurdities enough in them according to their corrupt will and iudgement. For they will daily coine as many as they list to hinder themselues from the knowledge of God and of his workes, least they shoulde be constrained by them to glorifie him. But indeede what can they doe else but barke against God and his prouidence, and laugh at al that is taught vs by the holy spirite concerning the creation of all thinges contained in the world, seeing they are not capable of the knowledge and vnderstanding of heauenly mysteries? But I demand of them, what strange matter they finde in this, if it were so that *Adam* was created with one rib more then men commonly haue, which God prepared in his creation for the womans creation: or otherwise, if hee had one lesse after her creation, which is more likely? For it is saide expresly, that *God filled vp with flesh that place out of which hee tooke the ribbe whereof he framed Euah*. So that *Adam* lost nothing, neither was he lesse perfect in respect of that. For God did very well recompence it two wayes. First, bicause that which he put in steade thereof, did serue *Adams* turne as well as if his rib had remained still. Secondly, it turned to his great good, in that he had a whole woman for one of his ribbes, yea such an helpe was giuen vnto him, that shee was as it were another halfe of his body to make him a perfect man. Besides al this, we haue further to note the significations of those things which God meant to represent vnto vs, and to teach vs by that manner of proceeding, which hee obserued in creating the woman, of which I haue already spoken. But we haue also to marke herein a notable prophecy of Iesus Christ and of his Church, and a liuely image of her vnion, coniunction, and communication with him being her husband. For as the rib was taken from the mans side whilest he was asleepe, that the woman might bee made: so in the death of Iesus Christ, signified by this sleepe, and whilest he hung vpon the crosse, his side was piereed, out of which issued blood and water which resemble the Sacraments that tend to the edification

How Atheists scoffe at the womans creation.

Genes. 2. 21.

Of the mysterie of Christ and his Church in the creation of the woman.

fication of the Church. And as *Euah* was taken from *Adam* according to the flesh, who was the first stocke of mankinde, and then ioyned vnto him in marriage, that of twaine they might be one in one flesh: so the Church was taken from Iesus Christ according to the spirite, who is the true stocke of mankind regenerated and reformed after the image of God, that she might be one mystical body with Iesus Christ, who was giuen vnto her by God for her husband and head. For this cause we may say the same things of him and of his Church, which we spake before of the authoritie and soueraignty of the husband ouer his wife, & of the subiection of the wife towards her husband. For the Church was not first, but Iesus Christ who is eternall, very God and very man: neyther was Iesus Christ taken from her, but shee from him. Therefore that which *Adam* saide of *Euah*, when God brought her vnto him, and when he had seene her after he awoke from sleepe, namely, *This now is bone of my bones, and flesh of my flesh*, Saint *Paul* applieth to Iesus Christ and to his Church, because shee is made bone of his bone, and flesh of his flesh, and partaker of the very nature of Iesus Christ by faith in him, and by that vnion, coniunction, and fellowship which she hath with him, whereby shee is conioyned vnto him as his spouse. Wherefore the faithfull haue good cause to reioyce, knowing that there is the like spirituall vnion, coniunction and communication betweene Iesus Christ and them, as there is betweene the husband and the wife according to the flesh.

Ephes. 5. 30.

Nowe as wee haue answered to the friuolous speeches which Atheists commonly make about the creation of the woman, so wee will not passe ouer with silence the opinion of naturall Philosophers, who say, that the male is as it were a perfect man in comparison of the woman, and that shee is an imperfect man. For they doe teach, that nature tendeth alwayes to the greatest perfection that shee can attaine vnto: and because the male is more perfect then the female, therefore that shee alwayes endeuoureth to bring foorth males. But when shee wanteth power and strength to doe that shee woulde, she ingendreth females in steade of males. Whereupon it shoulde followe, that the generation of the woman, as also that of the other females of all liuing creatures, is an infirmitie, a defect, and an imperfection of nature. But I woulde gladly demaunde of them, whether GOD made an imperfect worke or no, when hee created the first woman: and whether hee did not create her as perfect in her kinde, and in that degree for which hee created her, as hee did the man in his. Moreouer, seeing God is the creatour of nature, it is certaine that hee created it perfect in all things

The opinion of naturall Philosophers touching the nature of women.

things belonging vnto it, and that hee hath made it subiect to certaine Lawes, vnder which it is alwayes guyded by his prouidence as well in the generation of females as of males, of the woman as of the man. And if some creatures excell others, yet that hindereth not why euery one shoulde not bee perfect in his order and nature, hauing regarde to their Creatour, and to the ende for the which hee created them. Wee must not therefore alleadge anie imperfection in the creation of the woman, more then in that of the man: seeing that if shee had beene created otherwise then shee was, shee shoulde not haue beene so perfect in her nature as shee is, because shee woulde not so fitly serue that turne for the which shee was created, namely, to helpe man, both in the generation and continuance of his kinde, and also in being a succour vnto him in such thinges as belong to his nourishment, and in the guiding and gouernement of them. Besides, is it not sayd as well of the woman as of the man, that she was created in the image of GOD, as wee haue already heard? For *Moses*, after hee had sayde that God created man in his image, addeth immediately, *In the image* (I say) *of God created hee him, hee created them male and female*. And, *as man is the image and glorie of God, so the woman is the glorie of the man:* neyther can the one be bee without the other. *For as the woman is of the man, so the man is by the woman, but all thinges are of GOD.* Therefore the worde of *Building*, which the Prophet vseth in setting downe the creation of the woman, is duely to bee considered in this matter. For when hee saieth that God built the woman of *Adams* ribbe, this worde importeth more then if he had simply sayde, that he made and formed the woman. For thereby hee woulde haue vs knowe the perfection of man, and of mankinde in the creation of the woman, because without her his building coulde not be finished. So that man is as it were the first foundation, vpon whom the woman was builded: as likewise by generation of children proceeding from them both, this building is not onely preserued and continued still, but also furthered and augmented. Vpon the like reason the worde that signifieth a childe in the Hebrew tongue, is taken from a worde that signifieth *to build* in the same language: as in deede children also are the true building of a house. But before we enter into any larger discourse of this matter to know the generation and multiplication of mankind, I am of opinion that we shal do well to intreat first of the dispositiō of that matter, wherof we heard before his body was made, as also of the partes thereof. For generation respecteth

Genes. 1. 27. 1. Cor. 11. 7.

What the word *built* importeth in the creation of the woman. Genes. 2. 22.

chiefly

chiefly the third kind of the natural powers & faculties of man, whose vertue and properties we are not to consider of, before we haue beene instructed in all things that concerne the particular composition of mans body and of euery part thereof: to this end, that we might haue the true knowledge of that lodging which God hath giuen to man to dwell in vpon earth, and that step by step wee might come to consider of the host or tenant of this tabernacle, namely of the spirite and soule, which is truely man. Let vs then beginne to take a view of the diuision of the chiefe partes of the body, and so handle first the simple or similary partes, of which all the rest are compounded. This matter subiect I offer to thee ARAM, for thy discourse.

Of the simple or similary partes of the body, namely the bones, ligaments, gristles, sinowes, pannicles, cordes or filaments, vaines, arteries, and flesh. Chap. 3.

ARAM. If wee take pleasure in beholding materiall frames builded with mens hands, especially if they be made by rare workemen, and such as excell in their Arte, and in viewing attentiuely the goodly workes that are in them, we ought to be a great deale more delighted without al comparison, in looking vpon the stately edifices builded with the very hand of God, and vpon the exquisite and wonderful workes where with he hath adorned and set them forth. Curiosity causeth many men to wander all their life time in lands and seas vnknowen, to feede their mindes with a vaine knowledge of the maners and customs of strangers: but very few will be found, who haue a care to know themselues. In so much that being able to discourse of the situation of diuers regions, and of the beauty of those places and fortresses that are therein, yet they know not their owne house wherein they alwaies dwel, and much lesse themselues, namely their soules, which are the inhabitants. But if we thinke it a shame for a man to bee ignorant of those things that belong, or bring commodity or pleasure to the life of man, the ignorance of our selues, which hurteth this life and the other we looke for, is a great deale more shamefull and dishonest. Now a man may easily perceiue how commendable, excellent and profitable the knowledge of the nature of our bodies, and of euery part thereof was iudged to be by men in ancient time, in that they had publike schooles amongst them, in which euery one might daily behold Anatomies: yea Anatomies were shewed to euery one that would see them in the priuate houses of Philosophers and Physicions. And for this cause *Galen* saith, that the Ancients would not write of this

this science, But after when this diligence of the first louers thereof begaune to be despised and reiected of the most part of men, it was necessary that some should write thereof for their good, as also for the benefit of posteritie. Otherwise they would haue fallen within short space into a dangerous ignorance of their nature, and of the causes and remedies of such diseases as dayly trouble them. But wee must referre that knowledge, which in our discourses wee seeke for out of this science, to another end. Neyther do we vndertake to speake of that Art and Science that belongeth to Phisicions, as though we made profession thereof, but onely to shew the true vse of it, and howe it may bee referred to the honour of God, and to the knowledge of his wisedome and prouidence: as also to the end, that in beholding the wonderfull composition and disposition of the members of our body, wee should remember the creator thereof, who seeth whatsoeuer lieth most secret and hidden therein, and who is able to make as it pleaseth him an Anatomy both of body and soule, and to send them both to euerlasting hell fire, when they will not acknowledge him to be the efficient and finall causes of their being. Hauing regard therefore to this ende, we will consider of the parts of mans body according to the subiect propounded vnto vs.

The true ende and vse of knowing this booke.

The partes then of the body are diuided into two sortes or kindes: the first is, the simple or *similary* parts, the other the compound parts. The simple partes are of that nature, that euery portion of them, howe great or little soeuer it be, retaineth alwayes the name that is giuen to the whole, whereof it is a part: and of these simple partes the other kinde is named, whereof wee will intreate hereafter, because they are compounded partes, and obtaine the place of members, whose partes are not called by the name of the whole member, but euery part hath his speciall name. For all the partes of the head are not called by the name of the head, and so it is in the other members of the body. But if a bone bee broken into many peeces, euery peece is still called a bone: and the like may be said of the other simple parts, which are nine in number, namely, *the bone, the ligament, the gristle the sinew, the pannicle, the cord or filament, the veine, the artery and the flesh.* Our speach therefore must be of these. No man is ignorant, that the foundation of euery building is as much a part thereof or rather more (although it appeare not) then any other part howe sumptuous soeuer it be. For the rest are laid and planted vpon the foundation, neyther can they long continue in their beauty, vnles that be good and firme. We may say the like of the bones of a mans body: (which are made of the seede in generation, when the thickest part of it is hardned by heat, as

What the simple or *similary* parts of mans body are.

Of the bones of mans body.

stones

stones are baked in the earth by great heat.) For they are not only like to foundations and pillers, which sustaine the body & al the members thereof, but they are as it were pales and fences vnto it to containe all things that are within the building of the body, and to inuiron al the parts of it, as it were with walles and rampires. For this cause they are more earthy, drier, and colder then any other part of the body. And therefore the prouidence of God appeareth most wonderfull in this composition of the bones, seeing that of one selfe same peece of earth or clay he maketh the bones so strong and hard in comparison of the ligaments, gristles, and other simple partes: so that in respect of these the other are for strength & hardnes like to stones and mettals in comparison of the other part of the earth. Neither is the wisedome of God worthy of great admiration in this respect onely, but also because hee made not the bones all of one peece, nor yet of one fashion and forme. For minding to giue motiō, not only to man but also to al other liuing & sensible creatures, the bones were to be diuided & distinguished into diuers pieces, to the end they should not hinder this motion, which is so necessary for those creatures: the maner whereof wee may see in men armed at all points. For the harnesse must be made of diuers pieces according to the ioynts of the members, that their mooning may haue no impediment. But because the bones being diuided and separated one frō another, cannot be so conioyned or vnited together, that euery one should sustaine that charge which it hath to beare, therfore that they might serue more fitly for motion to the creatures, God hath framed thē in such wise, that they haue their ioynts in so good proportion & so aptly interserted one within another, as that the whole combination & vniting of thē al together is maruailous exquisit & goodly to behold, like to a worke made of many pieces, which all meet together in one body. For some of them are hollow like to a round box, that they may be conioyned with the other that are round in the ends, to the end they might be knit together more cōueniently. To be short, they haue all their fashions proportionable one with an other according to that maner of vniting, which is most meet & conuenient for thē. Now because this conjunction of ioynts cannot keep it self at that stay if it haue no other band, therfore hath God placed there certaine *ligaments*, or strings of the bones which are white partes, without blood, void of sence, not holow, proceeding from the bones, & differing from them in nature, although not so much as the *gristles* do. For the gristles (which serue also for a stay that is softer then the bones, to the end they should not rubbe together ouer hardly one within another) are more earthy, drier, and harder then the *ligaments*, and yet not so much as the bones:

God's prouidence great in the creatiō of the bones.

A fit similitude.

Of the ligaments.

Of the gristles.

bones: so that they are as it were of a middle substance and nature betweene the bones and the *ligaments*, which are also very earthy, drie, and hard, but lesse then the gristles and the bones, and more then the sinewes, which also in some sort draw neare to the nature of the ligaments. But they differ both in that they haue diuers originalles, as also bicause the ligaments are altogether insensible, as the bones & gristles are, neither can they giue any motion or sense as the sinewes can, but serue only for bands to tie the bones one to another, & to knit the other members vnto them. But the sinewes, which proceede either from the braine, or from the marrow of the backe bone whose originall is from the braine, are of a tender, soft, & white substance, & of that nature that they haue all sense, which they impart to all the sinewy parts of the body. And of the also some giue both sense & motion to other. Therefore their substance is not so dry, nor so hard as that of the ligaments: they yet is it so soft & tender as is the substance of the flesh, or of the *kernels*, or of the skinnes, & of such other like parts, whereof we will speake hereafter. As for the *pannicles*, & bands or *filaments*, which are little long threeds, slender & white, solide & strong, we may comprehend them vnder the name of sinewes & ligaments, because they take part of both natures. For some of them haue sense with the *sinewes*, others haue none with the *ligaments*. The office of the pannicles (which are like skins made of sinewes & ligaments) is to defend & to knit together the members, & to impart to many of them sense, as to the liuer, the heart, the lungs, the splene, & the kidneis. And as for the *filaments*, they serue the body, some to draw nourishment, others to retaine and keep that which is meete to nourish the body, and some to driue forward and to cast forth those excrements and superfluities, which help not to nourish it, but are only a burthen and greefe vnto it. The *veines* are hollow and slender pipes carying the thicker blood wherewith the body is nourished, and they haue their beginning from the liuer. For in that the hollow veine is greater and larger then the rest, and out of that all the other veines extend themselues into all the body, as it were branches proceeding from the body of a tree. Wherein (as we will do in all our discourse) we follow the common opinion approued of the late learned Philosophers, Physicions, & Anatomists: For *Aristotle* wrote that the heart was the original of the veins: But *Hippocrates* & other wise, whom *Galen* followed, confuting *Aristoteles* opinion. As for the *Arteries* or pulses they are pipes that proceed fro the heart. For in that is y great artery planted, which is y stock of al the rest, which serue to cary the vital spirits throghout the body: they are couered with litle skins, that are strong & thick to keep the spirits from breathing out, &

Of the sinews.

Of pannicles and filaments.

Of the veines.

Of the arteries.

for

for the same cause they haue their passages more streight. So that they haue two skinnes or couerings, whereof that which is vnderneath is fiue times thicker then the skinne of a veine. To conclude, the Arteries and veines are ioyned together, to the ende that the vitall spirites might draw and receiue from the veines conuenient matter for their nourishment, as also that by their heat they might warme the blood that is within them. For there are certaine mouthes in them both for this mutuall communication, both that the spirit might draw his nourishment from the veines, as flame fetcheth the preseruation of his light from the lampe, and also that the veines might receiue spirit and heat from the arteries. As for the *flesh* it is a substance of blood, which is then made when the thickest part of it is as it were congeled: and with that all the members of the body are clothed outwardly. Wee must speake more largely of the vses and properties of all these simple partes, which wee haue here laid open in few wordes. In the meane time in this litle that hath bin discoursed, wee see a maruailous prouidence of God, who hath disposed and tempered the matter of the body in such wise, that hee made it so apt to effect that worke which hee purposed, & that by proportions and mixtures so well contriued from one degree to another, as he hath done in the elements, to the end that all the partes of the body might the better be preserued one by an other. And although mens bodies are compounded of earth and of the other elements, as we haue already touched, yet God sheweth himselfe very wonderfull in this whole worke and matter of man. For as he turneth the earth into diuers natures, so that of one peece hee maketh gold, of another siluer, of this brasse, iron and other metalles, of that mineralles, of another pretious stones of sundry sortes, which are as it were the bones of the earth, besides a great many other things of diuers kinds which were infinite to rehearse: so of one selfe same matter appointed for the composition of the body, hee maketh variety of workes that it may be framed and furnished in all respects. For we see what difference there is betweene the bones, which partes are most earthy, and so consequently driest, hardest, and coldest, because of all other partes they draw neerest to the nature of the earth. Then the gristles obtaine the second degree next after the bones for agreement of nature, as that which is in the middest betweene the bones and the ligaments, as the ligaments are of a middle nature betweene the gristles and the filaments, and the filaments betweene the ligaments and the sinewes, and so of the rest. Therefore as God the great workmaster of nature hath framed all the partes of mans body of matter taken from all the elements, so also hee hath tempered his matter according

Of the flesh.

The bones most earthy of all the parts.

cording to the worke he meant to make, and to that office, which it pleased him to appoint vnto euery part and member of the body. So that the matter of some partes holdeth more of the earth, of other partes it hath more water, or aire, or fire, or else is more or lesse mingled of all together. Whereby it appeareth how aptly this workemaster can apply himselfe vnto his worke. Wee haue also another notable testimony of his prouidence, in that hee hath made the ligaments so strong and firme according to the necessitie of their office, hauing ordained them to knit the bones in their ioynts, and to bee as it were bands & cords to tie and conioyne them together, euen as the thongs of harnesse keepe the parts thereof bound and tied one to another. We may say as much of the filaments, but chiefly of the sinewes, which in their places serue for bands to the body. And here wee haue also to note, that because God hath created them to giue both motion and sense to the body, therefore hee hath planted their roote partely in the braine, partly in the marrow of the backebone, which is also deriued from the braine: as the originall of the ligaments is either in the bones, or in the gristles, or in the skinne, and the beginning of the filaments both in the ligaments and in the sinewes, according to that vse for which they were made. And that the motion of liuing creatures might not be hindered, hee hath not made the ligaments, nor the filaments nor the sinewes of any such boisterous or stiffe matter, but that the creatures may easily bend euery way whithersoeuer they list to mooue and turne their members. Neyther hath hee made them of so tender and soft matter, but that they are strong and powerful enough to holde fast all the members within their ioynts, to the ende they might not easily become bare and thrust out of their places, as also to furnish the creatures with strength and power, which consisteth principally in the force and might of these partes. It is requisite also that they shoulde be such, because they are as it were in continuall labour, and sustaine great stresses. Wherefore they must needes bee of such matter as will not easily yeelde or weare away, or breake in pieces. And because all the members and all the ioyntes are not to sustaine labours and brunts alike, therefore the Lorde hath very well prouided for that, as hee hath done the like also in the composition and distribution of the bones. For those members that must sustaine the heauiest burthens and greatest brunts, that are to dispatch most laboursome businesse, and therefore require the greater strength, haue biggest, strongest, and mightiest bones, ligaments and sinewes, so that their bulke, bignesse, breadth and thickenesse are answerable to their necessary vses. The lesser members and such as are to vndergoe

lesse paine, which are ordained to effect more fine and witty workes wherein Arte is more required then force, haue also their bones, ligaments and sinewes lesser and smaller, so that in certaine places there are some bones passing small, and sinewes, which are onely as it were little threedes. Thus much I thought meete for vs to vnderstand concerning the simple parts of the body, nowe wee must consider the compound partes: and first intreate of the outermost partes, and so followe that which wee spake of the foundation of mans building, to the ende, that by little and little wee may set him vpright, and consider him throughly in all his partes. Therefore thy speach ACHITOB, shall be of the feete and legges, and of the armes and handes.

Of the compound partes of the body, and first of the feete and legges, and of the armes and hands. Chap. 4.

ACHITOB. Among the manifolde and great commodities, which wee may reape by the diligent consideration of the Anatomy of the body, there are two of greatest weight. The first is, to put vs in minde of our mortalitie in regarde of our bodies, to the ende that we should not please our selues too much in the beautie of them, and so waxe prowde and abuse our selues, as also that wee should remember all those testimonies, which wee haue in the holie Scriptures of the frailtie of man, and of his whole nature. For when wee see that those partes of the body that are hardest, strongest, most firme, and such as after the death of a man continue longest before they returne into powder, and into that first matter out of which they were taken, as namely those partes that were propounded vnto vs in the former discourse, especially the bones: I say, when we see that these notwithstanding their hardnesse, must in the ende returne to dust as well as the rest, what shall wee thinke of the other partes that are softer and more tender, and lesse able to resist corruption? Therefore the spirite of God doeth so often by his worde call and send vs backe to that instruction, which hee giueth vs by the matter whereof hee made and framed our bodies, and by the consideration of our owne originall and birth: to the ende wee shoulde learne to containe our selues euermore within the compasse of all humilitie and modestie, as well towardes him, as one towardes an other. Hereof it was that *Isaiah* had commaundement giuen him from the Lorde to crie, *that all flesh is grasse, and all the grace thereof as the floure of the field. Man that is borne of a woman* (saieth *Iob*) *is of short continuance, and full of trouble. Hee shooteth foorth as a floure, and is cut downe: hee vanisheth*

A double vse of Anatomy.

Esay 40.6.

Iob 14.1,2.

ſheth alſo as a ſhadow, and continueth not. Againe for the ſecond point, wee are taught to conſider and to knowe by that prouidence of God, which ſheweth it ſelfe in the *compoſition of the vileſt and moſt earthy partes*, and in that frame which hee maketh for the building of the whole body, howe great and woonderfull it ought to be in the reſidue, namely in the nobleſt partes thereof, eſpecially in the ſoule, if wee could ſee it with our eyes, as wee beholde the body. Wherfore, that wee may the better knowe the excellent worke of God in this building, we muſt raiſe it vpright before our eyes, to the end wee may behold it on the out-ſide (as it were a frame ready made) from the foote to the top, and from the foundation to the couering and higheſt part thereof.

The whole body of man is commonly diuided into foure principall outward parts, which are called compound, in reſpect of the ſimple partes ſpoken of before, which ſerue for matter to make them of: whereupon afterward they take the name of member, according to that forme that is giuen to eche of them. Theſe foure principall parts are, *the head, the breaſt, the belly, the outward partes*, namely, the armes and handes, the legges and feete. The head endeth where the necke beginneth. The breaſt comprehendeth that part which we commonly call the breaſt, alſo the backe, the ribs, and whatſoeuer elſe is contained in them from the necke vnto the midriffe, which is a skinne that ſeparateth the heart and the lungs on the one ſide, and the inferiour intralles on the other. The belly reacheth from thence where the breaſt endeth vnto the bone aboue the priuie members and neare to the groine. The extreme or outward parts are already named by vs; and of them our preſent diſcourſe ſhall be, beginning, as it were at the foundation, vpon which all the body is laide. Firſt therefore wee ſee how God hath ſo aptly faſhioned the feete, that they doe not onelie beare vp al the reſt of the body, but alſo carry and recarry it whereſoeuer a man wil. Next, the legs are ſet vpon them, as it were the pillers of this whole building, being cloſed in ſuch ſorte vnto them as neede requireth, to helpe the feete to ſuſtaine and beare vp all the reſt of the frame laide vpon them. For this cauſe *Salomon* calleth them *the ſtrong men that ſtoope in olde age*, when their vertue and ſtrength faileth them. For they bow through weakenes, and tremble as the hands do, which the ſame Prophet calleth *the keepers of the houſe*. Now becauſe the chief ſtrēgth of the body lieth in the bones, when the ſcriptures meane to ſet forth any violēt griefe, as when a man is extremly preſſed, & as it were altogether oppreſſed, they ſay that *his bones are vexed*, or *broken*, or *out of ioynt*, that is to ſay, all his ſtrength and power, ſo that he is as a bodie

Foure principall partes of the body.

Of the midriffe.

Eccles. 12. 3.

Pſal. 6. 2. and 22. 14. iſay 38. 13.

whose bones are wholy broken and shiuered. And when the Scripture woulde signifie the contrarie, it saieth that, *their bones runne full of marrow*, and that *they flourish like an herb*. Nowe if we take the whole legge, namely from the huckle bone vnto the endes of the toes, it hath three great partes answerable to the three partes of the whole arme, which part of the body reacheth from the shoulders vnto the endes of the fingers. In the first place is the foote, which is the nethermost part of the whole legge, and it consisteth of three partes, which also are answerable to the three partes of the hand. The first is the heele, which by a ioynt and conuenient knitting together, vniteth the foote to that parte of the legge which reacheth from thence vp to the knee or gartering place. The second is the sole, and as it were the backe of the foote, being long, large and hollow in the middest, to the ende it might be more fit to stand fast and to walke vpon. The toes are the third part of the foote, being set and placed in such wise as is most conuenient for that duetie of the foote. For they differ much from the fingers, not onelie in length, but also in situation, because the office of the hand and the foote is not all one. Therefore as the fingers are longer then the toes, so the thumbs are otherwise placed then the great toes. For if the great toe were placed as the thumbe is, it woulde hinder the foote in steade of helping it: and the like may bee saide of the other toes. The two other partes of the legge are, first, that which is from the knee to the foote, which is commonly called the legge for want of an other proper name in our tongue, next the thigh, which is from the huckle bone vnto the knee. And as this hath his ioynt and band to fasten him to the knee, so the other by the like meanes is ioyned to the foote. Therefore both the foote and the whole legge haue their necessary motions through the helpe of the sinewes and muscles, as well to stretch it selfe out, as to bowe and bend forward and backeward, vpward and downeward, as also to turne it selfe on the right hand, and on the left, and round about: both to set forward and to retire, to ascend and to descend, and for all the motions that are meete and conuenient both for this member and for all the partes of it. Thus much for the lowest foundation of the frame of mans body, and for the pillers that holde it vp. Nowe wee must consider of the other outward partes, the armes and the hands.

Iob 21.24.

Esay 66.14.

Three parts of the legge.

Of the armes and handes.

As God hath giuen to man two legges and two feete to holde him vp, and to carry him whithersoeuer hee woulde goe, so hee hath giuen him two armes and two handes, to dispatch all businesse which hee thinketh good. Therefore the hand is rightly called by *Aristotle*, the

the instrument of the instruments. For there is no member in all the body nor instrument whatsoeuer, that maketh moe or more sundry workes. This instrument maketh all other instruments, and setteth them a worke, as wee see by experience. And because man onely of all other liuing creatures is capable of Artes, and knoweth how to vse them, therefore hath God giuen to him onely this instrument to exercise them. We see also that there is no worke which he cannot doe with his hands. And what worke of God is there which hee doth not counterfaite, as if he were some litle god vpon earth, that had vndertaken to make an other visible worlde within this worlde created by God? For if wee consider the Sciences and Artes of men, and those excellent woorkes which they make by the meanes of their handes, who will not be rauished with admiration? That sentence of *Anaxagoras* may well be approoued wherein hee saieth, *that the hand is the cause of knowledge and wisedome:* (although *Plutarch* doeth learnedly vnderstand experience, by the hand.) For if it did not frame letters and figures, nor made instruments requisite and necessary for all Sciences and Artes, they could not in any wise be either taught or learned. Therefore considering well that which we say, man may bee called a second Creatour, who taking patterne by the worke of God in the creation of the worlde hath endeuoured to make woorkes answerable vnto those which God hath giuen him in the worlde for a patterne to imitate. But there is great difference betwixt the workes of man and the workes of God, especially in three pointes: namely, in the matter, in the forme, and in the life of them, together with all those thinges which it bringeth with it. For first man can not worke without matter, which he cannot find in himselfe, as God who made all things of nothing, and made that to be which was not. But man dealeth contrarily. For hee can make nothing of nothing, but must of necessitie haue matter meete for the worke he taketh in hand, vnto which he is able to adde the forme onely. And yet hee cannot giue it any fashion except hee first had the patterne thereof in the workes of God. For although he can make very strange figures, and such as the very like hath not beene seene in all nature, nor amongst all the creatures, yet hee cannot pourtraite any so new, or so strange, whereof he had not before some resemblance in the workes of God in sundrie creatures. For hee taketh diuers pieces of many sundry figures, with which afterward heaped together, hee counterfaiteth one altogether newe and strange. As for example: neuer man sawe a mountaine all of golde, yet a man may imagine one in his mind, and frame an image thereof in his imagination. For albeit he neuer sawe such a

The agreement and difference betweene the workes of God and the workes of man. Psal.33.9. rom.4.17.

mountaine, yet becauſe hee hath ſeene both mountaines and alſo golde, by ioyning theſe two together which hee knoweth, he can frame the image of ſuch a mountaine in his minde, and then hauing in this ſorte formed and conceiued it, hee can counterfaite it with his hand. But as God taketh not the matter of his woorkes without himſelfe, and without the treaſures of his infinite power, ſo hee needeth not to ſeeke elſewhere for formes and patterns then in the treaſures of his eternall wiſedome and infinite knowledge. Againe, there is this beſides, which is chiefeſt of all, that hee is able to giue, not onely being, but alſo life, ſenſe, and motion to his workes, yea ſuch nature and properties as pleaſeth him: which man can not doe. For hee can not change the nature of that matter vpon which hee worketh, but it muſt ſtill continue the ſame in nature and diſpoſition. And although hee can drawe ſundry effectes from thoſe matters about which hee is occupyed according as hee may mingle and compound them together, neuertheleſſe hee altereth not their nature, but they retaine it ſtill according to their portion, euerie one in his place. Neither can hee giue to the beſt of his woorkes ſo much life as is in a reddiſh, or in any other leſſer hearb or plant: nor ſo much motion, ſenſe, and induſtry as a Flie or an Ant hath, or the leaſt worme in the earth. Nowe to proceede in beholding the vſe of the hand, wee muſt vnderſtand that God gaue vnto men armes and handes chiefly to helpe one another, more then with any other member of their body, in ſo much that they ought to referre al their works, artes, and exerciſes to common benefite and profite. But it is farre otherwiſe. For there is no member whatſoeuer with which they hurt one another more: ſo that their hands are more dangerous without al compariſon, then the pawes of all ſauage beaſts. For thoſe beaſts that are moſt cruell ſpare the blood of their kinde, but men delight to imbrew their handes in mans blood, yea in the blood of their neareſt kindred. There are ſome alſo who ſhamefully abuſe their handes in cauſing them to ſerue for diuinations: from whence *the Arte of Palmeſtrie* proceeded, which is full of ſuperſtition, and of fooleries well woorthy to bee laughed at: and ſuch are all the other kindes of diuinations inuented by the vanity of mans braine. They that would ſeeme to alleadge ſome ſhewe and likelihoode of foundation for it, ſay, that nature hath imprinted in the lines of the handes woonderfull ſignifications of the temperature and diſpoſition of the whole bodie. Therefore they call *the long line* in the middeſt of the hand, *the line of life*, and ſay, that they who haue it whole throughout, are long liued. But ſuppoſe this were ſo, yet what probabilitie is there for

All handy workes ought to tend to common profite.

Of the Arte of Palmeſtrie.

any

any to seeke in the lines of the hand for the knowledge and signification of all thinges that shall befall men, and to foretell them, as they say, their good and ill fortune? For although it were so, that by looking vpon the handes, a man might in some sorte, iudge of the temperature and disposition of the body, yet what reason is there to extend this consideration to the foretelling of all thinges, as if God or nature, as they speake, had set markes in the handes, so that a man might knowe, I say not by the Science, but by the vanitie of *Chiromancie*, whatsoeuer good or euill shall come vnto men? For they that deale with this kinde of diuination doe not only foretel whereunto the body may be disposed according to the temperature therof, as a Physicion may iudge of the sicknes or soundnes of the body by those tokens which he seeth therein folowing his Arte, but they go a great deale further. For they take vpon them to foretel al good & ill aduentures, namely, whether a man shal be rich or poore, married, or no, & whether he shal haue many wiues, & what they shalbe, whether maidens or widows, whether rich or poore, with such other toyes and olde wiues tales, whereof their Bookes of Palmestrie are ful. They therefore are very fooles that giue credite to such prædictions. But Ghristians haue a true and sure kinde of Chiromancie which they may vse. For if men consider onely their handes, with what workemanship they are made, for how many vses they may serue, and howe profitable and necessary they are for them, they shall finde in them an infinite number of markes to make them good diuiners; yea it will teach them to diuine that of necessitie there was a God and a Creatour, who was the workemaster that made that worke and those so excellent instrumentes, whose vse and commoditie can not sufficiently bee conceiued. For although wee had neuer heard of God or of his prouidence, this onely consideration ought to bee sufficient to teach vs to seeke him, and to holde vp towardes him those handes which hee hath giuen vs. If therefore by the contemplation of our handes, and by those markes of the power, wisedome, goodnesse and prouidence of God, which are imprinted in them, wee can learne such a Science and Arte of Diuination, as will the better induce vs to glorifie God in the workmanship of our bodies, then doe wee profite greatly therein. And this wee ought to doe, not onely by the contemplation of our handes, but also of all the residue of the members and parts of our body, euen vnto our very haires and nailes. For wee haue not so many Preachers onelie of his glorie and magnificence in our bodies, as wee haue members, but also as there are haires in the

Of the Palmestry of Christians.

head. For there is nothing, no not so much as a little haire (as wee shall see heereafter) whereby God doeth not testifie his diuine prouidence. Wherefore if wee shoulde by peece-meale lay open onely those principall things which are to be considered in all the partes of the arme and hand, and those testimonies of the great prouidence of God that may be found and noted in them, a whole day would not suffice: although we did onely behold the great workemanship that is, I say not in the whole hand, but in one finger thereof. For it is an instrument which God hath giuen onely to man, to touch and to take with, to gripe and to vse in his owne behalfe in steade of all kinde of defensiue weapons. In this respect he made it of such a fashion that he can lay hold of, and apprehend all things either great or small, of what forme or figure soeuer they be, whether round, square, or otherwise. And therefore it was requisit that the fingers of the hand should be vnequal, that they should be placed and disposed as they are, thereby the better to gripe and to lay holde of all thinges. For albeit some of them be longer then others, yet when we close our hand, and gripe any thing, they are all equall. And as God hath giuen to man a mind capable of vnderstanding & knowledge, so also he hath adorned him with this excellent instrument, which is so necessary for all Artes, that without this, those other would remaine idle. In a word, it is an instrument which man could not want neither in peace nor warre. Neither is there any thing to be found therein, which doth not serue very fitly for al dueties of the hand, as also nothing is wanting that is necessary.

The vse of the hand.

The properties of the nayles.

The very nailes haue two excellent properties: the one is, that they serue for a couering and an ornament to the ends of the fingers: the other, that they help to take hold of, and to gather litle and hard things. For this cause also they are so conuenient both for matter and forme, and so fitly fastned and set in their places, as better could not be deuised. But let vs consider of the whole arme or hand, to see the composition and diuision thereof. As we said before of the legge, so there is in the whole arme three great and principall partes, taking all that member which is from the shoulders vnto the endes of the fingers. The first is the hand, which likewise hath three chiefe partes, namely, that which is ioyned with the lower part of the arme from the elbowe vnto it selfe, and it is called the wrest: the second is the hollowe palme which is apt to gripe with, together with the backe of it on the other side: then the fingers make the third part, being so made and placed as they are fittest to take easily, to gripe, to close, and to crush. In so much that whatsoeuer hath beene spoken by me worthy consideration in the legges and feet touching their office,

Of the three partes of the whole arme.

Three parts of the hand.

and

and all thoſe motions that are apt, and neceſſary for them, the ſame alſo may be plainly ſeene in the whole hand and arme. The ſecond principall part of the whole arme is that which is taken from the elbow vnto the hand: the third is from the ſhoulder vnto the elbow, and both the one and the other are ſo coupled together with their ioynts and bands, as is moſt requiſite for all their motions. Thus ye ſee what in my opinion ought chiefly to be knowne in this our preſent matter. Now ſeeing we haue begun to take a viewe of the foundation of the frame of man by the conſideration of the fourth compounded part of the body, I thinke that before wee handle the other three, wee ſhall doe well to behold the wonderful compoſition of many bones, which ſerue alſo to ſuſtaine the whole ſtocke of the body, and vpon which the backbone is chiefly grounded. Therefore thou ASER intreating therof, and of the ribbes and other bones of mans body ſhalt prepare the way for vs to proceede in the deſcription of our building, euen vnto the toppe and higheſt place of the whole frame.

Of the Backebone and of the marow thereof: of the ribbes and of other bones of mans body. Chap. 5.

ASER. Thoſe Philoſophers that were indued with greateſt knowledge of thoſe excellent things that are hidde in mans nature, ſtood much vpon the contemplation of this, that his face was lift vp towards heauen: whereupon they concluded, that he ought to abandon all carking care of baſe and earthly things to contemplate thoſe things that are aboue and heauenly, and in the knowledge of them to ſatisfie the deſires of his ſoule. And truely this is woorthy to be conſidered, that amongeſt terreſtriall creatures which walke vpon the earth, God hath created none with two legges onely, or that is made ſtraight and bolt vpright, but man. Therefore he onely and no other hath the ridgebone made according to the ſtraightneſſe of the legges: which is neither in foure-footed beaſtes, nor in birdes, albeit they goe vpon two feete, and haue their head lifted vpwarde. For as well their legges, as thoſe of foure-footed beaſts are ſo placed in regard of the backebone when they walke, as mens legges are when they ſit downe, namely cornerwiſe, not downeright. But when men goe, their legges are ſtretched ſtraight with the backebone, (which is like the keele of a ſhippe) vnto which all the bones belonging to the ſtock of the bodie are conioyned, euery one being anſwerable each to other according to their proportion: as the other peeces of wood whereof a ſhippe is made, are ioyned with the keele by that knitting together

which

which they haue therewith. For this cauſe the whole bodie of man is ſtraight, and can ſtand vpright, and ſit downe. But no beaſt can doe eyther of them, becauſe there is no ſuch vprightneſſe voyde of corners betweene their backebone and their legges, as there is in man. Therefore they can neyther holde nor doe any thing eyther ſtanding or ſitting. For although they can ſtay themſelues vpon their haunches, yet they cannot ſitte altogether like to man. And contrariwiſe, man can doe nothing well lying-along or with his bellie downewarde as beaſtes vſe: but ſtanding or ſitting hee can doe all his affayres verie eaſily. To this ende hath GOD giuen him legges and feete, armes and handes, of which wee ſpake before. Now as hitherto wee haue ſeene the loweſt foundation of mans building, namely the feete and legges, ſo heere wee muſt knowe that there is yet another wonderfull frame of bones, as it were a newe foundation for the whole ſtocke of the bodie, and reſidue thereof. Amongſt others ſome are verie ſtrong, being placed croſſewiſe to vpholde the reſt: they ſerue alſo for the defence of manie inwarde partes that are againſt them. Vpon this ſecond foundation the backebone is layde, which reacheth vp to the head, and is verie artificially made. For firſt, becauſe a man cannot alwayes ſtande vpright, but muſt ſometime bende himſelfe, or lye downe, or turne from one ſide to another, it is not made all one bone, but it conſiſteth of manie bones, namely of foure and twentie, which are called the knuckles or turning ioyntes of the backebone. For this cauſe *Salomon* verie fitly calleth it *the ſiluer chaine or coarde*, which lengtheneth, or ſhrinketh being conſumed with extreame olde age. For it is framed after the faſhion of a chayne, and holdeth the lower partes of the bodie, as it were tyed and chayned vnto the higheſt part, which is the head. Againe, it is not without good cauſe called *a chayne of ſiluer*. For it is a verie precious part of the bodie, and ought to bee greatly accounted of, both becauſe the bodie ſtandeth in neede of it, and alſo for manie great benefites which it receiueth thereby. True it is that ſome vnderſtand by this *chaine of ſiluer*, the vniting and agreement of matters whereof the bodie of man is made, beeing taken from all the Elements, and ioyned together by a goodly harmonie and proportion. But the former expoſition ſeemeth to mee moſt fitte, becauſe of that ſimilitude which the backbone and ioyntes of it with their vſe, haue with a chayne and the vſe thereof. For if the chine-bone were all of one piece, a man ſhoulde bee alwayes ſtiffe like to a pale, or like to a logge or bodie of a tree: and ſo the ſtocke of

Of the backebone.

Eccles. 12. 6.

the

the body coulde not enioy thoſe motions that are neceſſarie for it, as wee ſee all the members haue agreeable to their nature. For they are not planted into the ſtocke of the bodie, as boughes and braunches are into the ſtocke of a tree, which are without motion aſwell as their ſtocke. Likewiſe man (whome the Philoſophers called a Tree turned vpwarde, becauſe hee hath his rootes in his head) is a farre other kinde of plant then thoſe are, which beeyng in the earth, ſtirre not out of one place. For it is a tree to be caried about, whoſe braunches haue their naturall motion. And as touching thoſe bones whereof the chine-bone is made; they are ſo ordered, that the firſt which ſuſtayneth all the reſt, as the principall foundation (beeing called *Os ſacrum*, that is, *The holie bone*) is the largeſt, biggeſt and ſtrongeſt: and beeyng ioyned to the hippes is verie artificially framed of three bones, and ſometimes of fiue or ſixe. Wherefore ſome thinke that it is ſo called by reaſon of the artificiall compoſition thereof: others, becauſe of the greatneſſe: and ſome, becauſe it helpeth women in their trauaile, as that whoſe knitting together openeth with the hippe-bones in them that bring foorth children. Others ſaye, that there is no opening, but onely that it ſtretcheth foorth and inlargeth it ſelfe. There are ſome alſo that thinke it is ſo called, becauſe it is ſo neceſſarie vnto life, that after it is once hurt, death followeth. After this bone, the reſt that followe are leſſe and leſſe vntill you come to the higheſt: inſomuch that the loweſt are biggeſt, and the higheſt leaſt, to the ende that as they are the foundation one of another, ſo they might bee able to beare that charge which they are to ſuſtayne, and bee the leſſe burdened. And as for the coniunction and vniting of them together, it is ſo well contriued, that it hath ſo much ſtrength as is neceſſarie for it, and is neyther too ſoft, nor too harde, too drie nor too wette and ſlipperie, but that which is meete for their motions. This order of bones and turning ioynts thus raunged, is properly called the *Backebone* or *Chine*, and in Latine *Spina dorſi*, becauſe of the ſharpe endes or poyntes which eche of them hath on euerie ſide for his defence, as it were thornes. This whole chine hath a marow proceeding from the hinder part of the braine, and reaching downe to the nether ende of the backebone: which beeyng rounde in ſhape, is as a riuer whoſe ſpring is in the brayne, from whence it proceedeth as the great Arterie doeth out of the heart, and the hollow veyne out of the liuer, as wee haue alreadie declared, and may intreate thereof more at large in ſpeaking of the inner partes of the bodie.

Of the holy bone.

Of the marow of the chine.

Therefore

Therefore as the great arterie is as it were the ſtocke of all the reſt, being planted in the heart from whence it ſpringeth, and the hollowe veyne whoſe fountaine is in the liuer, is as it were the ſtocke of the other veines: ſo the marrowe of the chine is as it were the ſtocke and ſpring from whence all the ſinewes iſſue, which afterward like to litle riuers impart their ſence and motion. And becauſe the fountaine of this riuer is in the braine, therfore alſo the originall of ſinewes is attributed thereunto, notwithſtanding that all thoſe ſinewes which giue motion and ſence to the partes that are vnder the head, except it be to the intrals and guttes, proceede from the marrowe of the chine. Hereby we may note once againe, that that place alleadged by mee out of *Salomon* where hee calleth the backbone *a ſiluer chaine*, agreeeth alſo very fitly with that which is here ſpoken. For ſeeing the ſinewes diſtribute ſence and motion to all the members of the body, as it hath bene already told vs, and haue their beginning from the braine and marrow of the chine, we may well ſay that it is a chaine and coard of a great length, which extendeth it ſelfe very farre by reaſon of other chaines and ſtrings proceeding from it. For as the backbone may be reſembled to a chaine, ſo the marrowe within it is like to a coarde, whereof all the ſinewes, which are as it were the little ſtrings of all the members of the body, haue their beginning and increaſe. And therfore ſome in ſtead of a ſiluer chaine tranſlate, a coard or threede of ſiluer, as weereade in the common Latine tranſlation: but the ſence is all one. And that which *Salomon* addeth after of the golden ewer which is broken in olde-age, with the expoſition of the beſt learned giuen thereof, agreeth alſo very well to this effect. For by this golden *Ewer* they vnderſtand the skinne that couereth the braine, which is of a yellowiſh colour, reſembling the colour of golde. It is very fitly called a *Ewer*, becauſe it is a veſſell containing the matter and nouriſhment of the ſinewes, and as it were the fountaine of all the motions and ſences of the body: it is as it were the lodging of all the animall partes, and the originall of all the ſences both internall and externall. Wherefore the matter of the braine contayned within it is of a more celeſtiall nature then any other part of the bodie, and commeth neereſt to the ſpiritual and diuine natures. So that this veſſell is not without good and iuſt cauſe called by *Salomon the Ewer of gold*. For there is in it a fountaine out of which man receiueth great treaſures. Nowe becauſe the ſinewes, arteries and veynes were to haue their paſſage and iſſue from their fountaine without let or hinderaunce, it was requiſite that the backebone ſhould haue ſuch holes as it hath, and that the bones therof ſhould be of that faſhion they are, to the ende that neyther themſelues,

Eccles. 12.

Of the skinne of the braine called the golden Ewer.

ſelues, nor the marrow within might be eaſily broken, and that the next partes and members might not be hurt. For it is very dangerous to haue any rupture or hurt in the chine aſwell by reaſon of the marrow as of the ſinewes. And becauſe it pleaſed God to lodge there thoſe internall members of the bodie, that are moſt neceſſarie for life and for the preſeruation thereof, he faſtened the ribbes to both ſides of the backebone, namely twelue on euery ſide: and hath left a ſufficient ſpace betwixt them, that the place might bee able to receiue thoſe members, for whoſe cauſe they were ſo built & diſpoſed. So that there are before and behinde, eſpecially about the nobleſt members, very long and large bones, to defend them on al ſides (as it were good harneſſe and ſtrong bulwarkes) but chiefly behind, becauſe the armes and handes cannot ſo well defend them, as they may the other before. Therefore God hath better armed them with bones, making thoſe of the ſhoulders ſo large behind as they are, and knitting them alſo vnto the backebone by their bande, but yet ſo that they touch it not. Likewiſe they are faſtened to the higheſt bone in the breſt which reacheth vp to the throare, aboue the firſt ribbe, by two litle bones which paſſe ouer the ribbes that are betwixt them. For this cauſe theſe bones are called the keyes of the throate. For they cloſe and ſhutte vp theſe partes as it were keyes, ſo that without them the ſhoulder blades would fall backeward, beeing no more able to keepe cloſe together, then the poldron of an harneſſe not beeing faſtened to the gorget. The armes likewiſe are faſtened to the ſhoulders, as alſo the thighes and legges to the hippes: then the handes are ioyned to the armes with their ioyntes and bandes, as hath beene touched before. Now we are to note further, according to that I ſpake euen nowe, that the backebone is in a mans body, as the keele in a ſhip: ſo that as the reſt of the matter and forme of the ſhippe muſt bee well proportioned and framed according to the keele, ſo is it in the compoſition of mans body, and in that correſpondencie, which all the members ought to haue with the ridgebone of which they all depende, otherwiſe there would be no good agreement but great deformitie. And as for the ribbes and breſt bones, they haue ſuch workemanſhip as is requiſite for the members contained within the ribbes. For ſeeing the members of mans breathing are cloſed within, needefull it is that they ſhould not onely bee defended and armed with bones for their garde and preſeruation, but alſo that theſe bones ſhould bee ſo placed, that they might inlarge and reſtraine themſelues, open and cloſe againe, in ſuch wiſe that the breathing and members thereof be not hindered in their motions. Therefore they are all by nature leſſe harde then the o-

Of the ribbes.

The keyes of the throate.

Of the workemanſhip of the ribbes and of other bones.

ther:

ther: beſides, they are many, to the end there might be ſpaces betwixt them, not only for the inlarging & reſtraining of the breaſt, but alſo that the muſcles might bee placed betweene the ribbes. And this is one cauſe, why it was needfull that the backebone ſhould be framed as it is, namely, that it might bee more commodious for reſpiration. And becauſe the ſtomacke alſo ſtandeth in neede of inlargement and reſtraint according to the quantity of the meate which it receaueth, and according as it is lift vp and preſſed downe thereby, therefore it was requiſite that it ſhould haue the like helpe. But foraſmuch as it might ſoone bee hurt by reaſon of the hardneſſe of the ribbes, if they were driuen and forced againſt it, God hath ſo diſpoſed thoſe ribbes wherewith he hath defended the ſtomacke, that they are neyther ſo long nor ſo hard as the reſt. For they are of a ſofter kind of bone, drawing neerer to the nature of griſtles then the other, and the more they deſcend downward, the ſhorter they are. Therefore the lower part of the ribs are commonly called *the falſe ribbes*, or *baſtard ribbes*, which on eche ſide are fiue in number: the other ſeuen ending at the breaſt-bone, to the end they may defend and garde the heart & lungs, which are vitall parts. Hereupon when any hath bene wounded to death, it is often ſaid in the holy ſcriptures, that he *was ſtricken vnder the fift ribbe*, becauſe no blow pierceth thoſe partes, but it hurteth ſome one of the vitall members, which cannot be wounded, but that death followeth therevpon. We ſee then how the prouidence of God did well foreſee whatſoeuer was requiſite in this worke of mans body, and hath prouided thereafter as need required: as we may eaſily iudge by that which wee haue heard of the bones onely, which parts are moſt earthie and maſſy, and are voyde of all ſence. Wherefore we may well conceaue how excellently this wiſedome hath wrought in the other partes and members that are more noble. But we may iudge a great deale better of all this, if we conſider that our treatiſe of the bones onely, is but very litle in compariſon of that which might be ſpoken, if a man would vtter it as Phiſicions doe, and diſtinguiſh properly of all the kindes of bones, and of their vſes. Nowe to ende the outwarde compoſition of the body touching the bones, we muſt conſider of the ſhare bone, and of the bones of the head, & of the marow that is within the bones, and of the vſe of the necke. Laſt of all, wee will clothe with fleſh this dry Anatomy, that after ward we may come to thoſe parts of our building that are moſt noble and excellent. Therfore it belongeth to thee AMANA to intreat of this ſubiect.

How many falſe ribbes there are.

2. Sam. 2. 23. & 3. 27.

Of

Of the share bone and marrow of the bones: of the bones in the head, and of the flesh: of the muscles and of their office. *Chap. 6.*

AMANA. Nothing maketh the worke of God in the composition of mans bodie more woonderfull, then the beautie of his shape, and the exquisite arte vsed in the worke, wherin a man cannot change so much as a naile or an eyelidde, which is but haire, but that some imperfection must be acknowledged therein, and some discommoditie following thereupon will cause it to be perceiued. For this cause the kingly Prophet considering his creation, speaketh as one rauished with admiration. *I will* (sayeth hee) *prayse thee, for I am fearefully and wonderfully made: marueilous are thy woorkes, and my soule knoweth it well.* Hee could not in all that Psalme maruaile sufficiently at so excellent a woorke of God. Therefore he vsed a word which signifieth as much in the Hebrewe tongue, as if in stead of our speech, *thou hast framed or fashioned me*, hee should haue saide, *I haue beene wouen or wrought in tissue and interlaced, and fashioned artificially as it were in broadery woorke*. And truely no image or picture, howe well soeuer it bee painted and purtrayted, is to be compared with the forme and figure of mans bodie: neyther is there any woorke of tapistrie, so well wrought and imbrodered, or that hath such varietie of exquisite arte, and such diuersitie of figures, as that hath. And from what paterns doe Painters and Ingrauers take the fashion and forme of those Images and pictures which they would drawe foorth, but from this? What is a piece of tapistry or imbrodered woorke in comparison of a mans bodie, which is as it were an image of the whole world, and wherein a man may finde almost the varietie and draughts of all things contained in the whole frame of the world? This will euidently appeare vnto vs in the sequele of our speeches, touching the compounded parts of the body. Psal. 139. 14.

Therefore to finish the externall composition of this humane building concerning the bones, we will first note, that God in creating the bellie hath not compassed it about with bones, as he hath done the other parts of the body, and that chiefly for two causes. First, it is most meet it should be so, by reason of the meat it receiueth. Secondly, for the benefite of women that beare children. But to the end it might be vpholden together with that burden it beareth, God hath giuen vnto it the *Share bone* for a foundation, which also standeth in steed of a bulwarke for the bowels. And because a man cannot alwayes stande vpright, but must oftentimes sitte downe, not onely to rest himselfe, but also

Why the belly is not enuironed with bones.

Of the Share bone, or tayle bone.

also to dispatch many works which he hath to doe, therefore he hath
Of the buttocke bones. the buttocke bones and the flesh wherewith they are couered, which are vnto him in stead of a stoole and a cushion to sitte at his ease. And forasmuch as the bones are to be nourished, they haue for their familiar foode, the marrow, which by nature is moist, soft, fat, and sweete.
Of the marow. Therefore it hath neyther sinew nor sence, but is within the bones, as the sappe of trees is in the middest of their stockes and braunches. For
Iob 21.24. this cause *Iob* speaking of the prosperitie of the wicked, saieth, *His breasts are full of milke, and his bones runne full of marrowe*. But this is strange, that seeing it is made of the thickest of the blood, as it were a superfluitie of the meate, how it can be ingendred within the bones, and draw nourishment from the veines, as other parts of the body do. But God knew well howe to prouide for that, and to make way for nourishment through the hardnes of the bones, which are not all alike full of marrowe. For as some of them are more drie or moyster, more hard or softer then others, so they haue more or lesse marrowe: and some haue none at all, because they neede it not. Now this marrow whereof we speake nowe, differeth from that in the chine-bone,
Nucha. which the Arabians call *Nucha*, and is of the nature of the substance of the braine, from whence it proceedeth as a riuer from his fountaine, for the generation of sinewes, to which ende the other marrow is not appoynted of God, but onely for the nourishment and preseruation of the bones. Seeing then we are come to the braine, we must consider with what bones God hath inclosed it on euery side for the defence therof, how many in all there are in the head both before and behind, on the right side and on the left, aboue and beneath: of what forme, breadth, length, and hardnes, and how they are ioyned one with another by seames and bands, and that not without great reason and consideration of the Workmaster, which made such an excellent peece of
Of the bones of the head. worke. For first, there are commonly sixe bones, which compasse the braine on eche side, besides that which is called the *Wedge-like bone*, which is vnder the pallat of the mouth, and vnto which all the rest are fastened. And because there are many vessels and members in the braine and head, God hath made the head of a round figure, reaching somewhat in length, and bulking out somewhat more both before & behinde. Now forasmuch as vapours, fumes, and smokie excrements mount vpward, therefore he hath created the head, and those bones of the head that are highest, not so solide and thicke as the rest, to the end the vapours and fumes should not continue inclosed within the braine, but might euaporate, and so disburthen the brayne: otherwise it would be very ill at ease, and subiect to many diseases. Therefore

fore all of them together are so made one bone, that yet they are not all of one and the same piece, but ioyned together, not by ligaments, as many sundrie and seuerall bones are, but by such a proper and apt coniunction, that there appeareth betweene them as it were a seame made after the manner of a *Sawe* or *Combe*, as if they were verie finely sewed together. And because the bones behinde coulde not haue that helpe of the handes, for their defence which the bones before may haue, God hath created them more harde and stronger. Besides, they all are to the brayne and to euery part thereof, in stead of an helmet and murrion to defende it on euery side. Thus you see the composition of the head touching the bones thereof, which is so ioyned to the body by the backebone, that nothing but the neck, which is the vpper ende of the chine, is betweene them. For it was necessarily to haue motion both aboue and beneath, before and behinde, and on both sides: which could not haue beene if it had beene fastened to the shoulders without any space betweene, which is necessarie also both for breathing, for voyce, and for manie other purposes that may bee noted heereafter. And albeit the necke serued for nothing else but for voyce, yet is it so necessarie, that without it a man coulde haue no voyce, nor any other creature to which it is giuen, as appeareth in those that haue no necke. For all beastes that want the necke, want also the voyce, as wee may see both in fishes, and in those beastes which the Latins call *Insecta animalia:* the reason is because they haue no necke whereby to ioyne their head with the rest of their bodie, but onely as it were a litle threede, which holdeth both the one and the other close together. Nowe that wee are come to the toppe of the building of mans bodie, and haue set him vpright, as it were a dryed Anatomie, we must come next to the couering of the bones, sinewes and other partes mentioned by vs, to the ende that after wee haue finished the description of the outwarde partes, wee may speake also of those that are within. The flesh then is the first garment wherewith the bones are couered: and it is properly called by that name which is giuen to that part whereof the Muscles are compounded. For some vnder the name of Flesh comprehend the Kernels and the fatte, because of the agreement which these partes haue one with another, and by reason of their vse. For as for the flesh, it hath this in common with the Kernels and fatte, that it is soft and tender: but heerein it differeth from that matter whereof Kernels are made, in that the matter of Kernels is more *Spongelike*. Wee learned before that Flesh is a substance of blood, and howe it is made thereof. Concerning the *Muscles*, wee vse to

Of the necke and vse thereof.

Of the flesh.

Of the Muſcles.

call by that name the proper inſtrument that mooueth voluntarily all the members of the bodie. Therefore it is compounded and made of threedes proceeding from the ſinewes, and of ligaments compaſſed about with a great deale of fleſh, inſomuch that when the Muſcles are taken away from the bodie, there remayneth almoſt nothing but bare bones. Their proper place is in all places of the bodie where there are ioyntes and where motion is required. For without them the bodie cannot haue that voluntarie motion where-

What voluntary motion is.

of I ſpake euen nowe, and which is ſo called, becauſe thereby a man may mooue and remooue his members from one place to another as he thinketh good, and as hee ſhall iudge it needefull for himſelfe. Wherefore we muſt knowe that the brayne which is the ſeate of the animall partes, and the originall of all the ſinewes, and of all motions and ſences giuen to the bodie by them, is in reſpect of the whole bodie like to a Waggonner that guydeth his Waggon, and the Muſcles are like to the bittes and brydles of horſes, to cauſe them to retyre or ſet forwarde as the Waggonner pleaſeth, eyther to draw them backewarde, or to driue them forwarde, to pull in or to let looſe the bridle. The ſinewes are as it were the reynes and leathers faſtened to the bridles, to holde them in, or to let them looſe, and to turne them both on the right hande and on the lefte: then

A comparison betwixt the body and a chariot.

thoſe members of the bodie which moue it from one place to another, are as it were the horſes that are ledde and guided by this meanes, and the reſt of the bodie is like to the Charet and the burden which it caryeth. And for this cauſe the Muſcles are compounded of ligaments, ſinewes and fleſh. For as the ligaments ſerue to knit them together, and the ſinewes miniſter ſence and motion, ſo the fleſhe ſerueth to the benefite of thoſe litle ſtrings that proceede from the ligaments and ſinewes: firſt to nouriſh them, then to holde them vp ſoftly, as if they leaned vpon little cuſhions and pillowes, and laſtly, to keepe them aſwell againſt the vehemencie of internall heate, as againſt the heate, colde, and hardneſſe that comes from without. Likewiſe the fleſh perfourmeth all theſe thinges vnto the reſt of the thredes that are throughout the whole bodie, both in the heart and in the ſtomacke, and in other partes that haue fleſh. But we haue further to note the great differences of fleſh that are in all the partes of the bodie, that we may ſtill increaſe in the knowledge of the marueilous woorkes of God, and of his diuine prouidence. For there is great difference betweene that fleſh wherewith the bones, ligaments and ſinewes are couered and clothed, and that of the internall partes of the bodie, which alſo differeth in quality, albeit all is

compoun-

compounded of one and the ſame matter. For what difference is there betwixt that fleſh which is betweene the skinne and the bones, and that of the brayne: as alſo that of the lungs, heart, liuer, ſplene and kidneyes? Not one of all theſe members hath his fleſh like to any of the reſt, but they all differ very much according to the nature and office of the compounded members. For the fleſh of the brayne is by nature apt for the generation of the animall ſpirites, as that of the heart for the vitall ſpirits, and that of the lungs for ayre and breathing, that of the liuer to turne the matter which it receyueth from the ſtomacke into blood and into nouriſhment for all the members: that of the ſplene to draw the groſſe blood which is as it were the Lees of the blood, and to nouriſh it ſelfe thereby: that of the kidneyes alſo to drawe ſo much blood as is requiſite for their nouriſhment, and likewiſe to drawe the vrine, which after they ſende into the bladder. Thus you ſee howe euery of theſe internall partes of the body is compounded of fleſh meete for his nature and office. Whereby wee ſee many and ſundry ſhoppes within mans body, whereof euery one hath his proper woorke about which it is buſied, and ſuch a nature as is agreeable to that woorke which GOD hath aſſigned vnto it, who is the Creator and the Workmaſter, and effecteth all theſe works by his heauenly prouidence. The differences of fleſh.

Moreouer, we haue to note that the fleſh generally ſerueth the whole bodie for matter of filling, to keepe cloſe all the members thereof, and namely all the bowels, and to fill all the ſpaces betweene them, as alſo to ſtrengthen all thoſe partes that are inuironed therewith, to the ende they might not eaſily bee ſhaken in pieces. It defendeth alſo all the members both againſt heate and colde. Likewiſe if any man fall, or lye downe, it ſerueth him for a boulſter or ſoft pillow, and for a ſhelter againſt bruſes, and a defence againſt wounds, for a ſhadow againſt heate, and a gowne againſt colde. And thus much I thinke ſuffieient to bee knowne concerning this preſent Subiect. Nowe before wee take any other matter in hande, wee are to conſider of the Kernels that are in the body, becauſe of their excellent vſe and propertie: eſpecially wee are to conſider of the Dugges, wherein appeareth a ſingular worke of GOD, namely in women, as wee may preſently heare of A- Diuers vſes of the fleſh.

RAM.

Of the kernels in the bodie, and of their ſundrie vſes, eſpecially of the breaſts of women, of their beautie and profite in nouriſhing of children, and of the generation of milke. Chap. 7.

ARAM. He that ſhould onely ſtay in conſidering the lumpe and confuſed matter whereof man is dayly made, hee ſhoulde ſee therein but a litle ſlime, yea ſuch vile corruption and rottenneſſe, that a man would bee euen aſhamed to name it. But as a painter with his colours & draughts of his penſil giueth a forme to that matter whereof he maketh his piece of woorke, and painteth limme after limme, and piece after piece: ſo the Lorde giueth by little and little and by peecemeale to that confuſed maſſe and lumpe, ſuch forme and faſhion as it pleaſeth him to beſtow vpon it in that time which he hath appointed for that purpoſe: and, as hee vſeth to doe, beginning alwayes at the leaſt and weakeſt part, and at that which is as it were nothing, hee ſtill continueth and increaſeth his woorke vntill it be perfite and abſolute. Likewiſe, after we haue conſidered of the leaſt & moſt earthy partes that are in the corruptible matter of the body, we will looke into them thar are more excellent, and then come to the contemplation of that immortall eſſence, which dwelleth in him. Therefore I wil now goe on with our matter *Subiect.*

Two kindes of Kernels in the bodie.

Thoſe partes of the body that are called Kernels (by reaſon of the ſimilitude they haue with nuttes) are of two ſortes, and haue their vſe and commoditie very great, eſpecially in two reſpects. For ſome are by nature more thicke and dry, and ſerue to faſten the vpper partition of the members and veſſels of the bodie, to the end they ſhould neyther breake nor cleaue. Therefore wee haue ſuch Kernels in the necke, in the arme-pits, in the groynes, and in thoſe partes where the elbow and the hamme bende, and in certaine other partes. There are others not ſo thicke by nature, and more ſpongy and moyſt, and full either of milke, or of ſeede, or els of a flegmatike and glewiſh humor. Now albeit all kinds of Kernels are giuen to the bodie to drink vp the humors, and to moiſten the other partes, neuertheles thoſe that are of this latter kind, ſerue chiefly for the firſt vſe. We haue ſuch alſo to moiſten all the partes of the mouth, and of the throate by the meanes of ſpittle, that ſo they may bee kept from drought, and that thirſt may bee repelled and moderated. Likewiſe they are very ſeruiceable to the life of man, in that they ſoake and drinke vp, as it were ſpoonges, the fleame that deſcendeth from the braine, that it ſhould not fall vpon the lungs, or into the ſtomake, or vpon other partes of the bodie, to the great damage and danger thereof, as it happeneth to ſuch

as

as are short breathed and in consumptions, and to them that are troubled with rheumes. And as these serue in the mouth and throate for spittle, so there are many, and those very great ones in womens pappes, especially when they haue milke to the making whereof they serue, as also those that are in more secrete partes which serue for seede, namely to keepe it, to dresse it, and to prepare it for generation. Therefore it is that those kernels which are in the breasts of men and of young maydens are lesse and harder. Wee ought not heere to passe ouer without great admiration, the good temperature and disposition, which GOD hath made of the whole matter and forme, and of all the partes and members of mans bodie, insomuch that there is nothing howe litle or vile soeuer, which is superfluous, which is not very commodious and profitable, and which is not wonderfully well applyed and appropriated to such places as are most fitte for it, and to those vses whereunto it ought to serue. For who woulde haue thought that these kernels thus dispersed throughout the bodie, were so many wayes seruiceable vnto it as we see they are? Yea wee might heere rehearse manie moe vses if we woulde speake more particularly of this matter, whereof wee meane to speake but generally, as also of all the rest that concerne the anatomie of the bodie, according to that ende which wee propounded to our selues in the entrie of our speeches, namely, to open a gappe onely to the consideration, first of the matter whereof mans bodie is compounded, and of the diuersitie thereof: then of that forme which God hath giuen vnto it: and lastly of the profit and vse of both: to the ende wee might dayly learne the better to knowe the great power, skill, wisedome, goodnesse and prouidence of him that hath created and disposed all things in so good order. But as touching that which we spake of the pappes, and of their substance, wee haue yet to consider of two poynts well worthie the noting, concerning the place where God hath seated them. First, they are there placed where they serue to shroude and to defend the noblest and most necessarie partes for life that are in the breast, namely the heart and the lungs. For they are set before them to countergard and keepe them, both from ouer great heate, and from excessiue colde, and from many other inconueniences. And as they serue for the heate of the heart, so their owne heate is increased by reason they are so neere the heart, whereby the milke that is ingendred in them is the better baked. So that wee see, that although GOD hath not giuen men pappes for the generation of milke and nourishing of children, as women haue, neuertheless they are not without profite, and vse in them, as wee

The least part in man full of admiration, and very profitable.

Of the pappes, & of their situation, and vse.

haue hearde. Whereunto alſo wee may adde the beautifying of that part of the bodie where they are placed, eſpecially in women. Againe, could they poſſibly be ſet in any place, that were more fit and more eaſie, both for Mothers and Nurſes, and for the children to whome they giue ſucke and nouriſhment? For if the mother bee diſpoſed to giue her childe ſucke, ſhee hath this commoditie to ſitte downe if ſhe will, to holde it in her boſome, and vpon her knees, and likewiſe to imbrace it in her armes, whether ſhe ſit, lye downe, or ſtande: alſo ſhee may carie it vp and downe whither ſhee pleaſe, euen whileſt ſhee giueth it ſucke, and feedeth it. This commoditie is not graunted to the females of beaſtes when they giue ſucke and nouriſh their little ones with their teates. Wherein wee haue to marke one notable difference which GOD hath put betweene men and beaſtes. For beaſtes haue no other care of their yong ones, but onely to nouriſh their bodies with foode vntill they bee able to feede and gouerne themſelues: afterward, both ſyre and damme and little ones forget one another, taking no more knowledge eche of other, nor louing one another more then other beaſtes of their kinde. But amongſt men, both the father and the mother are caried with an affection towardes their little children, which is the cauſe why they forget them not as beaſtes doe. And as they loue their children, ſo are they loued of them, inſomuch that there is a mutuall loue proceeding from that naturall affection which they beare one towardes another. On the other ſide, this loue cauſeth parents to let their children haue inſtruction, that they may bee wiſe and vertuous. And therefore it is not without good cauſe that womens pappes are placed in the breaſt, namely, to the ende they ſhoulde bee vnto them as ſignes and teſtimonies of the affection of the heart, and of that loue which they ought to beare towardes their children, whereof they ought to make them partakers aſwell as of the milke of their breaſtes, and as if they gaue vnto them their heart, as they giue them their blood turned into milke. Likewiſe, children are by the ſelfe-ſame meanes to bee admoniſhed of that mutuall affection and loue, which they ought to carie towards their mothers, as if they had ſucked it out of their breaſts, and from their heart together with their milke, that they may returne the like vnto them againe. Wherefore, mothers and children haue a wiſe miſtres in nature, and in the prouidence of God that appeareth therein, if they knew how to followe it well. Againe, for this cauſe mothers ought to take greater delight in nouriſhing their owne children, then in commit-

The difference betweene & care of men and beaſts ouer their litle ones,

A good leſſon for children.

committing them to the handes of ſtrangers and hyred Nurſes. For out of doubt, the mutuall affection and loue of eche to other woulde greatly increaſe thereby. Nowe hauing ſpoken of the place which God hath aſſigned to the pappes, let vs conſider his prouidence in their forme, which is ſuch, that fayrer and more fitte for that office of theirs coulde not bee deuiſed. For wee ſee howe they hang there in the breaſt of the mother and Nurſe, as it were two bottles, hauing nipples and holes made fit for the infants mouth, that hee might take holde of them, and drawe and ſucke the milke that is within the dugges, which are filled preſently after the child is borne, ſo that hee is no ſooner come into the worlde, but hee hath ſuch foode and nouriſhment readie dreſt as is meete for him. For albeit the infant bringeth his teeth with him from his mothers wombe, yet becauſe they are hidde within the gummes, and are not yet come foorth, hee muſt haue ſuch meate as needeth no chewing, but may bee ſucked, which GOD hath prouided for him. Wherein wee haue a woonderfull teſtimonie of the care hee hath ouer vs, and what kinde of Father and cheriſher hee is. For this cauſe *Dauid* had good reaſon to ſay, *Out of the mouth of babes and ſuckelings haſt thou ordeyned ſtrength, becauſe of thine enemies.* For if one conſider the prouidence of God, which dayly ſheweth it ſelfe ouer children onely, there is no Atheiſt, Epicure, or other enemie of God ſo great, which ſhall not bee confounded, conuinced, and conſtrayned, will hee nill hee, to giue glorie to GOD. For before children can ſpeake, euen from their mothers breaſtes, they ſhewe foorth and preache the prouidence of God in prouiding milke for them. But wee ſhall finde it a matter of greater admiration, if wee conſider not onely in what manner they are nouriſhed preſently after their birth, but alſo howe they are nouriſhed in their mothers wombe. For there they are not ſuſtayned by the mouth, nor with milke, as they are after their byrth, but with their mothers owne blood receiued by the Nauill, which is in the middeſt of the bodie. But God hath made ſuch an agreement betweene the wombe in which the little childe is nouriſhed in his mothers belly, and betwixt her breaſts, that that blood wherewith the Infant was fedde before it was borne, preſently after the birth aſcendeth into her pappes, in which, by reaſon of the aboade it maketh there, it becommeth white, and is ſo well heated and prepared, that it hath as conuenient and pleaſant a taſte, as can be put into the infants mouth. And as for the ſubſtance of the milke, there

Of the forme of the pappes.

Pſal. 8. 2.

How children are fed in their mothers belly.

How and where of milke is made.

cannot be any that is more fitte to nouriſh it or more naturall, ſeeing it is the accuſtomed and vſuall ſuſtenaunce: neither is there any difference, but only in that it is otherwiſe coloured, being ſomewhat changed in taſte & ſauour, as alſo in this, that the infant receiueth it by another paſſage then it did before. Wherefore it is needfull that it ſhould haue a conuenient and pleaſaunt taſte for the mouth that receiueth it: as alſo it is very requiſite that it ſhould bee of that colour which it receiueth in the pappes. For it woulde bee ſtrange to ſee the infant draw blood from his mothers breaſt, to haue his throate full of it, and his mouth bloodie. All theſe things ſhewe well that the Prophets had good cauſe to ſay, that the mouthes of litle infants preach the prayſes of Gods prouidence, and confounde his enemies. For when that foode which God giueth to nouriſh them in their mothers wombe can feede them no more there, it hath pipes whereby to retire to that place in which it may performe the ſame duetie, and that ſo fitly, that if that blood which is turned into milke did deſcend, as it aſcendeth by veynes which paſſe from the wombe to the breaſtes, the prouidence of GOD would not ſo manifeſtly appeare as it doeth. And therefore we ſee by experience, that ſo long as the childe is nouriſhed in his mothers wombe, there is no milke in the breaſts, but after it is borne, the blood that ranne euen vnto the wombe, aſcendeth vpward by veynes, making a good long iourney before it come to the breaſtes. For theſe veynes reach vp hard to the throate on euery ſide, inſomuch that the blood which they carie to the pappes aſcendeth aboue the breaſts, and then deſcendeth into them: to this ende, that through the length of time wherein it abideth in the veynes, it might haue more leaſure to bee the better wrought, and to bee turned into milke, and into that white colour which it receiueth. And the milke is made the whiter, not onely through the aboad which it maketh in the breaſts, but alſo by the meanes of that kernelly fleſh whereof they are compounded. For it is of a whitiſh colour, that it might giue the ſame colour to the milke, whereof the pappes are the veſſels. So that heere wee may the better knowe (as wee touched before) why GOD by his prouidence made the breaſtes of that matter and colour whereof they conſiſt. Nowe wee haue further to note another poynt wherein God hath very well prouided for the comfort of women, as it were a recompence for the paines and trauaile which they haue both in the bearing and bringing vp of their children, namely, that whileſt a woman is withchilde, and giueth ſucke to her infant, ſhee hath not her monethly and vſuall purgations, becauſe her ſuperfluous blood, and that which at other times is an

How the milke is wrought and whited.

excrement

excrement and must be voyded, is not then any longer a superfluous excrement, (if she be not otherwise euil affected in body by sickenes) but is turned into the foode of the child, whether she beareth it in her belly, or giueth it sucke with her breasts. Wherein wee see a maruailous worke of God. For it is all one as if hee turned poison or venim into good meate and nourishment, yea into most deintie foode, for the vse of such a delicate mouth and tender nature as an infant hath that is newly borne. Further also we will note heere, that so long as the infant is in his mothers belly, it is nourished more like to a plant, then to those liuing creatures which receiue their food by their throat. And yet after he is borne, he knoweth wel wherefore his mouth serueth before euer he vsed it, without any other Master or Mistresse to teach him this skill then the prouidence of God, which sheweth it selfe also in other creatures in the like case, but not in such euident and excellent manner. We may say the like of the breath which the infant receiueth not in his mothers wombe by his mouth, no more then the meate wherewith hee is fedde, nor yet by the nosethrilles, which are more specially giuen to the body for that purpose, but by the nauill which is appointed to be the pipe to conuey both vnto him before he be borne. But the discourse of this matter will fall out more fitly heereafter to be handled at large, when wee shall speake of the naturall and internall powers of the soule. Wherefore it is time to finish the couering of our building, and so make an end of the speaches of this dayes worke. Therefore it belongeth to thee ACHITOB, to couer it with skinne and haire, vnlesse you thinke good first to tell vs something of the fat that is found within the skinne.

Whereof womans milke is made.

How and where an infant receiueth breath and foode in the wombe.

Of the fatte and skinnes of mans body and of their vse: of the haires thereof. Chap. 8.

ACHITOB. Hitherto our intent hath beene, after speach had of mans creation, first to erect vp his tabernacle, as it were a drie Anatomy, which is a body consisting onely of bones. After wee clothed it with sinewes, muscles, ligaments, flesh, and kernelles, which serue it for a garment, or standeth in steade of morter or plaister for the walles of a building. For in this edifice of mans body, the bones occupy the place of stone, which must afterward be committed to the Mason to cause them to keepe close together, euery one in his place. But yet we haue to white it ouer, which is the last couering, to make it fairer, better polished, and more perfect. For if we consider it onelie as hitherto it hath beene set out vnto vs, we shall see it but as it were a frame

A similitude.

frame not poliſhed, nor made perfect without: or as it were a bodie without a skinne, which is not very pleaſant to ſight. Therefore wee will now put on the laſt garment, which couereth all the reſt, namely the skinne: but firſt a word of the fatte, which being within, is of great force to preſerue and keepe it.

I will not ſtay heere to declare how and by what meanes the fatte, as alſo the kernels and paps are made of the blood, becauſe our principall ſcope is to ſhew the prouidence of God in the vſe of all the parts of the body, leauing to the Phyſicions that which appertaineth to their office, touching the intire and perfect knowledge of the Anatomy of the body. Seeing then wee are to ſpeake of the fatte that is found in the body, it ſerueth for the defence and preſeruation of thoſe partes that are couered therewith, not onely againſt heate and cold, and other thinges that come from without, which might indammage thoſe partes, but alſo to keepe in naturall heate the longer, by whoſe vertue concoction of meate (commonly called digeſtion) is made in the body. Likewiſe it is very profitable for thoſe partes that are in greateſt and moſt vſuall motion, to ſupple and annoint them, as well to make them more nimble and readie to mooue, as to preſerue them from drying, and ſo conſequently from bruzing and waſting. There is alſo in many places a certaine humour which ſerueth to annoint the ioynts and their ligaments, and the ſmall endes of the griſtles. For moiſture helpeth motion very much, and preſerueth thoſe partes that are mooued, as wee ſee by experience in chariot wheeles. For when the axeltrees are greazed, about which they mooue, they doe not onely turne about more eaſily, but alſo laſt and continue longer: whereas although they were all of yron, yet they woulde weare away and be ſet on fire of themſelues, if they were not annointed and moiſtned with ſome humour. Nowe let vs come to conſider of the couering of mans body. As therefore a man vſeth not one onely garment, but diuers, ſo is it with the body. For firſt hee is clothed with three skinnes, that are great, long and large, with which hee is couered cleane ouer from the ſole of the foote to the toppe of the head. The firſt is a little skinne very thinne, which of it ſelfe hath no feeling, being made of the ſecond skinne which it couereth: and this ſecond skinne is made of ſinewes, fleſh, and litle veines, and in ſome places of little arteries, being as it were of a middle nature betweene the ſinewes and the fleſh. Therefore this skinne hath feeling throughout, and is not without blood as the firſt is. There is alſo a third skinne vnder the ſecond, which is more fleſhy, and therefore it is thicker and more ſtrong, vnto which the muſcles cleaue, and through

The vſes of fatte in the body.

Three skinnes of the body.

The firſt skinne hath no feeling nor blood.

through which very thinne arteries and productions of sinewes passe, which tie it with the other skinne. The fatte of the body is betweene these two skinnes, which serue the whole body not onely for a couering, but also for an ornament, especially those that are most without, which in mens bodies stand in steade of that skinne wherewith the bodies of beasts are couered. Besides these three skinnes that couer all the body, there are within, many other particular skins of diuers sortes, to couer the members that are there, which the Physicions call *Membranes* and *Tunicles*, with such other names agreeable to their Arte, to distinguish them one from an other according to each of their offices. For there are many in the head to couer, folde vp, and to containe the inward partes thereof and of the braine: as also in the breast, and consequently in other partes and members within. Among the rest some are like to nettes and coiffes: others resemble little sackes or bandes, according as those members are which they are to couer, seruing also for defence vnto them, and to distinguish and separate the partes one from an other. Wee will leaue to the Physicion to number and to distinguish them, and to name euery one by their proper name: and nowe come to consider the last couering which is vpon the body in certaine places, especially vpon the head, and that is the haire, which principally aboundeth in the head, both in men and women, because it proceedeth out of a moyst and soft place. And to the ende it might take the better roote there, the skinne that is vnderneath it, is very thicke and fleshy. The profite of the haire is great, and serueth for many thinges. First, it is the ornament and beauty of the head. For as the face woulde bee euill fauoured and vnsightly, if it were hairy, so contrariwise, the head woulde bee very deformed if it were skinneless, where it is couered with haire: as we may iudge by them that haue balde heades. Therefore because it is the toppe of the building of mans body, God woulde haue it adorned with such a couering: which also standeth him in some steade to defend his braine, and to consume the grossest and most fumy excrements, of which the haires of the head are ingendred, so that they are a kinde of purgation for it. Besides, it serueth for a couering to the head, which it may vse at pleasure, as neede requireth, against both heate and colde. For it doeth not alwayes neede to bee alike couered at one time and in one age, as at an other. Therefore a man may let them growe, or cut them, or shaue them cleane off, as is most commodious for euery one. And when they waxe gray

Of membranes and tunicles.

Of the haires.

and

and white through age, they put men in minde of two things. First, that they drawe towards the graue and death, to the ende they might in good time frame themselues thitherward, and if they haue gone astray in youth and forgotten God, that then at length they should bethinke themselues, and consider that they are no more yong, and that they must shortly die: for although it be late, yet better late then neuer. But it is best to follow *Salomons* counsell, who admonisheth yong men to remember God *before the Almond tree flourish:* comparing an olde man that is gray and white with age, to a blossomed tree, by reason of the whitenes of the floures. For when a man flourisheth in this sort, his floures put him in minde that the tree of his body drieth vp, and that it looseth his naturall strength: whereas the floures of trees are testimonies of the vigor that is yet in them to beare fruit. Therfore we are very miserable, if we do not glorify God in our youth, neither thinke vpon any other life then this. For we come farre short of the life of trees, and are not of so long continuance, neither are wee yeerely renued as they are, which seeming to be dead in winter, florish and wax greene in spring time, as if they became yong againe. Which thing we are not to looke for in this worlde, wherein we flourish contrary to trees, namely in winter, which is our olde age. Secondly, gray and white haires warneth men to haue such manners as becommeth that age and colour, that they may make olde-age reuerent, according to that saying of the wise man, *The glory of the aged is the gray head.* For such are those ancient men, whome God in his Law commaundeth to be honoured, when hee saieth, *Thou shalt rise vp before the horehead, and honour the person of the olde man, and dread thy God. I am the Lorde.* The same consideration also ought to be in the beard, which is a great ornament to the face, and serueth to distinguish the sexes, and likewise the ages of men: vnto whome they bring authoritie and maiestie. For this cause the auncients did shaue or powle their beardes and haire in the time of mourning and affliction: so that when the Prophets denounced some great aduersitie and desolation, they foretolde that *euery head should be bald, and cut,* and shauen, and the beards in like manner: as it appeareth in the Prophecie of *Esay* against *Moab* and such like. Wee reade also that *Hanun* king of the Ammonites, shaued off the halfe of the beards of *Dauids* messengers to bring them in derision, whereupon they would not shewe themselues openly to the people vntil their beards were growen. Concerning womens haire, Saint *Paul* testifieth expresly, that God hath giuen it vnto them to admonish them of the subiection they owe to their husbands, and of that power which they haue ouer them, in token

Good lessons for the gray headed.

Eccles 12.5.

Prou.20.29.

Leuit. 19 32.

Of the beard.

Esay 15.2. 2.Sam.10.4.

Of womens haire.

whereof

whereof they ought to haue the head couered, especially in the assemblies of the Church. Therefore he saieth, *Euery woman that prayeth or prophecyeth bareheaded, dishonoureth her head: for it is euen one very thing, as though shee were shauen. Therefore if the woman be not couered, let her also be shorne: and if it be shame for a woman to be powled or shauen, let her be couered.* And a little after: *Iudge in your selues, is it comely that a woman pray vnto God vncouered? doeth not nature it selfe teach you, that if a man haue long haire, it is a shame vnto him? But if a woman haue long haire, it is a praise vnto her: for her haire is giuen her for a couering.* Wherein the Apostle laboureth chiefly to admonish women, that nature hath giuen to them longer haire then to men, and that it becommeth them best to haue it so, to the end they should keepe their heads couered with some vaile and honest couering, for the reasons declared by him: sending them to the schoole of nature to learne of her what modestie and honestie they ought to followe and to shewe in their haire. For indeed this schoole of nature is the schoole of God the creatour of nature, in which he teacheth vs by our owne body, and by the nature thereof, what is conuenient and honest for vs. Therefore God hath not couered some partes of the body with haire for an ornament only, as the beard in men, and haire of the head both in men and women, and for other causes whereof I haue spoken, but also to admonish them to couer that, which they can not discouer without shame and villany, whether it be by deede or worde. Heereupon it is, that not onely those parts of the body that are more honorable and noble, as the head and face, are adorned with haire to giue them greater maiestie, but also places more secret are couered therewith, to teach vs, that the honour wee owe to them is to keepe them couered and hid: and that they dishonour them greatly, and themselues also, who discouer them, not only by vile and shameless handling, but also by infamous and dishonest wordes, as many doe, that alwayes haue filthie speaches of whoredome in their mouths. For that which is dishonest to be seene and to be discouered to the eyes, is also dishonest to bee heard, and to be disclosed to the eares, which wee must keepe chaste, as likewise the eies, the tongue, the mouth, and the heart. Therefore they that behaue themselues otherwise, do as if they meant to despite God and Nature, whome they will not followe as mistresse. Wherefore, when Saint *Paul* sendeth women to the schoole of Nature to learne that lesson which is there taught them, hee openeth vnto vs a great gappe, whereby wee may knowe what Mistresse God hath giuen vs in nature, and what instructions wee may receiue from her, if wee can vnderstand her, and haue the wit to knowe, and to comprehend

1.Cor.11.5,6.

Vers.13,14,15

The schoole of Nature is the schoole of God.

hend all that shee sheweth vs, euen in our owne bodies and goe no further into her schoole, considering that there is not so little as one haire therein, from which wee cannot take instruction. Howe great then woulde the profite be, if wee coulde consider as wee ought, other thinges that are more excellent, and of greater importance? Nowe that we haue raised vp the frame of mans body from the foundation vnto the very top, we must to morrow by the helpe of God, in continuing our speach of the compound parts of the body, enter into the consideration of those goodly outward members wherewith the head is adorned, and of the senses of the body, vnto which those serue as instruments. Therefore it belongeth to thee ASER, to beginne the handling of such an excellent matter.

The end of the first dayes worke.

THE SECOND dayes worke.

Of the bodily and externall senses, especially of touching: of their members, instruments and offices. Chap. 9.

ASER. They that haue the greatest knowledge in humane Artes, although it be in naturall Philosophie, are not therefore more happy then others, vnles they haue learned to ioyne therewith the knowledge of diuinitie. For albeit they haue greater vnderstanding of the nature of things created by God, then other men that haue not beene conuersant in such studies, yet all their skill, being blinde in respect of true and eternall wisedome, wil profite them nothing, but onely to make them more guiltie before God, and worthy of greater condemnation, then if hee had giuen them no more vnderstanding then beasts haue. And who knoweth not that the felicitie and soueraigne *Good* of man, consisteth not in the knowledge of the creatures and of their nature, but in the knowledge of the Creatour that made them? Therefore wee shoulde labour in vaine to knowe our selues, if it did not leade vs to the knowledge of God: yea it woulde helpe vs nothing at all, but to manifest more euidently our ingratitude towardes his Maiestie, and to aggrauate so much the more his iust and fearefull iudgement vpon our heades. Likewise wee shoulde reape little benefite by our carefull inquiry into

Wherein true felicitie consisteth.

the

the matter and forme of the frame of man, whereof wee discourſed yeſterday, if it ſerued not vnto vs for an entrance into a deeper contemplation of the goodly woorkes that appeare outwardly therein, and of thoſe corporall ſenſes that haue their ſeates and inſtruments in them. And all this knowledge woulde doe vs little or no good at all, if wee were not ledde thereby to the vnderſtanding of the internall ſenſes of the ſoule, vnto which the former ſerue as meſſengers and miniſters, as theſe latter doe vnto the minde and vnderſtanding. Therefore in following this order let vs aſcend ſtep by ſtep to thoſe things that are moſt excellent: and although the eye of our minde ſhould daſell whē we draw neare vnto thē, yet we ſhal gaine greatly, becauſe thoſe things are very great which draw neereſt to perfection.

Hauing before compared the compoſition of mans body to a building, and hauing raiſed vp all the outward partes of it vnto the verie toppe, it remaineth nowe that wee ſet on the gates and windowes. When a man woulde ſignifie that a houſe is very lightſome and hath ayre enough, wee commonly ſay that it is well boared or pierced. Which may truely be ſpoken of mans bodie in reſpect of thoſe outward members, which God hath faſhioned in the head, eſpecially in the face, which hee hath appointed for ſeruantes to the chiefe bodily ſenſes, whoſe ſeruice alſo is afterward required for the ſpirituall and internall ſenſes. It is in this part of our building, and tabernacle, wherein God cauſeth the greateſt beautie thereof to ſhine, I meane in the face, which is as it were an image of goodly, orient, and liuely colours, enriched with many excellent workes, not onely in regarde of the skinne and painting, but alſo of the forme, and of ſo many goodly and pleaſant members as are ornaments vnto it: yea, which are ſo neceſſary, that without them all the reſt are as it were vnprofitable, neither coulde they preſerue and keepe themſelues. I ſpeake not yet of thoſe partes that are hidden, and contained within the head, but onely of thoſe members which appeare outwardly, which are in ſuch wiſe diſpoſed euery one in his place, that albeit they be not farre diſtant one from another, yet the neere ioyning of them together doeth not cauſe them one to hinder the office of an other, notwithſtanding their diuerſitie, as wee ſee euidently, and ſhall know more at large by the ſequel of our ſpeaches. Hereby doth God admoniſh vs how wee ought to behaue our ſelues one toward an other, and dwell euery man within his boundes and limites, not ſetting one vpon an other, and not incroching vpon any thing that is our neighbours. For as there is ſpace and roome enough in the head for all the ſenſes and members that are there, and the like in the reſt of the

Of the beautie that is in the face.

A good inſtruction for euery one.

the body for all the members whereof it is compounded, by reason of the good order, concord & consent that is amongst them: so the earth and the worlde is bigge enough, and hath goodes enough for all, if wee had skill and coulde beare one with another, and be content euery one with his estate and office, and with those gifts which we haue receiued from God, as members of one and the same body. If this good accord and consent were amongst vs, a litle place would please vs: but if we doe otherwise, all the worlde wil not be great enough to suffice vs. No riuers, seas, or mountaines will be sufficient to keepe vs within our bounds and borders. Therefore let vs learne of the senses and members of our body, what rule wee ought to keepe one with an other. The bodily senses, which God hath giuen to man to bee ministers and messengers to the spirituall senses of the minde, are fiue in number: namely, the sight, hearing, smelling, taste, and touching. To al the members & instruments of these senses, which shal be hereafter declared vnto vs, the facultie of sense is generally giuen by the sinewes, which haue their originall from the braine, as we haue already touched. So that hereby we see what is the dignitie and excellencie of the head, seeing God hath placed therein the fountaine and spring not onely of all the sence, but also of all the motions of the boby, which are wrought by meanes of the sinewes. For we must know, that foure things are required in the office and vse of the bodily senses. The first is the power and vertue of the soule, which giueth sense by the animall spirite guided by the sinewes. The second is the instrument being well applied and made fit for his vse and office, by which the soule effecteth her worke. The third is that thing that is to be perceiued by sense, about which the soule exerciseth her office. The fourth is the meane or way, which receiueth the obiect of the sensible qualitie, and carrieth it to the instrument. As for example: If the question were of sight, first there must be this power and vertue of seeing in the soule. Next, the eie is necessarily required thereunto: for it is the proper instrument appointed to receiue light. Then there must bee light, without which all thinges are couered with darkenesse and made inuisible. For although the eies by nature are partakers of light, yet that which they haue naturally, and which they cary within them selues, will affoorde them as small light as if they had none at all, except they receiue a greater light that commeth from the heauens, or from some light some body, as from fire, or from a candle lighted, as we see by experience in the night time. Lastly, the meane or middle way is of necessitie required, by which the light is to be brought and communicated with the eye, and that is the aire, through which it passeth,

Fiue corporall senses.

Foure things required in bodily senses.

passeth, as through a glasse or christall or such like bodies, which are not so thicke that they keepe backe the light from piercing through them. For if there bee nothing betweene them, I meane betweene the eye and the light, and those colours which it must beholde, it can not apprehend and perceiue them. The like is to bee saide of the senses of hearing, smelling, and tasting, as we shall vnderstand better, when wee speake of them heereafter particularly. But as for the sense of touching, it is most earthy of all the rest. Therefore it agreeth with the earth, and is common to all the partes and members of the body that haue sense, although it bee more or lesse in some places then in others. This sense is giuen to the body to discerne the first qualities by, namely, hote, colde, moyst, and drie, from others that accompany them, as heauy, and light, hard, and soft, sower, and sweete, thicke, and thinne: which are compounded qualities, taken from the foure first, as all corporall things are made of the foure elements. Concerning greatnesse, figures, members, motion, and rest, they are common to many of the senses. Thus much for the sense of touching, from which the rest do differ, in that euery one hath his proper sense, which is not communicated with any other. For onely the eyes see, the eares heare, the nose breatheth, the tongue and palate taste. And heere wee haue to consider of the great prouidence of God in many points. First, forasmuch as the body cannot liue without the sense of touching, which hath for obiect the elementary qualities, it is giuen to all liuing creatures in euery part of the body, to the ende, that thereby they might knowe according to the proportion of the qualities, what is profitable or hurtfull to their bodies in the participation of these qualities, and so eschew more easily that which might hurt them. But men haue this sense chiefely in the endes of their fingers, that touching slightly with them, they might make the first triall of all qualities. For if they feele that the thing which they touch, is too hote, or too cold, or that there is some other excesse in the quality which might hurt them, they are admonished thereby, to the end that by a very litle hurt, they might auoyde a greater. For a man may better cheape feele a litle griefe and that very lightly in the end of one finger, or of many, then in a whole member, or in all the rest of his body. Besides, God hath further prouided for this sense, in that it is not so sharp to feele suddainely and to the quicke, as the sight or hearing, to the end the body should receiue lesse dammage by that which it toucheth if it be hurtfull for it. Now the eyes, because they doe not touch that which they see, nor the eares that which they heare, therefore they can not be so damnified, as the residue of the members may,

Of the sense of touching.

No body can liue without some sense of touching.

which feele not except they touch.

Some members of the body absolutely necessarie to life.

Moreouer, we haue yet to note the prouidence of God herein, that amongst the members giuē by him to the body, he hath created some of that nature, that a man can in no wise liue without them: and others so, that albeit they be not necessary for life, yet he can not liue at his ease, and not receiue great hurt if he want them. The members of the first sort are, the braine, the heart, the lungs, the liuer, the splene, the stomacke, and such like, that are the seates of the animal, vital, and natural vertues, without which there could bee no stay of life. For after these members are hurt or perished, farewell life. The other sort are the eies, the eares, the nose, the tongue, the feete, the hands, and such like. For although a man loose some one or many of these members, yet he doeth not therefore loose his life, but hee shall surely feele the detriment, which such a losse bringeth vpon him. And as wee commonly say, that *the Oxe knoweth not the valew of his horne vntill he haue lost it*, so wee may with greater reason say, that no man knoweth of what valew the partes of his body are vntill he want them, or vntill they be so hindered that they cannot fulfill their office. Wherefore we ought to pray to God to preserue them for vs whilest wee haue them, and giue him thankes because he hath not created vs lame or maimed of any member. And when we see any that were borne without them, or that haue lost them since, wee ought to be so much the more stirred vp to glorifie him, acknowledging it to come from his grace in that he hath dealt better with vs then with them, although we haue deserued no more then they. Now because we do not so, neither haue this consideration as we ought, to giue him thankes, and to vse them to his honour and glory, therefore he depriueth vs of them many times, to punish this ingratitude, and to cause vs to know better the valew of these gifts, after they are taken from vs, and that wee haue lost them, seeing we could not knowe it whilest wee had them, nor yet him that gaue them vnto vs. And by the same meanes also he would admonish and put vs in minde of the dammage we receiue by the defects of our soule, by those which wee feele by experience in our bodies. Whereupon wee haue an other goodly point of the prouidence of God to note, in that hee hath giuen vs almost all double members, without which we could not liue but with great paine and trouble: to the end that if we lost one, wee might yet vse the other, and in some sort supplie the losse of that which is wanting. For this cause hee did not create onely one eye, or one nosethrill, one eare, one arme, one hand, one legge, or one foote, but twaine. This ought to bee well considered, that wee might haue the better knowledge of the care

A prouerbe.

An other point of Gods prouidence.

that

that God hath ouer vs, seeing hee hath so well prouided for all things, that hee will not onely haue vs liue, but also furnish vs with all necessary things, whereby wee might liue more commodiously, more easily, and with lesse paine and trouble. And when it falleth out, that some one of these members or both are wanting, God supplieth this defect by maruailous meanes. For sometimes wee see that maymed folkes haue done many thinges with their feete, or with their necke and head, that others could hardly doe with their hands: at leastwise they haue done things without handes, that would seeme altogether incredible to such as haue not seene them. And many times wee see dumbe men, whose handes stand them in steade both of tongue and eares. For by the signes and gestures of their handes they signifie their meaning to others, as if they themselues did speake: and vnderstand the minde of others that make the like signes. Yea, there are some that conceiue what others say vnto them, onely by seeing them open and mooue their lippes, so that we must needs acknowledge it as a miracle of God. Now hauing spoken generally of the senses of the body, and specially of touching, as also of their members and instruments, wee must come to their particulars. Therefore AMANA, thou shalt discourse vnto vs first of the eyes, which are as it were the principall windowes of this building, which we haue vndertaken to pourtraite and set foorth.

The hands somtimes stand in steade of the tongue and eares.

Of the eyes, and of their excellencie, profite, and vse: of the matter and humors whereof they are made. *Chap. 10.*

AMANA. It hath alwayes bin the opinion of the Stoics and Academics, that the bodily senses did rather hinder then help to obtaine wisedome: that no man could know or vnderstand any thing: that the senses were feeble and slowe: that sensible things were so small, that they could not be perceiued: or els so subiect to motion, that no certainetie coulde be found in them: that our life is short, and full of opinions and customes: that all was compassed about with darkenes, and hid: and therefore that nothing could be perceiued or vnderstoode, so that men were to professe that they woulde affirme or approoue, of nothing. *Plato* writeth in many places, that wee must beleeue nothing but the vnderstanding, which beholdeth that that is simple and vniforme, and as it is indeede: and that there is no science, but only in those reasons & discourses, which the soule maketh whē it is not troubled with bodily lets, as with sight, and hearing, or with griefe & pleasure. *Eusebius* disputing against this, sheweth that the senses help much towards the obtaining of wisedome: & that when they

The opinion of the Stoics and Academics.

In Thad. & in Tim.

14. de Præpar. Euang. c. 7.

are rightly affected, and in their naturall habite, they neuer deceiue the mind that is attentiue. But wee shall knowe more at large what their profit is by continuing our discourses of the instruments of the senses.

Of the eyes and of their vse.

Let vs knowe therefore, that the eies were giuen of God to men to cause them to see, and to be as it were their watch-towers & sentinels, the guides & leaders of the whole body: as also they are as it were the chiefe windowes of the body, or rather of the soule, which is lodged within it. For it is a most excellent worke of God, whether we cõsider the matter wherof they are made, & how diuerse or agreeable it is to the office that is assigned them: or the beauty that is in their forme, & in the diuersity of their colours: or the commodity & vse of their motions, and howe they are set in their places, as it were goodly pretious stones laide in some curious piece of worke: & how they are inuironed and armed both aboue and beneath, on the right hand and on the left, with the eye-lids, and the eye-browes, not onely for their protection and defense, but also to adorne, and to make them shew more beautifully. And surely it is not without cause that God hath put such great excellencie in them, and hath created and framed them so artificially. For first, they are the chiefest members of all the bodily senses, whose nature approcheth nearer to the nature of the soule and spirit, then any other, by reason of the similitude and agreement that is betweene them. Therefore by good right they beare rule among all the senses, and all the other members of the body, as being their guides. For they are giuen to man chiefly to guide and leade him to the knowledge of God, by the contemplation of his goodly works, which appeare principally in the heauens and in al the order thereof, and whereof we can haue no true knowledge and instruction by any other sense but by the eies. For without thẽ who could euer haue noted the diuers course and motions of the celestiall bodies? yea wee see by experience, that the Mathematicall sciences, among which Astronomy is one of the chiefest, cannot be well and rightly shewed and taught, as many others may, without the helpe of the eyes: because a man must make their demonstrations by figures, which are their letters and images. I passe ouer many other Sciences, as that of the Anatomy of mans body and such like, which are very hard, yea impossible to bee learned and knowen certainly vnlesse they may be seene with the eie. Wherefore seeing the bodily senses are the chiefest masters of man, in whose house the spirite and vnderstanding is lodged and enclosed, the greatest and first honour is by good right to be giuen to the eies and sight.

The eyes draw neerest to the nature of the soule.

Sight is our first mistresse.

Likewise it is the first mistresse that prouoked men forward to the studie and searching out of science and wisedome. For of sight is ingendred

dred admiration and wondering at thinges that are ſeene: and this admiration cauſeth men afterward to cõſider more ſeriouſly of things, and to marke them better: and from thence it is that men fall to enquire of matters more carefully, and to ſound them deeper. In the ende they come to the ſtudie of ſcience and wiſedome, which is the knowledge of ſupernaturall light, namely of the light of the minde, vnto which, ſcience and doctrine is as light is to the eye, ſo that it contemplateth and muſeth by that, as the eye ſeeth by light. Therefore we haue to note, that it hath pleaſed God the creator of al things to ſcatter his light throughout the whole world, & ouer all creatures as well ſpirituall and inuiſible, as corporall and viſible. His ſpirituall light hee hath infuſed into ſpirituall creatures, and bodily light into bodily creatures, to the ende that by this benefite the ſpirites might haue vnderſtanding, and the eyes ſight. So that Angelles and the ſpirites of men, which are ſpirituall and inuiſible creatures, are illuminated by the meanes of vnderſtanding, with that ſpirituall and heauenly light whereof God hath made them partakers: as the bodies of liuing creatures, and chiefely of man are illuminated with the corporall light of the Sunne by meanes of the eyes. For as bodies haue their bodily eyes, ſo ſpirites haue their ſpirituall eyes. For that vnderſtanding wherewith God hath indued them, is vnto them as the eyes are to the body. Wherefore by that they ſee God, who is their heauenly Sunne, and the fountaine of all diuine and ſpirituall light, as bodily eyes beholde the materiall ſunne, wherein as in a fountaine God hath placed corporall light, which he would haue vs ſee and know by meanes of the eyes: which wee ought to acknowledge as a great benefit. For the light is a worke of God woorthy of great admiration, which diſcouereth and ſheweth to vs a great part of nature, and is vnto vs in ſteade of an image of the beſt and moſt excellent natures, which without doubt are lights & ſhining natures. Neither coulde any man poſſibly expreſſe in wordes or teach in any ſorte what the light is, which ſheweth al other things, & what is the beautie & excellencie thereof, vnleſſe the eyes did beholde and know it, & diſtinguiſh it from darkenes. For by meanes of the eyes we may iudge what our life woulde be, if it were buried in perpetuall darkenes, or if man had no inſtrument to apprehend and to receiue the light when it ſhineth. Therefore as God hath created the light to diſcouer and ſhew all things by it, ſo he hath giuen eyes to man, whereby he may apprehend & receiue it. To this ende he hath made them of a matter that is partaker of light, and meet to receiue it, that by the agreement of nature that is betweene them & the light, they might enioy it, and by the

Of ſpirituall eyes & ſpirituall light.

What the light is.

selfe same meanes they might be messengers to the minde to induce and leade it to the consideration of the diuine light, whereof corporall light is a very small resemblance: and hereby also the mind might knowe that God, *who dwelleth in a light that none can attaine vnto*, is a marueilous light, as holy men knowe by experience when hee sheweth himselfe vnto them. For as the eie is like to a glasse that receiueth the images of thinges offred vnto it, so God imprinteth images of him selfe in our mind as in a glasse. Wherefore as a glasse cannot receiue any image, but of such things as are set before it: so the image of God cannot shine nor be imprinted in the mind of man, vnlesse he alwayes set God before his eies, that he may receiue his image. And as the eie is illuminated by the beames that proceed from the sunne, so the mind is illuminated by the brightnes of the diuine light, in which we consider the Father in the vnitie of the godhead, as the spring & fountaine of al light, & the Sonne, as the beames & brightnes ingendred thereof, & the holy Ghost, as a flame proceeding from it, which causeth the eie of the mind to receiue it, & to be made partaker thereof. We see then how our eyes together with the light admonish vs of great thinges, of most excellent works of God, and of great secrets of spirituall & heauenly things, whose images he hath imprinted in the light and in our eies, to the ende, that by these corporall and visible images, wee may haue some knowledge of those things wherof they are images, which cannot be seene & perceiued with corporall senses, but only with the spirituall senses of the soule. Wherefore wee ought greatly to praise God for this goodly gift, both of the light & of the eies, which cannot sufficiently be valewed. For although it did vs no more seruice then it doth to brute beasts, namely to guide and leade vs in this corporall life, yet we ought seriously to acknowledge the excellencie of so great a gift of God, & how profitable and necessary it is for vs. But there is a great deale more in it, by reason of the mind and vnderstanding which God hath giuen to the spirit and soule of man, as it were spirituall eies, to the end there might be an agreement & proportion betweene thē & the eyes of the body. For as the eies declare to the mind what they see, that it might take knowledge therof: so when the mind hath seene with spirituall eies those images that are offered vnto it by the bodily eies, it causeth them to see a great deale more clearely, then the eies of brute beasts do. For because they want minds & vnderstanding, their eiesight pierceth no further then vnto those corporall thinges which they behold. Wherfore when they see the light of the sunne, they only prepare themselues to be guided by it, & neuer cōsider or looke any further. But man, if he be not altogether brutish as beasts are, stayeth not

1. Tim. 6. 16.

The difference betwixt the sight of men and of beasts.

not there, but passing further he cõsidereth the beauty of the sunne, & those great benefits which it bringeth with it. And being ascended so hie by the means of corporall light, he ascendeth euen to the spirituall & diuine light, & to God, who is the eternal & infinit Sunne. Man also hath so much the more knowledge of the nature of corporall light, & of the effects therof, & hath also so much the more celestiall & heauẽly light whereof bodily light is an image, as his mind is illuminated by the word and spirit of God. For otherwise men see litle clearer, & not much farther by the light of the body, then brute beasts do. Moreouer we made mention in our former speach of 4. things requisit to see by: which also are to be vsed in the other sences. I will only adde a litle of the fourth thing, which is of the meane that receiueth the obiect of the sensible quality, & beareth it to the instrument. If those bodies that are set before our eies, are so thicke by nature that the light can not pierce through thẽ, thẽ doth the light appeare vpon them, but not in so great measure, nor so cleare as in the aire & in other bodies, as in glasse, christal or such like that are not so thicke, that they wil hinder the light frõ piercing through them. This part of light that is vpon thicke bodies, is called colour, which is of diuers sorts, according to ỹ mixture of light & darknes that is in them. For first there are 2. kinds of simple colours, by mingling of which together al other colours are cõpounded. The one is white, which hath most light in it of all others, and therfore wil take any other colour. Thẽ there is black colour, which hath least light in it: & therfore it wil take no other color. Now according as these 2. kinds of colors are mingled together, al other colours, being infinit in nũber, are cõpounded, taking their diuersity & difference as they haue more white or black mingled in thẽ. For this cause some are red, others yellow, these greene, those skie-color, others gray, or blew, or tawny. In a word, it wold be a difficult matter, yea impossible to rehersе al their differences & varieties. But God sheweth himself yet more wõderful in the diuersitie that is seene euen in one kind of colour. For let vs consider in a medow or garden al the herbs, trees, & plants that are there with leaues & floures, & we shal see no green in any one of thẽ, which differeth not in some thing from the greene of another kind, although they be all greene. The like may be said of their floures. For whether they be white, or blacke, or red, or yellow, or azure, or of any other colour, we shal not find one that differeth not in somthing frõ others of ỹ same colour, but of a diuers kind. So is it with diuers fethers & colors of birds, amongst which there are such sundry colours, that a mã cannot tel what certain name to giue thẽ: as for exãple, we see about the neck of a Ring-doue. And althogh Painters indeuor as much as lieth in thẽ,

Of colours, and of their nature, varietie, and vse.

All compound colours made of blacke and white mingled.

counterfaite all these diuersities in their printings mingled with many colours, and howsoeuer, as followers of nature, they come very neere her, yet they can neuer approch so neere as to be able to represent any colour so liuely as she brings it forth. Now if the eies were not capable of light, they could not see any colour, nor discerne one from another: and if they could not see colours, they should see nothing. For nothing can be seene but by meanes of colours, no more then it may bee seene without light, of which those are made. And as the eyes cannot well see if they haue not as much light as is needefull for them: so if they haue too much, and more then they want, they will see a great deale lesse: or if it be very great, they will be dazeled, and as it were blinde. Therefore it must be dispensed vnto them by iust measure and proportion according to their capacitie: and then through the reflexion of those thinges which it discouereth vnto them, it imprinteth their images in them, as the image of a ring is imprinted in sealed waxe. Now hauing spoken of the principall vse of our eyes, if I shoulde enter into a more particular consideration of their nature, I knowe not almost at which ende to beginne. For there is nothing, either in the matter of which they are made, or in their forme, composition and vse, howe small soeuer it be, which is not able to cast all men into great admiration. For first, if you aske after their matter, they are compounded of three sortes of humours, of which the one is like to water, the other to glasse molten, or to the white of an egge, and the third to yce or christall: and therefore they take their names of those things which they resemble. Concerning the Christalline humour, it is not so thinne, but more firme then the other twaine, much like to waxe melted. Neuertheless it is a great deale more cleare and more glistering then both the other: so that there is the same difference betweene these three humours, and that which may bee seene through them, which is betweene christall, glasse, and water, and that which a man may see through them. The Christalline humour is giuen to the eye to impart light vnto it: therefore it is in the eye, as it were a little round christall glasse, very glistering. And although the other twaine are very bright, so that the light may passe through them, as it were through water and glasse, yet they haue no light of themselues, as the christalline humour hath, which coulde not receiue that light which it doeth from without, if of it selfe also it were not partaker of light, and if by that participation which it hath, there were not in it a naturall agreement with the other. The other twaine are ioyned vnto it not onelie to nourish and moysten it, that it drie not too fast, but also to helpe to preserue it, and to moderate

Nothing seene but by colour.

Of the matter and humours of the eyes.

Of the Christalline humour.

moderate the vehemencie both of those spirites and colours that might hurt it. Nowe because these humours are liquide and soft, they had neede of fitte vesselles to keepe euery one in his place appoynted, for the executing of their office. The christalline humor is in the middest of the other twaine, because it is the glasse of the eye, which receiueth the light, and the images of those things that by the light are disclosed vnto it. Therfore it hath behind it that which resembleth molten glasse, or the white of an egge, which is not altogether so soft and liquide, as the other before that resembleth water. Thus hath God disposed them according to that naturall cõueniency which is betweene them, that they might be so knit one to another, as is meetest both for them and their vses. And being all ioyned together, they serue to fill vp that hollow place within which the eyes are inclosed: so also the other partes, and namely the fat, whereof they are well prouided, serueth not onely to fill vp voyde roome, but also is appointed to this end, that the eyes might rest them more at ease, and be moystened the better. In all which things great wonders of Gods prouidence appeare most cleerely: namely, in this, that the humors are so distinguished, euery one keeping his place without mixture or confusion, as also in this, that the christalline humour, which is partaker of light, and which ought to receiue it, is so well compassed about and fortified on all sides. For this cause it is more firme then the other, that it might both keepe and distribute better the light which it receiueth, and also preserue it selfe, and helpe the other humors that are ioyned vnto it, which being as it were Nurses vnto it, doe in like manner helpe it againe. Moreouer, wee are greatly to maruaile at the prouidence of God, in considering the coates and skinnes of the eyes, their forme and motions, their diuers colours, and the sinewes whereby they receiue sight: the discourse of which matters, I lay vpon thee, ARAM.

How the humors are placed.

How Gods prouidence appeareth in the eyes.

Of the tunicles and skinnes of the eyes: of their forme and motions: of their sundrie colours: of the sinewes whereby they receiue sight, and of other partes about the eyes. Chap. 11.

ARAM. If we would stand to consider of all those things that are worthy of admiration, but in one eye onely, aswell in respect of the matter, as of the forme, and meanes whereby they receiue the vertue of seeing, and performe their duetie, as the Phisicions shewe these things in an Anatomie, a man might make a very great booke thereof, as likewise of all the other members. For there is no member so little, wherein there is not most exquisite arte, and wherein a man may

not

not see marueilous workes of Gods prouidence, so that I shoulde bee wonderfully abashed to see any Phisition proue an Atheist, if he haue neuer so litle knowledge of the nature of mans bodie, and of the composition and Anatomie of the partes of it, were it not that God punished them with the like iudgement that he hath done other great Philosophers, whome he casteth into a reprobate sence, because through pride and ingratitude, they abuse that knowledge of naturall things, which he hath giuen them. Let vs learne therefore to know the Creator by the knowledge of the creatures, and let vs look vpon the workmaster in the excellencie of his works. And now to this end, according to our intent, let vs with the eyes of the minde, behold the eyes of the body, seeing they looking vpon all things, yet cannot see themselues.

Of the tunicles and skinnes of the eyes.

Nowe as we haue perceiued, that God hath disposed the matter and humors of the eyes according to that office whereunto he hath assigned them, so he hath appointed tunicles or coates which are little skins, in which they are contained as it were in their vessels, and compassed about with them as it were with litle bands, to keepe them vnited and close together, and to preserue them, that they mooue not forth, and runne out, and withall to bee vnto them a sure defence. These skinnes according to their offices and vses are disposed one after another, and interlaced between the humors of the eyes, according to that agreement of nature which they haue, both amongest themselues, as also with those humors which they serue, and which in like sort serueth them, to the end that neither the one nor the other should easily receiue hurt.

Fiue tunicles.

And amongst those fiue seuerall tunicles, which there are of them, according as the Phisicions and Anatomists distinguish them, one is very slender, like to a smal spiders web, or to a very litle fine white skinne, that is betweene the partes of an onion. Then there is another that is like to a litle threede: and the third resembleth in colour the stone of a redde grape, I meane the outward side of it. They are named by the Grecians and Latines according to the similitudes and likenesse of those things which they resemble. But the chiefest, strongest, and hardest of them is like to a slender and cleere horne, I meane that horne whereof Lanterns are made, but that it is not so hard and thick by a great deale: and by reason of the similitude which it hath with horne, it is called by the same name. This hath God created in this sort, both that it might bee a stronger defence to all the humors of the eyes, and also that it might serue for the light which they are to receiue, through which it shineth, as the light that is in a Lanterne besides the horne of which it is made. There is yet another white skinne, which serueth to keepe in the whole eye vnto the head,

head, in the place aſſigned for it: and this is the firſt, as that like the ſpiders webbe is the laſt, and then the other are placed betweene theſe in the ſame order that I haue named. Heerein appeareth the woorke of God, namely his prouidence is to be well marked in this, that he hath not placed the eyes ſo farre out in the face and head, as hee hath done the noſe, eares, and lippes, but more inward as it were in holes and litle dennes, by reaſon of the humors whereof they are compounded, to keepe them ſo much the more faſt and cloſe together, becauſe they are liquide. Therefore they are ſhut vp in their holes, as the water of a Well is in that place where it is gathered together. For this cauſe the Hebrewes often vſe the ſelfeſame word to ſignifie both the eyes and fountains. Next, God hath created thē of a round forme, both becauſe it is the faireſt, moſt ſeemly and moſt perfect, as alſo becauſe it is moſt moueable, and eaſieſt to turne and returne on euery ſide, as the office of the eye requireth. For ſeeing they are giuen to man, and to al creatures for the direction of the whole bodie, and of all the members thereof, they ought not to be ſo faſtened in the place where they are, that they can neuer looke but one way, nor ſtirre themſelues on any ſide. Therefore God hath appointed to euery eye ſeuen muſcles, both to keepe them firme and ſteady, as alſo to cauſe them to remoue and turne vpward and downward, on the right hand & on the left, croſſewiſe and round. And as the round forme is moſt perfect, ſo it is moſt fit for the office of the eyes, to the end they may ſee all things better, and comprehend all ſorts of ſhapes better then if they were flat, or hollow, or ſquare, or of ſome other faſhion beſides round: as a man may iudge by the diuerſitie of looking-glaſſes, and of their figures and makings, according to the variety of which, they repreſent diuerſly thoſe things whoſe images they receiue. Now becauſe man, as alſo all other creatures goe forward, and not backward or ſidewiſe, therefore God hath not placed the eyes either in the hinder part of the head, or on any ſide thereof, but before. And although the eyes be moueable and made to turne on euery ſide, yet they neuer turne cleane backward, but onely ſidewiſe, ſo farre as they can ſee and behold well. For they haue nothing to looke vpon within the head, but only without. Therfore they haue this aduantage beſides, that being ſet in that place which is aſſigned vnto them in the head, they may turne from one part to another, and ſee, not onely on the right hand and on the left, but alſo behinde, by that motion which the head hath from his ſinewes by meanes of the necke: which motion the head ſhould not haue, if it were ſeated vpon the ſhoulders without a necke: and this is another commoditie of the necke, whereof we ſpake not before.

A teſtimonie of Gods prouidēce.

Of the forme of the eye.

Of the muſcles of the eyes.

Now

Nowe before wee goe any further in the diſcourſe of thoſe partes that are about the eyes for their defence & preſeruation, it ſhalbe good for vs to conſider here of the goodly painting, and varietie of colours that are in them. For firſt weehaue a white colour, which couereth the greateſt part of the eye: next that goodly ſmal circle, which is round about the eye: then the apple of the eye, which the Hebrews call the daughter of the eye, being in the midſt of it, as it were a little glaſſe, wherein a man may alwayes ſee ſome image, as it were in a glaſſe when one looketh into it. This little circle is called by ſome a *Crowne*, and by others a *Rainebow*, becauſe of the diuerſitie of colours that are ſeene in it: which are not all alike in all men. For ſome haue this circle more black, others more gray, others more yealow, or more redde. Moreouer, beſides the ſinewes of thoſe muſcles that are giuen to the eyes to moue them euery way, eche of them hath one proper vnto it ſelfe, wherby the life and vertue of ſeeing is communicated vnto it from the braine, by meanes of the ſoule that giueth life to all the bodie. Therefore theſe ſinewes differ from all the reſt, in that they are not ſolide, but hollow within, like to little water pipes, to carry vnto the eyes the ſpirites of ſight, which are as it were a little flame of light, whereby they receiue from the brayne, life and vertue of ſeeing. Next we are to conſider how God hath placed them neere the noſe, to the end they may purge alſo by that on eche ſide, aſwell as the other humours of the braine. Therefore there are kernels hard by them in the head, which ſerue both to moyſten and to water them according as they haue neede, by reaſon of their burning nature and perpetuall motion, and alſo to retaine and ſoke in humours, leaſt they ſhould deſcend and fall downe vpon them too faſt, and ſo hurt them. Beſides this commoditie, the noſe in his place is vnto both the eyes in ſteade of bulwarks, and ſo alſo are the bones which cloſe them in on euery ſide, and the balles of the cheekes, which are higher then the holes of the eyne, that they alſo might ſerue to defend them. Moreouer, God hath further armed them with eyelidges, which ſerue them both for ornament, and are alſo in ſtead of gates vnto them, hauing muſcles to open and to ſhut them, eyther wholly or in part as neede ſhall require, both for ſight, for ſleeping and waking, and for defence. And beſides the eyebrowes wherwith God hath couered them aboue the liddes, there are little haires growing at their brimmes, which God hath not giuen in vaine. For firſt, they ſerue to direct the beames of the ſight, that they may ſee more directly: next they ſerue for defence againſt litle flyes, againſt duſt, moates, and other ſmall things that might enter in, and trouble them. Moreouer, they ſerue for ornament, as it were ſome pre-

Of the viſuall ſinewes.

The vſe of the kernels neere the eyes.

Of the eyelids & of their haires.

tie

tie border round about them. And becauſe the haires of the eyeliddes haue an other office then thoſe of the eyebrowes, therefore they are otherwiſe diſpoſed: for they are not ſo thicke, nor mingled one within and aboue another, as the hayres of the eyebrowes are, but they are raunged and ſet all in ranke, euen orderly one by another. And as for the eyebrowes, they doe not onely ſerue to ſet forth the eyes, that their beautie may the better appeare, but alſo to defend them againſt the raine, againſt the ſweate of the head and forehead, and other things that might deſcend and fall vpon them if they had not this to ſtay the. And to this purpoſe we ſee the agreement which they haue with the noſe on eche ſide, and how the prouidence of God hath made them like to a halfe circle, or a halfe moone, or a little arche, or els after the faſhion of a little penthouſe, to the end that the ſweat and raine might haue an eaſie courſe and deſcent on both ſides, and not runne into the eyes. And becauſe they ſhould not hinder in ſteade of helping, God hath created them of that nature, that they growe not like the haire, beard, or nailes, but continue alwayes at one ſtay. What then wil thoſe women ſay for themſelues, who take ſo great paines in twitching and plucking off the haire of their eyebrowes, to the end they ſhould not be ſo thick or great as nature hath made them. For they thinke it greater beautie when they are ſhorter and thinner. But in this, as in all their paintings and prankings they doe not only lift vp themſelues againſt nature, as though they would worke her a ſpite, but alſo behaue themſelues as if of ſet purpoſe they meant to reproch God for creating the as he did. Now in ſpeaking of the eyes, let vs beware that we be not ſo blind, as that we cannot ſee that thing by them, which they teach vs, or take no heede of that which they ſhew vnto vs. For the conſideration of one of them alone, or of one eyelid or browlidde onely, ought to teach vs to open and to lift them on high, that they may ſearch out and contemplate him that created them, and hath giuen them vnto vs: euen to him who ſaith, *I that formed the eye, ſhall I not ſee?* Therefore we ought to be afraide, leaſt our eyes be giuen vnto vs as Iudges, to conuince vs of our ingratitude towards God their and our Creator, and to condemne vs. For there are but too many miracles to be ſeene of his almightie power in their creation, & too many witneſſes of his prouidence towards vs, to make vs more then aſhamed and confounded. We haue yet another point to bee noted touching their ſituation, which cauſeth a certaine proportion and agreement to bee betweene the heauens and the head, and betweene the eyes of the great & little worlde, and thoſe of the body and ſoule. For it is moſt certaine, that they could not be placed more conueniently, then in the higheſt part

The vſe of the eyebrowes.

Againſt the pride of women.

Pſal. 94.9.

Of the proportion betweene the heauens and the head.

of

of al the bodie, as it were in the higheſt towre, ſeeing they are to ſerue all the other members in place of Warders and Watchmen, and of guides and leaders. Therefore *Salomon* had reaſon to call them *the Lookers out by the windowes*. For the holes of the head in which they are placed as it were Looking-glaſſes, are their windowes through which they ſee and behold. We may alſo ſay aſmuch of the apple of the eye, which looketh within his litle circle, as it were by a window. For this cauſe, as God hath placed the ſunne, moone, and all the reſt of the lights aboue in the heauens: ſo he would that there ſhould bee ſome proportion betweene the heauens and the head of man, and betweene thoſe goodly lights aboue named, and the eyes that are created to receiue light from them, and to be that in man who is the litle world, which the ſunne, moone, & other lights of heauen are in this great vniuerſall world. Therefore foraſmuch as the eyes are as it were the images of theſe goodly bodies and celeſtiall glaſſes, they occupie the higheſt place in this bodie of the litle worlde, as the lights doe in the great bodie of the world, whereof they are as it were the eyes, to giue it light on euery ſide. For this cauſe alſo the eyes are more fierie, and haue more agreement with the nature of fire, then any other member that belongeth to the corporall ſenſes. And as they are in a high place, ſo they are admoniſhed thereby of the place vnto which they ought to looke, according to that which *Dauid* ſaith, *I lift vp mine eyes to thee that dwelleſt in the heauens*. In all theſe things we ſee a goodly harmonie and agreement between the great and the litle world, the like whereof we ſhall alſo finde betweene the worlde and the ſpirituall heauen; whoſe ſunne and light is God, and between the eyes of the ſoule and of the mind. Therefore Ieſus Chriſt ſaid very well, *The light of the bodie is the eye: if then thine eye be ſingle, thy whole body ſhalbe light: but if thine eye be wicked, then all thy body ſhalbe darke. Wherfore, if the light that is in thee be darknes, how great is that darknes?* So that the eyes being as it were the lanterne, lampe and flame of the whole body, they could not haue a more apt place, or more conuenient for their nature, then that where God hath placed them. The like alſo may be ſaid of the ſpirituall eyes of the ſoule & of the mind. For God hath lodged the vnderſtanding and reaſon in the braine of man, as it were in a high towre, in which it ought to raigne as a Queene and Princeſſe, and guide vnder her lawes all the affections and actions of men, as the eyes guide all the members of the body. And when God, who is the ſunne and light of the world & of the ſpiritual heauen, reacheth out his beames to theſe eyes of the ſoule by his eternall Sonne, and giueth them life, vigour and vertue by his ſpirite, then is the minde wel lightned,

Eccles. 12.3.

The eyes drawe neereſt to the nature of fire.

Pſal. 123.1.

Matth. 6.22.23

The agreement betweene the eies of the ſoule and thoſe of the body.

ned, and then doth she happily and to her proper end direct al the parts of the soule. Now for the conclusion of our speech, seeing wee haue spoken largely enough of the eyes of the bodie, and of their nature, beautie, and excellencie, and what goodly images of the spiritual eyes they represent vnto vs, let vs yet a litle better acknowledge the greatnesse of their Woorkmaster, by considering apart the matter whereof they are made, I meane by it selfe and without the woorkmanship: as if we should now behold their substance without that disposition and form which he hath giuen them. What is an eye pluckt out of the head but a litle clay and mire? as indeed it is the matter whereof it is made. Now what a wonderfull thing is it, that God hath so appropriated it, as to make such a goodly piece of woorke thereof, and such faire instruments for the seruice of men? And therefore our Sauiour Iesus Christ meant to represent this diuine woorke, when *hee made the blinde to see by putting clay vpon his eyes*. Iohn 9.6. Let vs therefore vse their sight, which is such an excellent gift of God, to behold his workes, and those goodly images of the diuine nature, which on euery side, and continually are before our eyes: and let vs beware that wee feede them not with the sight of prophane and dishoneſt things, least they serue to poyson the minde and soule, whereas they ought to become messengers, to declare vnto it honest & healthful things. For he that doth otherwise is woorthy to haue, not onely his bodily eyes put out, and pluckt out of his head, but also the eyes of his mind, that so he may be blinde both in body and soule, as it commonly falleth out to many. But let vs follow our matter propounded touching the senses, and their members: and speake vnto vs, ACHITOB, of the eares, and of their composition, offices, and vse.

Of the Eares, and of their composition, offices, and vse. Chap. 5. 12.

ACHITOB. The wisedome of God is so great, & he prouideth so wel for al things by his prouidence, that he neuer doth any thing in vain: insomuch that there is nothing whatsoeuer in all nature, which hath not his proper vse, and which is not compounded of matter and forme agreeable thereto, for the instruction of men. But forasmuch as men are rude of vnderstanding, and by reason of their natural corruption easily turned aside from the chiefe ende of their being, namely, the contemplation of celestiall and heauenly things, in place whereof they betake themselues to ý care of those things ý are earthly & corruptible, it commeth to passe, that hauing eyes and eares, they neither see-

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nor heare any ſpirituall thing, ſo that their very light is become darkeneſſe. And then how great may we thinke the darknes to be in thoſe partes that ought to be guided by the that are capable of light? Therfore as we haue learned, that the eyes are the firſt guides and houſhold maſters that God hath giuen to euery one, and the firſt authours and inuentors almoſt of all artes, ſciences, and diſciplines, becauſe by their ſight we know the light, colour, greatnes, figure, number, ſituation, and motion of bodily things, both neere and farre off: ſo now we are to know, that the hearing and the eares are very conuenient for one man to communicate his knowledge with another, as if one ſhoulde powre wine or water out of one veſſell into another. But they are eſpecially giuen by God to men, that they might ſerue to receiue the doctrine and inſtruction of wiſedome, as we may perceiue if we conſider diligently their nature and vſe.

The ſituation of the eares.

The eares then, in mine opinion, are alſo as it were watchmen ouer the whole body, aſwell as the eyes. For it is not onely required, that a watchman ſhould ſee, but alſo that he ſhould both heare and ſpeake. Therefore are the eares placed harde by the eyes on eche ſide, aſwell for an ornament to the head, as for the commoditie and vſe of the whole body. For that place is fit for them that they may ſo much the more conueniently receiue thoſe ſounds that come vnto them, and cauſe them to heare, euen as the eyes receiue the light, which cauſeth them to ſee. Therefore as God hath diſpoſed the matter whereof it pleaſed him to make the eyes, and hath giuen them ſuch a forme as agreeth beſt to that office, which hee would haue them performe, ſo hath he done in regard of the eares, as alſo of all the other members of the body.

Of their making.

For this cauſe hee hath made them of griſtles, which are a great deale harder and more firme then either fleſh, kernels, ſinewes, or ligaments: but yet nothing ſo hard as the bones are, as we haue already learned by that which was ſpoken before. Beſides, neere about the place where the eares are, he hath ſet the hardeſt and firmeſt bones that are about the head. Therefore they are called ſtony bones by reaſon of their hardneſſe, and of their naturall agreement with ſtones: whereby the eares are ſtrongly fortified, and that very agreeable to their nature and office.

Of their forme.

As for their forme, it is halfe round, and very well compaſſed. They are alſo doubled in about the ends, as if nature had wrought them about with litle ledges turned in of the ſame matter, in moſt excellent and decent maner. And amongſt all liuing creatures God hath giuen vnmoueable eares to none, but only to man, and

The eares of men and apes only are without mouing.

to an ape: for the reſt can moue them vp and downe. And as for this externall and eminent part of the eare that appeareth without, if it ſer-

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ued onely to beautifie the head, the vse of it were not to bee despised. For it is euident by such as haue their eares cut off, how deformed and vnseemely the head would bee to looke vpon, if it were not decked with that part of the eares planted there by God for their greater ornament, as it were two goodly bruches. Heereof it is, that those men haue this part cut off, who are to be made deformed and infamous for some notorious offence. But besides the honour and ornament, which this part of the eares bringeth to the head, it serueth also to couer the brayne which is next to the eares, least it should bee hurt. And to the ende that they might not bee easily bruzed, or broken, nor yet hang downewarde, they are, as I haue saide, of a gristly substance, as are all those partes that are bare and appeare outward, and which are in daunger to receiue iniuries and discommodities from without. Likewise this outward growing of the eares bringeth a double commoditie with it to the rest of that member. The first is, that it keepeth backe the rayne and sweate of the head, and much filth that might enter into the eares, if those places were flatte, and had nothing but the holes of the eares without these bulwarkes. Therefore their forme is made so, that they ascend and bende vpward without, but are hollowe within. The other is, that it helpeth much for the better receiuing in of the soundes that are brought to the eares by the ayre, because thereby the soundes are better conueyed vnto that place, which is properly appoynted for the hearing. For this cause the eares are not pierced straight outright, but their holes are made winding in, like the shell of a snayle, whose forme they represent, so that one cannot thrust straight foorth so much as a little threede, or the bristle of a hogge. For if they were boared outright, many inconueniences would befall them. The first is, that the soundes woulde not be conueyed in so well, as they are in places that bend and giue backewarde, where they haue rebounds, which causeth them to stay and sound better. The second is, that the eares should receiue ouer-great sounds and too thick, and so being more confused, they could not bee discerned and vnderstood so well. Againe, as too great light doth not onely dazell the eyes, but hurteth them withall: so ouergreat soundes would marre the instrument of hearing, if they were not distributed and compassed according to the capacity therof. For there must alwaies be an answerable and apt proportion between the sense, the thing subiect to sense, and the meane by which the sense is made. Hereupon it falleth out oftē, that many become deafe by hearing ouergreat soundes, whereof wee haue experience in Smithes, amongest whome many are thicke of hearing, because their eares

Of their vse.

Why the eares are made winding inward.

are continually dulled with the noyse and sound of their hammers and anuiles. The like oftentimes happeneth to those that deale with artillery, by reason of the continual vse and greatnes of the sound. Moreouer wee must note, that there is a very litle hole in ech of these stonie bones, in which the hearing is properly made, and within which also there are three very small bones, whereof the one is called an anuile, the other the hammer, because they are made almost of the same fashion, so that a man would say, that nature had framed a little anuile and a little hammer to make soundes, and to cause them to be heard. The third small bone was founde out by certaine Phisicions and Anatomists, and being boared in the middest is fashioned like to a litle stirrope, and is alwaies lesse then any of the other twaine. Phisicions that write of Anatomie make no mention of this last, or if any speake of it, they are but fewe, and of late time. And in deede it is a harde matter, euen for them that are most skilfull and expert, to look vnto all how diligent and able so euer they be in Anatomie, especially in the view of many instruments, & of their sundry parts, which are so small, that hardly can we discerne them with our eyes if we look not very narrowly vnto them, and that after we are tolde thereof before. As for these small bones whereof I speake nowe, and namely the third, a man may perceiue them better in a dry Anatomie, and in some skull that hath nothing but the bare bones, then he shall in a whole bodie. Therefore the skilfullest Phisicions and Anatomists confesse, that the body of man hath such woonderfull arte in it, that euery day they finde some newe thing in it, which was not obserued by any in former times. But let vs returne to our speech concerning that which remayneth of the composition of the eares. Besides these litle bones, there are two small skinnes full of nerues, which holde and binde these bones in such wise, that they are as it were a litle tabour stretched out in that place. These small skinnes haue their originall from those sinewes, by which the vertue of hearing proceedeth from the brayne to the eares. For after the sounds are made in the ayre, they are caried to these skinnes, and then heard and discerned by them. Hereupon they are made hollowe, to receiue the soundes that come from without, hauing a nature that agreeth very much with the ayre, as the eyes do with the fire, I meane in respect of their vertue which is burning and glistering, albeit their substance bee moyst. Therefore as the eyes iudge of light and colours, and by that meanes bring great pleasure and profite to men: so the eares iudge of sounds and of the voyce, of notes, harmony, and of melodies, whereby man receiueth commoditie and delight. And

Of the place of hearing.

Three smal bones in the eares.

Of two skinnes within the eares.

What profite and pleasure is receiued by the eares.

if

if there were but the ſundry notes of birdes, what ſolace doeth hee receiue by it? But beſides, how many inſtruments are there of moſt excellent and melodious muſicke, what voyces and pleaſant ſongs, framed very cunningly, and with great grace and harmonie by the arte of muſicke? For we ſee by experience, that this ſcience is giuen of God to men, that it might be chiefly dedicated to their eares, to the end that by the ſounds & ſongs which they heare, they might be ſtirred vp to praiſe God the giuer of them. Therefore *Salomon* not without good reaſon called them *the daughters of ſinging or of muſicke*, because of the delight which they take therein, and alſo becauſe this whole arte, and all ſongs and melody would bee vaine and vnprofitable to the life of man without hearing. But aboue all, the chiefeſt profite that the eares bring to men, is by the meanes of ſpeeche, whereby they communicate one with another all their conceiptes, imaginations, thoughtes and counſailes, ſo that without them the whole life of man would bee not onely deafe, but dumbe alſo and very vnperfect, as if man had neyther tongue, mouth nor ſpeech. And on the other ſide, ſeeing man hath alwayes neede of doctrine and inſtruction, albeit all the other bodily ſenſes helpe him therein, neuertheleſſe, none is ſo fitte or more ſeruiceable to this purpoſe, next to the eyes, then the eares. Wherefore if *Salomon* for the cauſe aboue rehearſed, called them the daughters of ſinging, a man may alſo call them the daughters of diſcipline and of knowledge. For as man hath nothing more proper then ſpeech, whereby hee letteth others knowe what hee hath in his minde and heart, ſo hee hath nothing more fitte then that, to teach all thinges by, whoſe doctrine is alreadie begunne by meanes of the other ſenſes, but principally of the eyes. For the other ſenſes together with the ſenſe of ſeeing, are as maſons, that lay the firſt foundation of the frame of doctrine, and afterwarde ſpeech buildeth vpon this grounde-woorke: which it cannot doe, if it bee not holpen by the eares and by hearing, which agree with the voyce pronounced by the mouth, whereby ſpeech is ſent and conueyed to the eares, that it may bee hearde and vnderſtoode of them.

Eccles. 12. 4.

How doctrine is learned.

Thus after the knowledge of things is found out, and artes begunne by meanes of the ſight, after the ſame manner that was declared before by vs when wee intreated of the eyes, then the ſenſe of hearing teacheth a great deale more, both greater matters and ſooner. For wee receiue and vnderſtande in a ſhort ſpace, that which our maſter who teacheth vs, hath obtayned and prepared in a very long time. For howe many thinges muſt wee ſee,

The benefite of Lectures.

and what bookes muſt we reade before we ſhall attaine to the knowledge of that, which we may learne by hearing one lecture, at which we ſhalbe auditors onely one houre or leſſe? Let vs conſider then how conueniently and bountifully God dealeth with men in this behalfe, when that thing which is very profitable and moſt neceſſary is made ſo eaſie for them. For nothing is more profitable or more neceſſarie then to learne much, nor any thing more eaſie then to heare much.

Prou.1.5,6.

Therefore *Salomon* ſaieth, *That a wiſe man ſhall heare and increaſe in learning, and a man of vnderſtanding ſhall attaine vnto wiſe Counſels, to vnderſtand a parable and the interpretation, the wordes of the wiſe and their darke ſayings*. This alſo is the meanes whereby GOD hath appoynted, that men ſhall learne and vnderſtand his will. And therefore, as we heard that eyes were giuen vnto vs, to this ende eſpecially, that they ſhould contemplate the workes of God, their and our Creator: ſo we ought to know that eares were giuen vs, that before all things we ſhould heare and vnderſtand his voyce and worde, and conſecrate them wholly to that purpoſe: to the end that after the eares of the body haue heard it, they ſhould be the meſſengers to declare it to the eares of the ſoule and minde, to cauſe them alſo to heare and vnderſtand the ſame. For this cauſe, as the aire that entreth into the eares, and bringeth vnto them the ſound made in it ſelfe, when it is ſtricken and moued, moueth the litle hammer of the eares, and cauſeth it to ſtrike vpon the anuile, and ſo maketh a ſound by meanes of the litle taber, through whoſe ſounde the ſpirites of hearing are awakened: ſo God by inſpiration worketh in his Prophets and Miniſters, who receiue his voyce after a diuine manner: and then are they as it were the hammers that ſtrike vpon the anuiles of mens mindes and heartes, by which ſounde the ſpirites of the hearers are awakened and ſtirred vp. But my deſire is, that wee ſhould throughly conſider heere this great ſecrete of GOD that lyeth hidde in nature, namely, the meanes whereby the hearing is made and framed in the eares, which wee cannot ſee or comprehende as it is in it ſelfe. Neuertheleſſe, God giueth vs great light thereunto by the matter and forme of the inſtruments, which he hath made for the hearing. Wherefore ſeeing the eares are framed ſo artificially as wee haue hearde, as appeareth to the eye by their Anatomie, wee cannot doubt but that God would haue their vſe and artificiall compoſition knowen to them that may beholde with their eies the inſtruments of hearing, when they are laid open vnto them, as they are to Anatomiſts, to the end that by the view and contemplation of thē, they might iudge of that ſecret worke of nature which God hath wrought

How hearing is framed in the eares.

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in hearing, which cannot bee seene with eyes when it is in doing. For we knowe by experieuce whereto serueth a hammer, an anuile, and a taber, and what sound they make when the one striketh, and the other is stricken, and howe that hollow things are more fitte to receiue sounds, and to cause them to be heard better, then things that are solide and more thicke. So that when we see instruments like to these in the composition of the eares, we may easily iudge, that God hath not placed them there, but to doe that seruice which may be perfourmed by such instruments, to the end we should know the great skill and wisedome of the Woorkmaster that made them. Now for the conclusion of our speech, let vs learne, that although our eares did vs no more seruice then the eares of brute beastes doe to them, and reached onely to the vse of this life, yet coulde we not sufficiently acknowledge that good, which God doth to vs by them. But wee must make a greater account of this, that by the meanes of his worde, which he will haue declared to our eares, he causeth them to serue to his honour and glory, and to our owne saluation. Therefore let vs apply these so beautifull and artificiall members, with all the rest of our senses to their principall ende, yea to the end of all nature, namely, to the glory of their Maker: and let them be deafe, and stopped vp against all dishoneste things that might poyson them, and so consequently our mindes by them. For that which *Saint Paul* saith, That *euill wordes corrupt good manners*, ought to be extended to euery vile, dishoneste, and wicked thing which the eares may heare. Wherefore they that abuse them so vilely, deserue that God shoulde pluck them off, and stoppe them, and make them altogether deafe, not only their bodily eares, but also those that are spirituall, as hee maketh them blind according to that threatning which he giueth out by *Esay*. Now to follow our purpose touching corporall senses and their instruments, I thinke we ought to intreate of the tongue, because it serueth chiefly for speech, whereof we haue already made some mention, and for the sense of taste, in which we must be instructed. Therfore A SER, declare vnto vs the diuers vses of the tongue, and what instruments are necessary both for voyce and speech.

1. Cor. 15. 33.

Esay 6. 9, 10.

Of the diuers vses of the tongue: of the instruments necessary both for voyce & speech: how there is a double speech: of the forme thereof: how the spirit of man is represented thereby. Chap. 13.

ASER. If wee were onely of a spirituall nature as the Angels are, it is certain we should by and by vnderstand one another, by that

minde & vnderstanding, whereof we are partakers, as they vnderstand eche other: neither should we need speech, tongue, eares, or eyes, to heare and see by, no more then those natures that consist only of spirit, hauing all those things spiritual wherby they communicate both with God, & amongst themselues. But we can haue no such communicatiō among our selues by the vnderstanding of the mind & spirit only, because of that corporall nature which commeth between the soules & spirits one of another. Wherfore the helpe of speech, aswel as of the other external senses, is very requisite for vs in euery part of life. Also because our soule, being kept vnder our flesh as vnder a vaile, vseth cogitations & discourses, it stādeth in need of speech, of words & of names, by means of which it may vtter & publish that, ỹ lieth hid as it were in a deep & darke place, where nothing is seene. Forasmuch therfore as the tongue is the principal instrument wherby God giueth speech to mē, & without which they would be dombe, & seeing also it serueth the sense of taste as wel as the roose of the mouth, it shall not bee without good consideration, if intreating now of this mēber, & of ỹ vse therof, we place it in the order of our discourses, betweene the instruments of hearing, whereof we spake before, and those of taste, of which we will speake hereafter, for the agreement it hath with them both.

Three vses of the tongue,

God hath giuen ỹ tongue to man not for one vse alone, but for many: & namely for three at the least, which are all very necessary for ỹ life of man. The first is to frame the speech: the second, for the taste: the third, to helpe to prepare the meate that is chewed in the mouth for the nourishing of the body. And because the first is the noblest of all, and giuen to man onely, whereas the other twaine are common to him with beasts, I wil begin with that: whereunto this may be added, that because of the conueniencie it hath with the hearing, and with the eares, these two matters will agree the better, beeing ioyned in order one after another. Next we will handle the other vses that appertayne properly to the sense of taste & to the nourishing of mā. Now we haue first to note, that God hath placed many instruments in the body, without which speech could not be well pronounced & expressed. For first, speech could not be without voyce, for the which God hath created many instrumēts ỹ are all necessary for that purpose, as namely, the wesell of the throate, the windepipe, the throte, the lungs, the breast, and certaine back-running sinewes appointed therunto by reciprocal motions. All these partes helpe onely to make the voyce of man, without any framing of speech, except it be the wesell of the throte, which is a litle fleshy and spongie bodie, in figure like to a pine-apple, hanging at the end of the palat, whose vse is manifold. For it serueth first to stay

The instruments of the voyce.

the

the aire from rushing in ouer fast & violently into the lungs, & from entring in too cold & ouer sodainly vnto them. Then it serueth also to diuide & distribute the aire when it ascendeth from the lungs, ỹ it may be the better scattered & dispersed into al parts of the mouth. And by this means this instrument fashioneth the voyce, & causeth it to yeeld a sound, & so prepareth it for the tongue, that it may be articulated and framed into speech by ỹ same. Therfore besides the wesel of the throat which serueth for these two vses, there are fiue other instrumẽts which in regard of this present matter serue only to frame ỹ voice into speech, that otherwise would be but a confused voyce. The first is the tongue, which hath the chiefe place among the rest: then the palate, the teeth, the lips, and the nose. For although a man may speake when hee hath not all these parts perfect, yet his speech wil not be well framed if hee want any one of them, as we see by experience in them that haue lost their teeth, or their lips, or the roof of the mouth, or that haue their nose cut, stuffed, or otherwise troubled. For this cause the Hebrewes name their letters, some gutturall, because they are pronounced more in the throat: others, dentall, because a man cannot wel pronounce thẽ without the teeth: and so they call others, labiall, that is, letters of the lips: and others, letters of the palat, because they cannot bee well expressed without those parts of the mouth. The like is in all other languages, albeit they doe not distinguish their letters by such names. Now in such varietie of instrumẽts made for the seruice & vse of one only thing, we ought to acknowledge the great nobility and dignity of speech, with which God hath indued & honored man aboue al other creatures. For he hath not giuen it to any of them, but to him only, & by that he hath put a difference betweene him & the beasts, as also by reason and vnderstanding, whereof he hath made him partaker, & in respect wherof he hath giuen him speech, which is as naturall vnto him as reason, which is the spring head thereof, and from whence it proceedeth, as a riuer from his fountaine. For how could men make known their counsailes & thoughts without speech? And what good should they receiue by that sense & vnderstanding which God hath giuen them more thẽ to beasts, if they had no more speech then they haue, wherby to make it known? And to what purpose would speech serue them, if they knew not what to say? And what should they haue to speake, if they had no more vnderstãding & reason then other liuing creatures haue? Were it not sufficient then to haue a cõfused voice only as they haue? Therfore also we see how God hath ioined these two things together, graunting speech vnto man, because hee hath created him partaker of reason and vnderstanding. And hauing depriued beasts of the one, hee hath also

The vse of the wesel of ỹ throte.

Fiue instruments requisite to frame the voyce into speech.

Of the dignitie of speech.

also depriued them of the other, so that they are partakers neither of reason nor speech. For this cause *Ecclesiasticus* hath ioyned these things together, saying, *That God hath giuen to men counsell, and tongue, and eyes, eares, and an heart to vnderstand, and sixtly, he gaue them a spirite, and seuenthly, he gaue them speech to declare his woorkes. Hee filled them with knowledge of vnderstanding, and shewed them good and euill.* Whereby he teacheth vs plainly, what is the right & true vse of speech, to what end it is giuen to man, and from whence it springeth. For he placeth counsell in the first place, and next the tongue. Againe, after the heart and spirite, he placeth speech, that we might know who is their messenger. Whereupon we may conclude, that the one is giuen for the other, and both to glorifie God, by shewing foorth his works and marueilous actes. To which effect *Basil* the great saith very well, that God hath created vs and graunted vs the vse of speech, to the end we might haue the ability and meanes to lay open one to another the counsels and thoughtes of our heartes, and to distribute amongst vs that which is in euery one, by reason of that communicable nature in which we are created. For the heart ought to bee in man as a secrete treasurie, or as a larder or pantry in a house, out of which all things necessary for the vse thereof, and for the maintenaunce of the whole familie are dayly taken. The heart also is like to a seller or garner, wherein counsels and thoughts are locked and closed vp, and the tongue is like to the steward, who draweth out and dispenseth whatsoeuer is to bee distributed. For as wee saide in the beginning of our speech, our soule vseth thoughts and discourses, which cannot bee declared so long as it is inclosed in this tabernacle of flesh, without speech, wordes, and names, by meanes of which, she bringeth foorth and publisheth that which was inclosed and hidden in the secrete closet of her vnderstanding. And so wee say, that there are two kindes of speech in man, one internall and of the minde, the other externall, which is pronounced, and is the messenger of the internall, that speaketh in the heart. Therefore that which is framed in voyce, pronounced in speech, and brought into vse, is as a riuer sent from the thought with the voyce, as from his fountaine. For before the thought can vtter any outward speech by meanes of the voyce, first the minde must receiue the images of things presented vnto it by the corporall senses. And then hauing receiued them by the imaginatiue vertue that is in it, reason must discourse to knowe and to consider of them well, and to separate or ioyne things according to that agreement or difference, that concorde or discord, which they may haue amongst them. Next, it is necessary that iudgement should

Ecclus. 17. 5, 6.

Basil. in sermon.

Two sortes of speech in man.

The degrees by which we come to speech.

follow

follow this discourse, to make choise of, and to followe that which it shall iudge to be meete and conuenient, and to reiect and shunne the contrary. Lastly, all must be vttered by significations apt and conuenient for euery thing: so that when the minde hath giuen ouer to the office of the vocall instruments, that which it hath compriſed and resolued vpon in manner aforesaid, the same is manifestly declared outwardly by the aire framed into voyce, I meane by the moouing of the articulate and distinct voice, whereas before it was hid and couered. Now when this voice and speach is pronounced with the mouth, as it is inuisible to the eyes, so it hath no body whereby the hands may take hold of it, but is insensible to all the senses, except the hearing, which neuertheleſſe cannot lay hold of it or keepe it fast, as it were with griping hands, but entring in of it selfe, it is so long detained there whileſt the sound reboundeth in the eares, and then vanisheth away suddenly. But albeit the sound and the voyce passeth so sodainely, as if presently it flew away hauing respect to the outward speach, neuertheleſſe the internall speach remaineth, not onely in the spirite, heart, and thought that ingendred it, not being in any sort diuided, cut off, or seperated, but also it filleth all the hearers, by reason of the agreement that is betweene the spirites and mindes of men, and the speach that is bred there, and becauſe it differeth not much from the minde, and from the thought where it first beganne and was bred. And thus the thoughtes and counsailes of the minde and spirite are discouered and manifested by speach. So that al voice is not speach. For the name of voyce generally taken comprehendeth all sounds and things which bring any noise to the eares. Neuertheleſſe it is more properly and specially attributed to those sounds, which all sortes of liuing creatures are able to make with their throat to signifie any thing therby. But man onely hath articulate and well distinguished soundes: vnto which, birdes of all other beastes approch neereſt, so that euen many of them are taught in some sort to frame mans voyce: but it is without vnderstanding. And becauſe that instruments of musicke do after a sort imitate the distinct voyce of men, wee attribute voyce to them: although the sounds which they make be more without iudgement and vnderstanding then that of beasts. But in men, voyces framed into wordes are signes and significations of the whole soule and minde, both generally and specially, namely of the fantasie and imagination, of reason and iudgement, of vnderstanding and memory, of will and affections. Wherefore it is an easie matter to iudge by his speach howe all these partes are affected, namely, whether they bee sound, or haue any defect in them. For if a man be dull witted, or haue

What voyce is.

Speach representeth all the partes of the soule.

haue his fantasie and imagination troubled, and his memory slowe and heauy, he shall haue much adoe to speake that which he thinketh and conceiueth in mind, and haue as we vse to say, but a bad vtterance. Which thing also may happen to good wits, either for want of exercise and vse, or through some defect that may be in the body, or in the instruments of the voice, or because the matter whereof they speake may be profound, obscure, and difficult, so that a man cannot easily find words fitly to expresse the nature of it, as the woorthinesse thereof requireth. Which reason oftentimes maketh wise and skilfull men slowe to speake, because they know what a hard matter it is to vtter in good sort that which is to be spoken, in so much that they had rather keepe silence, then speake ill or vnproperly. But a light-head, and a cocke-braine that is void of this consideration, wil thinke hee hath a more ready wit. For he wil speake before he ponder or discourse in his minde. So that whosoeuer hath not a ripe and stayed reason, nor temperate and setled senses, hee can not haue his wordes set in good order, nor his speaches well knit and agreeing one with another, as we haue example hereof in children and fooles. And if a man haue reason and iudgement ready at hand, but not stayed and pithy, hee may well proone some great babbling pleader, but not eloquent. For hee onely is to bee accompted eloquent, who can conceiue well in his spirite and minde that which he ought to speake, and then is able to expresse it well, both by apt wordes, and by sentences that are well tied and knit together. We see then how the voyce and speach of man lay open his whole heart, minde, and spirite. But the voyces of beasts haue no significations but onely affections, I meane such as are in men, and which the Grammarians call Interiections, because they are not framed into speach, nor well distinguished as others are. Nowe if wee vnderstand all these things well, they may help very much to instruct and confirme vs in the doctrine of the Trinitie of persons, of the Vnitie of the Godhead, and of the eternall generation of the Sonne of God, who is his diuine and euerlasting word. Likewise they will cause vs to conceiue more easily, how this heauenly and eternall word, namely, Iesus Christ, is the Image and Character of God, the expresse and ingraued forme of his person, as it is in the Epistle to the *Hebrews*, and not in shadow or painting. For the glorie, maiestie, and vertue of the Father is alwaies hid from vs, but only so farre foorth as it sheweth it selfe ingraued in his sonne and in his word, as the image of the minde appeareth imprinted and ingrauen in the speach that is vttered. And as the internall word bred in the minde departeth not from it, neither is seperated, and yet it imprinteth

Who is to be accompted eloquent.

Hebr. 1. 3.

Of the image of the heauenly word in the speach of man.

imprinteth an image thereof in the mindes of the hearers, to whom it is declared: so the diuine and eternall worde begotten of the Father, is alwayes resident in God, and yet imprinteth his image in the heartes and mindes of men, to whome it is manifested by those meanes which hee hath appointed for that purpose. Thus you see a gappe laide open into these high and great secrets of God, which wee ought to marke well, following such phrases of speach as are taken from humane things, and vsed by the spirit of God in the holy scriptures, to the end wee might more easily vnderstand them. Wherefore if there were no other reason, this were sufficient to induce vs to consider more diligently the excellent worke, and great prouidence of God, which appeareth in the framing of the voyce and speach of man, and in the nature and vse thereof, and in those members and instrumentes of the bodie, which serue to that purpose. Therefore AMANA, let this matter be the subiect of thy discourse.

Of the agreement which the instruments of the voyce and speach haue with a paire of Organes: what thinges are to bee considered in the placing of the lungs next the heart: of the pipes and instruments of the voyce. *Chap.* 14.

AMANA. When we consider diligently all the instruments created by God in the body, as well for the ministery of the voyce, as of speach, we shall finde amongst them all thinges requisite in the best and most perfect instrument of musicke that can bee, to make a good harmony: and we shall know, that no Organs are so wel made, or disposed in such good order for the compassing of their sound and melody, as the instruments of the voyce and speach of man are. And by the consideration of this concordance, wee are admonished alwayes to haue the same thing in the mouth which wee haue in the thought, to the end that from such an agreement, as it were in euerie part of an Organ and of an instrument of musicke, there should proceede a good harmony and pleasant melody. For if there shoulde be discord betweene the heart, the tongue, and the speach, the harmony could not be good, especially before God the Iudge of most secret thoughts, no more then the harmony of a musicall instrument quite out of tune would be pleasant in the eares of men, & namely of good Musicions, who can iudge best of concords and discords.

There must be an harmony betwixt the heart and the tongue.

First then wee must note, that the breast, necke, and head are as it were the instrument and the body of the Organs, within which they

are

are put and inclosed, and by which they are sustained: next, that the lungs are as it were their bellows to blow them. Therefore it is made of two pieces ioyned together, like to a paire of bellowes, to drawe in and to thrust forth the aire, and to helpe eche other in respiration and breathing. Wherein we must call to minde howe needeful it was, that the backebone and breast, and the building of the ribbes shoulde bee framed in that sort that we heard before, that they might serue to this vse, & make roome for these bellows to inlarge themselues, and to do their duetie. Wee see also what their nature is, what motion they haue, and from whence they receiue it. For God hath created them of that nature, that they moue and remoue of themselues, by the vertue of the soule and life in the body, without which they woulde bee voyde of motion, and coulde not do their office, as we see in dead bodies. And because the lungs are the bellowes that blowe winde into the instruments of the voyce, without which it coulde not bee made, therefore they are lodged next to the heart, so that they couer it, to this end that men should be admonished, that their voyce and their speach is the messenger of their heart: and that for this cause the heart and the mouth, and the voice and speach which proceede from them, alwayes ought to consent and agree together. For it would be great dissoluteness, if the heart, which ought to be the originall and fountaine of the speach, should thinke one thing, and the speach, which is the messenger of the heart should vtter and declare another. For before the tongue and mouth speake, or speach be framed in them, it must first be conceiued and bred in the heart and minde, and then brought foorth and pronounced by the tongue and mouth. Therefore *Elihu* saieth to *Iob*, *I pray thee heare my talke, and hearken vnto all my wordes. Beholde now, I haue opened my mouth, my tongue hath spoken in my mouth. My wordes are in the vprightnesse of my heart, and my lips shall speake pure knowledge.* We see heere, how *Elihu* ioyneth the heart with the mouth, the tongue, the palat and the lippes, all which are instruments of the speach, as we heard before. Therefore there must alwayes be a good & general agreement betweene al these things. This good cōcord beginning in our selues, according to euery mans particular place, ought to stretch it self generally to al, that we may al agree together, as the spirite of God so often exhorteth vs thereunto in his holy word. And therefore it calleth them, *men of double hearts, and double tongues*, that are not vpright in heart, nor true and certaine in word. Our Lorde saieth, *that of the abundance of the heart the mouth speaketh, and that a good man out of the good treasure of his heart bringeth forth good thinges, and an euill man out of an euill treasure bringeth foorth*

Of the nature of the lungs.

Why the heart and speach must agree together.

Iob 33.1,2,3.

Iam.4.11. psal.12.2.

Matt.12.34, 35. luk.6.45.

euill

euill things. For as the tree is knowen by his fruite, so speach maketh manifest both the heart and mind of a man. Therefore hee shall be a great deale better knowen by his speach, then by the sight of his face. For his face doth not so wel lay open to the eyes his heart, mind, & maners, as his speach discloseth thē to the eares: as we may iudge by that which we learned to this effect in the former discourse. Therefore before the bellows of the lungs blow to frame afterward voice & speach in the tongue and mouth, the draught must be first drawne and framed in the hart, that the tongue & mouth may represent and expresse it afterward: otherwise they will speake to no purpose, but onely giue testimony, that there is litle wisedome & vpright affection in the hart. Hereof it is, that *Salomon* sheweth oftentimes, that a wise mans toong is not lightly set on worke without the direction and counsaile of the heart and mind, whose seruant and messenger it ought to bee: but a foole powreth forth al his mind at once. For he vttereth al that commeth in his mouth, and speaketh before he hath considered what hee ought to say, so that his words are sooner spoken then thought vpon. *The heart of the wise guideth his mouth wisely, and addeth doctrine to his lippes. Faire words are as an hony combe, sweetenesse to the soule and health to the bones. The wise in heart shalbe called prudent: and the sweetenesse of the lippes shall increase doctrine. A wise man concealeth knowledge: but the heart of fooles publisheth foolishnesse. A foole powreth out all his mind: but a wise man keepeth it in till afterward.* There are many such like places in the *Prouerbs*, which I coulde alleadge to this purpose. And wee know what is commonly spoken when a man speaketh of a good affection and in trueth, that hee speakes from his heart: but if hee be knowen to be a lyar, craftie, and deceitfull, we say that he speaketh not from his heart. Which is as much as if one should say, that the same thing is not in his heart, which he hath in his mouth. Although in truth when those speaches are thought vpon before, such contrarieties are found as wel in the heart as in the tongue and mouth. For if they were not first in that, they would not be in the tongue, which is the messenger of the heart. This is the cause of that double heart which we said was in wicked, close, and disguised persons. You see then what wee haue to note, both in regard of the bellowes that blow the Organs of mans body, & also of the player that ought to blowe and direct them.

Prouer. 16.21, 23, 24.

Prouer. 12.23.

Prouer. 29.11.

Now let vs speake of the instruments and pipes into which the winde & breath of these bellows doth enter, & giueth motion & conuenient sound to euery one of them. They haue bene named all vnto vs before. Wherefore we haue to consider of that pipe which is called the rough Artery or wind-pipe, which is made like to a flute, and in regard of the matter,

Of the pipes and instruments of the voyce.

Of the wind-pipe

matter, is of the nature of a griſtle and of skin. It was neceſſary that it ſhould be of ſuch matter, becauſe it is to moue when it receiueth in, or giueth out the aire, and to be inlarged or reſtrained as need requireth. Needful therfore it was that it ſhould be compounded of ſuch skins as are eaſie to moue, & to open, & ſhut, and which might ſerue for ſoft & tender ligaments. And bicauſe the voice cannot be framed, if the aire whereof it is made, be not beaten backe with ſome thing, it was in like maner requiſite, that ſome griſtles ſhould be mingled therewith, and linked together: as it was needful for the eares to be made winding in, that the aire might rebound the better, and receiue the ſounds, as wee heard before. For this cauſe it is called a rough artery, as wel in reſpect of the matter whereof it is compounded, as of the figure. For it is made after the maner of ſmall circles and rings, placed in a ranke one by another throughout the whole length thereof, like to the taile of a Creuis: and that with ſuch moderation, that it is thicke, ſlender, and drie, according as neede requireth to make the voyce of a reaſonable bigneſſe. If it be too drie, it maketh the voyce ſhrill and hard to bee pronounced: as experience ſheweth in burning feauers, and in great droughts. Againe, the pipe thereof is larger beneath then aboue, and ſo leſſeneth vpward where neede is, like to the pipe of a Bag-pipe, to the end that the blaſt ſhould neither be too ſlow and weake in aſcending, nor yet ouer haſtie and ſodaine. For if it be ſlowe and languiſhing, it will turne to wind without any noiſe and ſound: and if it be haſty and ſodaine, it will breed ſighes in ſtead of voyce: as it falleth out to them that are diſeaſed and weake whoſe breath is ſhort, and to old men, who haue ſmall vertue of reſpiration, and much leſſe of ſinging. Therfore ſome expound that place of *Eccleſiaſtes* where it is ſaid, that *all the daughters of ſinging ſhalbe abaſed*, of the voyce of olde men, and of the inſtruments which breede and pronounce it, and of their vertue and ſtrength: although others will haue it to be vnderſtoode of the eares. But it may be referred to them both. Now the principal inſtrument of the voice is in ỹ head of the rough artery, namely in that place which is commonly called the knot or ioynt of the necke, or *Adams* moiſel, being faſhioned likeſt to an Almaine flute. I abſtaine frō ſpeaking more ſpecially of the reſt of theſe pipes & inſtruments, which are only quils to receiue the blowing of the lungs, as alſo of the 3. griſtles, which make the diſtinction of the voice, and namely that in the midſt, which in forme is like to that end of the bag-pipe that is put into the mouth, or like to the lips of certain pots made to powre out wine, or of oile pots and ſuch like things, as we may ſee in Apothecaries earthen pots.

From whence proceedeth the change of voice in ſickenes.

Eccles 12.4.

The Anatomiſts call it Larinx.

Beſides,

Besides, in the midst of that gristle, there is a deepe slit or cleft called *glottis*, that is, a litle tongue, because it is the proper instrument of the voyce, & hath both the sides inlarged or closed vp by muscles proper to that vse and purpose. As touching the gristle before, it is fashioned like to a litle shield, so that a man may both see & touch it in the neck. That which is behind, is of the fashion of a ring which is put vpon the thumb. And as these gristles are dilated & opened, or pressed & shut by their muscles, especially both the sides of that cleft whereof I spake euen now, so do they make the diuersities of voices. For as when they are opened, they make the voice big and obscure, as it were the base in singing: so contrariwise when they are pressed, they make it small, cleere, and shrill, like to the countertenor: and as they are more or lesse restrained or opened, so they make diuers notes of the voice, as the tenor, the meane, & such like. And because the pipes cannot make this variety of voyces in this cleft, therefore there are chinkes which serue for the same purpose. In this sort then, this instrument of ỹ voice, which is placed in the top of the Artery and called *Larinx* by the Physicions, being aided by gristles and their muscles, and by that litle tongue whereof I spake not long before, together with these chinkes, frameth of it selfe as many sundry voices and notes, as al the pipes and flutes of a paire of Organs being set together, and furnished with all sortes of pipes, both great, small, and meane. Wherein wee see a wonderfull prouidence of God, whether wee consider the instruments named by vs, or the place that containeth them. For the arterie, which commeth vp from the lights to the throat, occupieth but one part of the necke: and yet it doeth as much alone, taking it whole with the other instruments of which I haue spoken, as a whole paire of Organs. For in a paire of Organs there must be many pipes, some great, some small, and others of a middle sort that are greater or lesser as it falleth out, according to the diuersity of notes for which they are made, because they can not be either inlarged or restrained, opē or shut, but as they are first framed. Therfore there needeth as many of each sort as the parts of Musike are diuers, and as there wanteth variety of notes to fill euery place and to furnish both the base and the meane, the tenor and the countertenor. But, as might be gathered by our speach, the pipe and instrument of the voyce is made of such a fashion, that when a man is disposed, he may inlarge it for the base, and then restraine it for a countertenor, or else open and shut it in middle sort either more or lesse to make the tenor or the meane, & to cause the voice to ascend & descend according to those notes & tunes which he would haue it make, and that by the meanes before touched.

How the voyce is made great or small.

A testimony of the prouidence of God.

The

The like may be done in ſpeach. For as euery one is diſpoſed to lift vp or to depreſſe his voyce, to inlarge or reſtraine the pipes and inſtruments thereof, he may ſpeake either higher or lower, bigger or ſmaller, or clearer, and ſet what ſound, tune, and accent he pleaſe vpon the ſpeach, which he will pronounce. Wherefore we may very well ſay, that euery one carrieth about with him and within him ſelfe very faire and ſtrange Organes, vpon which he may play at all houres at his pleaſure, either in ſinging or ſpeaking: yea they are ſo whole and perfect, that they want neither the bellowes, nor the croſſe-beame, nor the cordes, nor the hollowneſſe for ſound, nor the ſeate, nor the poſtes, nor the porters, nor the bearer of the keyes, nor the table whereon they are ſet, nor the Organ pipes. For al this is in a few ſmall inſtruments which diſcharge their dueties, yea they are more perfect in man then in any artificial Organs. And if any Organ-maker could, I will not ſay make ſuch, but onely counterfaite them, and make as many ſundry ſounds and tunes with one pipe, as others do with many, all men would greatly admire ſuch a workeman and his worke, eſpecially Organiſts and Muſicions that vnderſtoode the Arte of Muſicke. How much more then ought wee to admire that great and diuine Organiſt, that hath made thoſe goodly Organs of mans body, and giuen them ſuch a good ſound? And how greatly ought wee to deſire, that we may be the true temples of God, and good Organ-players therein, to cauſe theſe faire Organs to ſound againe, and to ſing and preach his praiſes by them? For I doubt not but that theſe are the true Organs, whereby he will be praiſed and glorified by vs. But there is yet a great deale more to be conſidered of this matter, of which both this and the former diſcourſe hath bin made. For theſe Organs being prepared as I haue ſet them in ſight, haue nothing more then the ſound of the voyce, as it were an inſtrument without ſpeach. Wherefore we muſt now make a ſpeaking inſtrument, which hath not his like neyther in all the workes of nature, neyther in all humane and artificiall workes. This Arte and office belongeth properly to the tongue, of whoſe nature & vſe, and of the excellencie, & vtilitie of the Art it hath, which is ſpeach, thou ARAM ſhalt giue vs ſome profitable inſtructiō.

Faire Organs within euery man.

Of the tongue, and of the nature and office therof: of the excellencie, and profite of ſpeach which is the Arte of the tongue: what is to be conſidered touching the ſituation thereof in the head, and neere the braine. Chap. 15.

ARAM. The Ancients being deſirous to extoll eloquence very much, propounded the image of an Orator, as it were of one that ſpake

spake of gold, who in speaking drew out a golden chaine, which coming from his tongue was fastened to the eares of a great many men that heard him, whereby he drew and led them after him whither he would. Thus they compared the speech and eloquence of an Orator to a chaine of golde, because of the vertue and power which it hath with men, being able to keepe and stay them, to moderate their affections, & to guide and gouerne them easily without force & violence, as if one should leade them tyed with a chayne, whome they would voluntarily follow not being constrayned, but onely of their owne good will, which neuertheles should be so drawen that it coulde not resist. As indeed that perswasion which proceedeth frō speech draweth the willes and affections of men, with a sweet and pleasant kind of violence, which they follow with great desire, and cannot gainesay it. Now this arte and office belongeth properly to the tongue, of which we are now to speake. The praise of eloquence.

The tongue then is a fleshy & muscly member, but soft and like to the substance of a tad-stoole, being full of sinewes, arteries, & veines For it had need haue good store of sinewes, both because of those sundry motions which it hath necessarily, as also for the sense of taste and of touching, which agree to the nature thereof. Likewise it had need of many arteries, that so it might haue great abundance of spirite and heate, by reason of the diuersitie of motions which it hath. And to the end it should not want nourishment, it hath in like maner great plentie of veines: and that it should not drie vp through continual mouing, it hath humidity to wet and moysten it. Whereupon we ought to note well the prouidence of God in this, that although spittle be but an excrement and superfluitie, which partly distilleth from the braine into the throate, and partly is sent vp thither from the boyling stomacke, yet it is not vnprofitable, because it wetteth and moysteneth the tongue. For being very drye it is more slowe in mouing, as wee see by experience in them that are subiect to great drought. Therefore God hath prouided a remedie for that inconuenience, by meanes of two fleshie kernels like to sponges, on eache side one at the roote of the tongue, which are commonly called *Almonds*, because they are fashioned like vnto them: these through passages ordayned for that purpose, moysten all partes of the mouth. Moreouer, the tongue is tyed to a forked bone with many muscles by two branches, which holde it vp as it were two neere pillars, and that with such a counterpoyse, that it can moue and remoue it selfe equally on eche side. For if it were tyed by one branch only, it could not keepe it selfe vpright, but should go crosse wise only from one side. But God hath prouided very wel for The description of the tongue.

Of spittle, and the profite thereof.

that: and if wee did knowe and consider it well, we are admonished thereby, that speach pronounced by our tongue ought first to be wel weighed as it were in a ballance, to the ende it decline not, or turne on any side more then it ought, but hold it selfe vpright, and directly followe reason. Moreouer, it can not easily be declared, by what Arte the tongue stretcheth foorth it selfe so diuersly by the meanes of muscles, and how it hath so many sortes of motions from all sides, so ready, and so sodaine, and for so many thinges as it hath both to speake and to doe. But it is farre more difficult, yea impossible to tell the causes, howe a man can by the tongue frame so many sortes of wordes and so diuers, which are as it were the markes and paintings, not onely of all visible thinges, but also of all things inuisible, and of all the thoughts of man. For if wee woulde intreate of any matter one with another, we knowe already by that which hath beene spoken, howe it can hardly be done without speach, as also that we cannot speake without certaine wordes and names to name and signifie those things by, whereof wee minde to speake. For if wee haue no wordes and names to make them knowen by, we must alwayes haue the things themselues present, that wee may point at them with the finger, which is impossible. And although it were so that wee had them alwayes before our eyes, yet that were not sufficient. For wee should be forced to speake to the eyes by signes, and yet wee coulde neuer without comparison inuent so many signes, nor counterfait and imagine so many thinges with all the senses and members of our body, as the tongue alone woulde affoorde vs by meanes of speach. For it giueth a name to euery thing. Therefore it is able to make the natures of things knowen, and to set before vs as well things absent as present, inuisible as visible, spirituall as corporall. In a worde, God hath giuen this benefite to man, by meanes of the tongue and the eares, that they can represent one to another, and cause each other to knowe and vnderstand as well diuine things as humane. And although God made this diuersity and confusion of languages amongst men, to punish them for their arrogancie and ingratitude, neuertheless hee hath so prouided for this euill, that hee hath manifested the more his great goodnesse towardes them, and the riches of his eternall prouidence, by that knowledge of so many sundry tongues which hee hath giuen them, and chiefely that by them his Gospell might be published. And if this benefite of God be worthy of great admiration, ought wee not also to maruaile much at this, that such a varietie of sounds proceeding out of the mouth of man, can be comprehended in so small a number of letters, whereby so many sortes of words,

Our speach ought to be vpright.

The profit of speach.

Gene. 11.7.

Actes 2.3,4.

A miracle of letters.

wordes, and such diuerse languages are expressed? By this meanes also, wee see that speach, which can not bee perceiued by any of the senses but by the eares, is made as it were visible, so that by the helpe of Letters a man may speake to the eyes, and not see them, as hee may also to the eares by meanes of the voyce. And although voyce and speach flie into the ayre as if they had winges, insomuch that a man can neyther beholde them with his eyes, nor smell them with his nose, nor holde them with his handes, neuertheless speach is kept still before the eyes, and may be called backe when a man will by meanes of writing, and by the benefite of letters. Yea, it may be sent to them that are absent, and as farre as one will, that they may vnderstand it, euen to them also that are not yet borne. For wee see how our predecessours teach vs after their death by their bookes and writings, and howe by this meanes their wordes are not onely visible vnto vs, but also as it were immortall. Wherefore the lesse we can conceiue howe this may bee done by the tongue and by letters, the more ought wee to wonder at this great worke of God in man, praise him for it, and giue him thankes. Nowe albeit the eye of our vnderstanding dazell, and can not wholy comprehend this worke of God, neuertheless we see this well enough, that the tongue doeth so helpe to frame the voyce into speach, and to make the diuersitie of wordes whereof speach is compounded, as the hand and fingers of the Organ-player who toucheth the Organs, and of the Musition that playeth vpon an instrument of musicke whatsoeuer it be, serueth to cause the sound thereof to be heard. For although, when one bloweth the Organs, the pipes thereof will yeelde diuers sounds and tunes, if they be open, according as they are either great or small, long or short, wide or narrowe, as we haue saide: yet these soundes will be but confused, without harmony and melody, if the Organist doeth not play with his handes, thereby to dispense as neede requireth that winde and breath which is to be distributed into the pipes, and if hee touch not the keyes of the Organs according to those tunes and notes, which hee woulde haue the pipes to make, following the Arte of Musicke. And this we may see yet more plainely in a bagge-pipe. For although it soundeth by reason of the winde, within the leather bagge, which receiueth and keepeth it as it were a little sacke, yet it alwayes yeeldeth foorth but one sound, without distinction and harmony, vntill the Minstrill play with his fingers vpon the holes of the pipe that belongeth vnto it. Therfore as there is great difference betwene a simple confused voice, & that which is distinct &

The benefit of letters.

The difference betweene voyce and speech.

artificiall, so is there betweene voyce and speech. So that when the tongue hath receiued the winde and breath, which ascendeth vp from the lunges by the rough artery, and is fashioned into voyce by the meanes afore mentioned: then it formeth the same afterward into distinct speech by such an arte and science, as none can vnderstande, much lesse expresse it, but GOD onely, who hath giuen it to the tongue, in which consisteth the chiefe dignitie thereof. For it is that science, which is the mother of eloquence, which men haue in such great admiration: and because of this, the artes of Grammer, Logike, and Rhetorike haue beene published by the best learned men. For all these three Artes are specially appoynted for speech: the one to make it proper, pure & nete, namely, Grammer: the other, namely Logike, to knit well together all discourses made by speech, and all sentences in them, according as they agree among themselues, depend and follow one another, and are grounded vpon good reason: Thirdly, Rhetorike is ioyned vnto them, to adorne and polish speech, to make it more significant and very eloquent: so that whereas Logike maketh speech as it were a simple picture, that hath nothing but bare draughts, which serue to make it whole, and furnished in regard of euery part and lineament thereof, Rhetorike maketh it not onely as it were a picture well set foorth with faire and liuely colours of all sortes, but also adorned and enriched with goodly hilles and dales, and such like paintings, that it may shewe better, and bee made fairer and pleasaunter to beholde. Wherefore as there is great difference to looke vpon betweene these two pictures, so is there of speech in respectes of the eares, as it is propounded eyther more plainely and simply, or more decked and garnished. For this cause, seeing God hath vouchsafed vs so much honour as to giue vs speech, especially to prayse and glorifie him with our tongue, and to benefite the common societie of men, we must not be content onely to speake, but we must studie to speake well, in fit termes, and wisely, to the glorie of God, and to the good and profite as well of our selues as of them that heare vs. This cannot be done but by the knowledge of God and of his word, without which all the Logike & Rhetorik of men is but vaine babbling. But when the one is ioyned with the other, & the artes that teach men to speak elegantly are applied to this purpose, then is y vse ther of very good & worthy of great cõmendation. Therfore we must all acknowledge our selues to be as it were Organ-pipes, hauing of our selues neither sound, nor voyce, nor tongue, nor mouth to speake of God, & of his works as we ought, and to praise and glorifie him, but only so farre forth

The vses of Grãmer, Logicke, and Rhetorike.

We cãnot speake wisely without the knowledge of God and his worde.

foorth as hee being the Organ-player bloweth within, and inſpireth vs by his holy ſpirit, giuing vnto vs wiſedome and tongue and mouth, and vertue in ſpeaking. Now heere wee muſt not onely call to minde what we haue already ſpoken of the cauſes, why the lungs, which is one chiefe inſtrument of the voyce, and without which it cannot bee made, is placed ſo neere the heart, but alſo wee muſt conſider howe neere the tongue, and the other inſtruments of voyce and ſpeach next vnto it, are vnto the braine, wherein is the principall ſeate of the ſpirit, and which is chiefly aſſigned to the minde of man, and to that part of his ſoule that is moſt diuine. For ſeeing God would haue the tongue to be the meſſenger, and as it were the Interpreter of the ſpirite and minde, and of all the thoughts thereof, that men might teach one another both the knowledge of God his worſhip, and of all other good things, and ſeeing hee would haue ſpeach to be the bond of humane ſocietie and of that communication, which men ought to haue one with an other, therefore it was very requiſite, that being the inſtrument of ſpeaking it ſhoulde be neere the braine, which is the lodging of all the internall ſenſes, of which, if God will, wee will intreate heereafter in their place. For as all the externall ſenſes doe carry to the internall, and the bodily to the ſpirituall, whatſoeuer they perceiue by ſenſe according to their nature and office, thereby to admoniſh and inſtruct them, that they may thinke and iudge thereof and lay it vp in memory: ſo the internall and ſpirituall ſenſes carry the ſame things afterward to the tongue, that it might declare and make them knowen to thoſe, vnto whome they would communicate their minde and cogitation. Hereof it is, that the tongue is oftentimes taken for doctrine, and for all ſpeach both good and euill: in which ſence *Salomon* taketh it when he ſaieth, *The tongue of the wicked ſhall periſh.* And Saint *Paul* calleth *ſpeaking with the tongue*, when one vſeth ſpeach that is not vnderſtoode of the hearers: and *ſpeaking with the ſpirite and with vnderſtanding alſo*, when ſuch a language is vſed as is vnderſtoode of euery one, and which ſerueth to the edification of them that heare it. Therfore the tongue muſt not ſtirre, nor the mouth open it ſelfe to ſpeake, before it haue receiued a commandement and charge from reaſon, which is the Lady and Miſtreſſe thereof, to guide and gouern it, whoſe meſſenger and ſeruant it is to giue notice of that which the reaſon and minde would haue knowen. Wherefore it is very conuenient that the lady and miſtreſſe of the tongue ſhoulde haue her lodging ouer and neere about her, and not to be farre from her, to the end ſhe forget not her ſelfe, nor attempt any thing without a commandement from reaſon. So that as before wee gaue the heart to be

Why the tongue is placed neere the braine.

1.Cor.14 2, 14,15.

The miſtreſſe of the tongue.

the gouernour, guide, and counsailour of the tongue: so nowe we appoint the braine as lord and master thereof, to the end it should haue a good guide both aboue and beneath it. For no member in al the body hath greater neede. Therefore S. *Iames* calleth the tongue *a fire, yea, a world of iniquitie, which defileth the whole body, and setteth on fire the course of nature, and is set on fire of hell.* Such are the fruits of an vnbridled tong that is misled & ill gouerned: as cõtrariwise it is an excellent treasure in man, when it is moderated & vsed wisely and soberly, and in time and place conuenient as need requireth. For al these things God giueth vs good instructions in the matter and composition of this member. For first, he doth not content himselfe in giuing to man but one only tong for so many offices as are assigned vnto it, whereas many other members are double, and yet serue chiefly but for one thing: but also hath made it tender, soft and pleasant, & tied it fast with many bands, as it were so many small cords and threeds, to restraine and bridle it, to the end it should not runne ouer or be too forward, and that it should not bring forth bitternes in steade of sweetenes, nor pricke & hurt any body. Therefore it is made blunt on euery side, not sharpe or forked, like to the stings of scorpions & other venimous beasts. Moreouer it hath the gummes and teeth, with which it is enuironed and closed in on euery side as it were with a quick-set, & with a strong rampire to keep it fast shut within the bounds & limits therof, as it were within a caue. Besides, it hath lips as it were gates to open vnto it, or to shut it vp and muzzel it, lest it should take too much licence. Therefore seeing God doth gard the tong so on euery side, he giueth men to vnderstand that they ought not to abuse it, and teacheth them what care they ought to haue of this litle member, seeing that of al the outward mẽbers, none is so hid, couered, cõpassed about, & locked vp with such a naturall couering & inclosure, as that is. And to end our speach, we know, that whẽ ỹ heart & mind, which ought to be ỹ guides & gouernors of the tongue, shalbe reformed in puritie and true knowledge of God by his grace, there wil be nothing but good speach & all truth in the tongue, to the setting forth of the glory of his diuine Maiesty, and to the profit of euery one according to the duetie of true charitie. But if the mind and heart be euill, and blinded with errour and ignorance, they will bring forth like fruits and speeches. Nowe hauing discourssed at large of the first office of the tongue, which consisteth in framing of the speach, we must consider of the other two vses thereof, which are in tasting, & in preparing meat that is chewed in the mouth for the nurishment of the body. Therefore, thou shalt begin, *Achitob*, to discourse of these two offices, & of those instrumẽts, which serue the tongue to this purpose.

Iames 3. 6.

Why the tongue is so fashioned and fenced on euery side.

Of

Of the office of the tongue in tasting, and in preparing meate for the nourishment of the body: of teeth, and of their nature and office: of the conduite or pipe that receiueth and swalloweth downe meates. Chap. 16.

ACHITOB. The more we consider the worke and prouidence of God in the composition of mans body, the more wee shall marualle at it, and daily finde therein new matter and occasion to glorifie his name. Before we considered therof, as of the frame of a house: now we shal see it as it were a towne or city that hath Milles & Ouens, and Artificers of all arts & occupations. And, which is more wonderful, we shall perceiue such industry in many of the members, that oftentimes one alone will serue for many offices, for the due performance where- One member may serue for many offices.
of mans reason woulde require many members: and yet God hath so well prouided therefore, that one alone doeth better discharge them, and with lesse trouble then many together could doe. Which may euidently be knowen by those vses and offices of the tongue, whereof we are yet to intreate.

One, and that the chiefest reason why the tongue is fitly placed in the head neere the braine, was declared vnto vs in the former speach: now we must note others, especially why it is necessary that it shoulde be in the mouth, as likewise in the head. For the tongue could not haue satisfied any one office committed vnto it, if it had bene placed barely and openly in the face, as the eyes, nose, or eares are. And seeing it was requisite to haue it couered, it could haue no better couering then the mouth, as may be prooued by many reasons. The first Why the mouth is the fittest place for the tongue.
is, that seeing it is the instrument of speach, which must be holpen by many other partes to haue it well framed, as we heard before, it was to be lodged in a place where it might haue neare at hand all instruments needefull for that seruice. Nowe this vse of speach is proper to the tongue of man onely, and not to that of brute beasts: but to the other twaine following, are common to man with beasts, namely the sense of taste, for which God hath appointed both that and the palat: for which cause it was requisit also that it shoulde be neare the braine, and in the head, as the other instruments and members of the senses are, as also in the place appointed for this preparation of bodily foode. For it must first iudge of tastes & discerne between good & bad meat, The office of the tongue.
and betweene good and bad drinkes, to the end, that whatsoeuer is good for the nourishment of the body, may be kept, and that which is bad, reiected: and that afterward, which is the last office, it may help the teeth & mouth to chew the meat, and so to swallow it down.

For the iawes and teeth are as it were the ſtones of the mill, which ſerue to prepare the meate for all the body. Wherefore as there are two ſtones in euery mill, namely, one beneath, which abideth alwaies ſtedfaſt, and turneth no way, and another aboue, which alwayes turneth about to bruze and grind the graines of wheat that are between them: ſo in the mil of mans body there are two iawes like to two milſtones, of which the one is alwayes firme, and the other mooueth. But there is this difference betweene theſe and milſtones, that the neather iawe onely mooueth, which is true, not onely in man, but alſo in all other liuing creatures, except in the Crocodile, who in this poynt quite differeth from all other liuing creatures that haue iawes and teeth. Nowe God hath ſo appointed this motion of the milſtones of mans body not without good reaſon. For ſeeing the braine is ſo neare, and that there are ſo many goodly members in the head aboue the vppermoſt iawe-bone, it were to be feared, that the continuall and great mooning thereof would ſhake them, and bring them into ſome inconuenience. And that the iawes might bruze and breake whatſoeuer is put betweene them, as the ſtones of the mill grinde the graines of corne, the teeth are planted in them to ſerue them in this worke. And in ſteade of winde or water, which driue artificiall milles about, this naturall mill of which we ſpeake, hath his muſcles and ſinewes to mooue it, and to ſet it aworking when neede requireth. For this cauſe *Salomon*, meaning to ſhewe the defect of teeth in olde age, and what ſmall ſtrength olde men haue to chew their meate, ſaieth, *that the grinders ſhall ceaſe becauſe they are fewe, and the doores ſhall be ſhutte without by the baſe ſound of the grinding*. Theſe doores are the lippes, becauſe they ſerue the mouth; and the mill which is within them. For we vnderſtand by the mouth, all that is from the lippes vnto the throat and winde-pipe, wherein not onely the mill of mans body is contained, but alſo as it were a part of the bake-houſe, in which the meale that is grinded is to be kneaded, and ſo made ready for the ouen, that afterward it may be baked in the ſtomacke, which is as it were the ouen and kitchin of the whole body to dreſſe meate for it, wherewith all the members thereof are to bee fedde and nouriſhed. For foode can not nouriſh the body if it ſtill continue ſuch as it is put into the mouth, vnleſſe it bee better prepared and dreſſed in ſuch ſorte, that it may eaſily bee turned into the ſubſtaunce of the body that receiueth it. As then the iawes and teeth are the mill and milſtones, which bruze and turne to meale the wheate that is put betweene them, that is to ſay, all kindes of meates, both hard and tender, for the nouriſhing of the bodie: ſo we may ſay, that the tongue

Of the mill of mans body.

Eccles. 12. 3, 4.

Of the kitchin of the body.

in

in this respect playeth the miller, and serueth in stead of a hopper, into which those graines that otherwise would skatter from betweene the milstones are put that they may be ground. For when the meate falleth on any side from betweene the teeth, the tongue serueth to send it backe againe, that it may be well chewed, and not auoyde the grinding of the iawes and teeth. Thus wee dayly come to greater knowledge of strange instruments in the body of man. For we heard before what Organs and what kinde of musicall instrument God hath made in him for the voyce and for speech: now wee may see how there are within him, a mill and a miller, a bakehouse and a kitchin. Hereupon we ought to thinke, that the Master and Maker of these, hath not created them that they should be idle, as though he had giuen them nothing to grinde, or to bake. For he is no such workmaster as to make any woorke, and not to set it awoorking, or to leaue it vnfurnished of things necessary: neither any such master or Lord, but that he can easily doe it. Wherfore although there are as many of these milles and ouens, as there are not onely reasonable creatures, but also beastes, and although he hath vndertaken to maintaine them alwayes, euen from the creation of the world vntil the consummation thereof, yet hee neuer wanted matter to set them on worke when it pleased him. Hereby we may know whether we haue a rich father or no, and what cause we haue to feare that he will leaue our milles and ouens emptie, although we had many houses full of them, as in deed we haue in our selues, our wiues and children, so long as we acknowledge him to be such a one, and that we yeeld obedience vnto him, as becommeth his children. But we haue further to note, that as our mill is not without a Miller, and such tooles as are necessary for him, so the Ouen and Kitchen haue their Baker and Cooke. For first, the teeth doe not onely serue for a mill, but they discharge some part of a Cookes office, because the more they chop the meate, and chew it well, it is the better prepared for the stomack to bake it so much the sooner. Therefore we say commonly, that the first preparation and digestion of meate is made in the teeth. For this cause God hath giuen a great number of them to man, and hath made them of bone, and distinguished them into sundry sorts, according to that office whereunto he hath assigned euery one of them. For right afore there are foure aboue, and as many beneath, that are broade, sharpe, and cutting, which are called *Incisorie teeth*, because they are apt to diuide and to cut the meate as a knife doeth: and these haue but one roote. Then there are other twaine on each side, commonly called *Dogge-teeth*, because they resemble the teeth of dogges, which are broade towardes their roote, but sharpe and pointed

God ministreth food to all creatures.

Of teeth, and of theirs diuers kindes.

poynted aboue: and these also haue but one roote of a reasonable length. Their office is to breake the meates and other things, which by reaso of their ouer great hardnes could not be cut by the first. Next, the other teeth are appoynted to bruze very small those meats, which haue alreadie passed through the former, euen as milstones bruze wheate. Therefore they are sharpe, broade, hard, and great, and haue more rootes then the other. And becawse of the similitude which they haue with milstones, they are called by the same name both of the Grecians and Latines, as also *iaw-teeth* and *grinders*. All teeth are planted in the iawe-bones by meanes of the gummes, beeing fastened within them as it were nailes, so that they cannot easily bee moued, shaken, or plucked out. And although bones naturally haue no feeling, yet teeth are very sensible, by reason of certaine braunches of small soft sinewes which enter into their substance. For this feeling is necessary for them, both becawse they are bare and not couered with flesh as other bones are, as also for the meates sake and for taste: as they that in some part are seruiceable to the taste, aswell as all the other partes of the mouth. Thus you see how the teeth serue at one time both for a mill and a cooke, together with the tongue and the rest of the mouth. Againe, the tongue serueth for a baker, hauing this office layde vpon it, to gather the meate together after it is well grounde and chewed, and to fashion it round like to pilles or small loaues that are yet but dough, to this ende that it may with more ease be swallowed downe. Wherein it dealeth like a baker, who first fashioneth his bread into loaues. Next it playeth the part of a baker and of a peele both together, as that which setteth in the meate, and causeth it to descend into the stomacke, which is the ouen wherein it must bee baked, that afterwarde it may nourish the whole bodie. For this cause it was necessarie that the tongue both in breadth and length, should bee answerable to the whole mouth in such sort, that it might touch all partes of it to discharge so many offices. Wee see then that mans bodie is not onely like to such a frame of a house as wee considered of before, but also like to a great Citie, wherein there are milles and Ouens, and Artificers of all occupations.

The tongue like to a baker.

Now vpon this that hath beene discoursed touching this last vse of the tongue in preparing and swallowing downe meate, wee must further note, that as there is a pipe that reacheth from the lungs vnto the mouth for respiration, and for the breath of the voyce, as hath beene declared vnto vs: so there is another from the stomacke vnto the same place, properly called the *Gullet*, which the Physicions common-

Of the Gullet or Wezand.

commonly call by the Greeke name οισοφαγος: whose office is to cary the meates and drinkes into the stomacke. And as the other pipe is in the former part of the necke, that it may goe right to the mouth to drawe in the aire, so this second is behinde in the necke, that it may keepe more heate in it, and it is longer then the first. Neuertheless, many thinke that there is but one pipe for breath and for meate and drinke: as there are some also, who albeit they know well there are twayne, yet they suppose that the one is for meate, and the other for drinkes, that the lightes also might bee moystened thereby. Yea, there haue beene skilfull and great Philosophers, who seeme to haue beene in this errour, or at leastwise haue disputed thereof. But because GOD hath so distinguished these passages, and that the first is the breathing pipe, for the reason vttered before, this excellent Woorkemaster hath made another litle instrument, called *Epiglot* by the Physicions, made of a gristly matter, reasonable harde and fashioned like to a little tongue that is of a triangle forme, or like an yuie leafe. This instrument serueth to couer the pipe for breath, at the very toppe of Larinx, as it were a couer of a potte. It serueth the pipe to this vse, not to keepe euery thing out of it, but to suffer no meate or drinke, or any other thing to enter in in any such quantitie as might binder breathing and respiration. For a litle thing will stoppe a mans breath and strangle him, as appeareth in those whome Histories affirme to haue beene strangled, some by a litle haire, others by a stone of a grape, some in supping vp milke, and others by such like trifles. Yea, many times wee haue experience of this perill when wee eate and drinke, if neuer so litle meate or drinke enter into this passage. Therefore God teacheth vs two things thereby: the first is, vpon what a slender threed our life dependeth, seeing so litle a matter is sufficient to depriue vs of it. The other is, to admonish vs how quiet and sober we ought to be in eating and drinking, not gluttonlike; and also in speaking, when we take our refection. For then is the danger greatest, if wee speake whilest wee eate: because wee cannot speake without voyce, nor haue voyce without breathing, nor breath without opening this litle couer. And because the breathing pipe is formost, the meate & drinke must needs passe ouer this litle tongue, as it were ouer a litle drawe bridge. So that if this small couer were lift vp and opened, in stead of going beyond the pipe of breathing, it would enter into it. But it must not bee so fast shut vp, but that breath may alwayes issue out, and that some thinne humour and liquor may enter in, to moysten and supple both the arterie and the lungs: otherwise

Of the *Epiglot* or litle tongue.

Good lessons for euery one.

wise potions appointed for that purpose by the Physicions, were vaine and vnprofitable. Hauing nowe spoken sufficiently of those instruments which are seruiceable to voyce and speech, and of all the proper offices of the tongue, it wilbe thy part, ASER, to morrow, to take in hande againe, and to pursue our matter of the senses, and of their instruments, and first to instruct vs what the sense of taste is, and what the palat is that serueth it.

The ende of the second dayes worke.

THE THIRD DAYES worke.

Of the sense of taste giuen to the palat: what tastes are good to nourish the bodie: of the diuersitie of them: of hunger and thirst, and of their causes. Chap. 17.

ASER. It is wonderfull that God causeth all things whatsoeuer they be to serue his worke in such sort, that nothing is in vain, idle or vnprofitable: wherof we haue alreadie seene many testimonies in our former discourses of the least partes of the bodie. But which is yet more woonderfull in his prouidence, hee hath created, made and disposed nothing throughout all nature without great order, excellent measure, and moderation in all things: which gaue occasion to the first Philosophers to call the whole frame of the world, *Mundus*, which is as much to say, as an *Ornament*, or *a well disposed order of all things*. Whereby God would haue vs especially learne to knowe, how greatly order pleaseth him, and how he abhorreth all disorder and confusion, and how greatly he desireth, that men after his example, should obserue measure and moderation in all their workes. Hereof wee may haue a goodly instruction in this place, if weconsider how all the senses, and namely, the taste with those sauoury relishes that agree with it, receiue their strength, vertue and nature from all the elements, according to that agreement, which their nature and offices haue with them: as also what pleasure wee take in the relish of all things, when it agreeth with our taste: and contrariwise how it troubleth vs, when it is vnpleasant and not agreeable to our taste.

Yesterday

Yesterday we discoursed of the corporall senses, and of their members and instruments: whereupon we spake of the tongue, both because of the agreement it hath with the eares by reason of speech, as also because it is the instrument of taste together with the palat, which is the vpper part of the mouth, made like to a pretie vaute, and to a little heauen. Therefore *Iob* said, *Doeth not the eares discerne the wordes, and the palat taste meate for it selfe?* And again, *The eare trieth the words, as the mouth tasteth meate.* The sense of taste then is that sense, whereby the mouth iudgeth of all kindes of tastes, which are many in number. And this is a notable gift of God, in that he hath giuen such relishes to meates and drinkes, whereby not onely men, but also all liuing creatures can presently know by their taste what things are good to eate and drinke, and what are otherwise. For if God had not giuen the sense of taste to all liuing creatures, that they might iudge thereby of all meates and drinkes, what would their life bee? But wee are to know this thing further, that men iudge by their taste, not onely of such things as may serue to nourish them, but also of medicines. For Physicions knowe the qualities of herbes and simples more by their taste, then by any other sense: afterward by this knowledge they iudge easily of their natures and proprieties, and for what remedies and vses of physicke they wil serue. Therefore this iudgement of the taste is very necessary for the life of man, especially for the nourishment of all liuing creatures: because all things which the earth bringeth foorth are not good to feede them. For some things are diuers from nourishment, as earth, clay, wood and stones: other things are altogether vnsauery, and haue no taste, and some haue but a very litle. But God hath prouided a remedy for this, by the meanes of salt, and of sundry sortes of sawces and spices, whereby they may be made to haue a pleasaunt taste. There are some things also, which are cleane contrary, either by reason of their euill taste, as gall and wormewood, or els because of the hurt which they may bring with them, as those things that are venimous, and very poyson. But God hath very well met with this inconuenience both by this gift of the sense of tasting, and also by putting into such things as might hurt either mã or any other liuing creature, a certaine qualitie, which we call relish or taste, that is contrary and very vnpleasant to the sense of tasting: as likewise hee hath giuen to those things that are healthful and good to nourish, a relish that is agreeable and pleasant vnto our taste. This is to be vnderstoode if our taste bee not corrupted, either by sickenesse, or by some vnbrideled appetite: the like is to be said of the spittle, which beside the vse before named, hath this also, that it helpeth the taste. Wherefore if it bee already infected

What the palat is.

Iob 12.11. & 34.3.

Of the prouidẽce of God in the varietie of tastes.

The sence of taste necessary for Physicions.

Another vse of the spittle.

fected with some euill taste, it will not well receiue others, but will cause euery thing to be of the same taste wherewith it is infected and corrupted. Now those things are most sauoury, and haue the best relish, that haue in them the best mixture of heate and moisture, which two qualities make the relish of things, and without which we see that all extreme colde and dry things haue no smacke or taste, as flaxe or towe, and drye wood, or water that is very pure. In other thinges, those that haue more moisture then heate, haue their taste lesse sharp, so that according as heat and humidity are tempered together, the diuersitie of tastes is framed. For if humidity doth not exceede and surmount earthy dryenesse, or both of them be consumed by heate, there is no taste. So that as all bodily thinges are compounded of all the elements, and differ one from another, according as they haue more or lesse of the elements, so is it in tastes. For this cause this sense of taste answereth to the element of water, and holdeth most of the nature thereof: as the sense of touching hath more affinitie with the earth, to the ende it might agree better with those thinges that are to bee felt thereby. For the vigor and sense thereof ought to be close together and throughout, and such as taketh faster holde then any of the rest. So likewise the sense of sight agreeth with the fire, and that of hearing with the aire, as wee haue alreadie touched it. And as for the sense of smelling, it agreeth both with the fire and with the thicke ayre, because smelles are stirred vp by heate, as smoke is by fire, which afterwardes are by the meanes of the ayre caried to the sense of smelling, whereof wee will speake hereafter.

How the senses agree with the elements.

But let vs goe on with our discourse of tasting, and of such things as are apt to nourish the body. For wee cannot liue without the helpe of many things: amongst which, meates and drinks are chiefest: because that as hunger requireth meate, so thirst desireth drinke. Wee must therefore vnderstand, that this soule and life which is called *Vegetatiue* or nourishing, and which is common to man with all other liuing creatures, hath two principall instruments in the body, namely heate and humiditie: of which, heate is first and chiefe, belonging properly to the vertue of nourishing: next, humiditie is ioyned to heate, that it may feede and preserue it. For life is preserued in the body by heate, which is the chiefe instrument thereof: so that as soone as heate is gone, it becommeth starke dead. And because this heate would easily and quickly consume it selfe, if it were not nourished and mainteined, moysture is ioyned vnto it in liuing bodies, as it were a bridle to keepe it back, to the end that life might be prolonged; which

Of heate and humidkie the preseruers of life.

otherwise

otherwise woulde faile presently after it were forsaken of heate, as heate also would decay, if it were not nouriſhed and preſerued by humiditie, which it neceſſarily requireth. For heate draweth humour vnto it ſelfe, and ſucketh and drinketh it vp: likewiſe humour refreſheth heate, and ſlaketh the vehemencie thereof: all which wee may plainely ſee in a lampe. For let vs compare the light of a lampe with life, and then let vs conſider, whether this light can bee preſerued without fire, and whether this fire can continue any long time and not bee extinguiſhed, vnleſſe it haue two thinges. The firſt is matter, as namely the wieke of the lampe: which matter cannot bee firme, if it haue no dryneſſe in it whereof fire may take holde. For fire beeing hote and drie, cannot haue any fellowſhip with coldeneſſe and humiditie, without ſome middle qualitie agreeable to his nature. On the other ſide it will ſoone conſume the drie matter, on which it lighteth, if the vehement heate thereof bee not abated and tempered by ſome humiditie, which both reſiſteth the dryneſſe, and alſo by the coldeneſſe it hath, moderateth the heate of the fire. Therefore wee ſee, that the matter of the wieke of a lampe cannot continue long beeing once lighted, if it be not greaſed with ſome tallowe, or ſome humide matter to preſerue both that and the fire of which it receiueth light. For when it is burnt out, the fire alſo dieth with it through want of nouriſhment that might mainteine it. But it is not ynough although the fire haue meet matter to nouriſh it. For they muſt be ſo well wrought and mingled one with another, that there bee neyther too much nor too litle of eyther, but as much as neede requireth. For if there bee a great deale of wieke and but a litle oyle and tallowe, it will endure ſo much the leſſe while: and if there bee too much oyle or tallowe in reſpect of the wieke, it will ſlake the fire ouermuch, yea it may be in ſuch great quantitie, that it will put it quite out. But if due proportion bee kept betweene the cotton and the oyle or tallowe, the fire will preſerue it ſelfe verie well, and giue a goodly cleare light. The like is done in our bodies. For if they were without naturall heate, there woulde bee no life in them: and if this heate had not meete matter to preſerue it ſelfe within them, it woulde quickely bee extinguiſhed. Nowe ſeeing it muſt bee nouriſhed and mainteined, this cannot bee done vnleſſe it haue ſome ſolide and firme matter, which cannot be conſumed ſo quickly, but that it may preſerue it ſelfe ſometime. Againe, forasmuch as there is no matter ſo ſolide and firme, which is able any long time to reſiſt the fire that conſumeth all, if the violence thereof be not moderated, this matter muſt

A compariſon betweene a lamp and mans body.

of

of neceſſitie be moiſtened, Here then the meate, which is moſt ſolide, ſtandeth in ſtead of match or weeke to this naturall fire, from whence proceedeth life to the body: and drinks are as it were oyle in a lampe, to moyſten the meate, to the end that this fire ſhould not conſume it ſo quickly. And becauſe it muſt alwayes be kept burning, (otherwiſe the light thereof, which is the life, will die together with it) it muſt haue new matter continually miniſtred vnto it, as it were to a fire that cannot alwayes continue kindled in the chimney and not goe out, if it be not preſerued by wood or coale, or in a candle or lampe, if it haue not alwayes cotton, or weeke and oyle, or ſome other tallowy and moyſt matter. Therefore wee ſee that when either of them beginneth to fayle, another is put in to ſupplie the place of it. And thus as fire and the light thereof are mainteined in a lampe or candle by meanes of that nouriſhment they haue both in the weeke and in the tallow thereof: ſo life and that naturall fire which giueth life to the bodie, are mainteyned by that food, which they receiue ordinarily in eating and drinking. The meate then in mans bodie, is to nouriſh and preſerue the naturall heate thereof, as the weeke is in a candle or lampe: and the moyſture which it receiueth by drinke, is vnto it as the oyle and tallowe. For this cauſe if heate bee ſtronger in a man, he ſhall feele thirſt, which is an appetite and deſire of that which is moyſt and colde, that is, of ſuch qualities as are contrary to the fire, which is hote and dry. For the moyſture muſt be confirmed & ſtrengthened to moderate the burning heate, as it is when oyle is powred into a lampe. And if both heate and moyſture conſuming eche other, beginne to waxe faint and to fayle, they muſt both bee holpen, that they may gather more ſtrength: as when we put not onely oyle, but weeke alſo into a lampe. And this is the cauſe of hunger, which is a deſire of that which is hote and moyſt. But there is difference betweene the humiditie required in hunger, and that which is required in thirſt, becauſe the moyſture deſired in thirſt is more thinne and leſſe earthie, then that which is required in hunger. And if the moiſture be increaſed ouer much, ſo that the heate decreaſeth and languiſheth, and conſequently the appetite to meate and drinke and to receiue nouriſhment, decayeth, it muſt be reſtored againe by phyſicke. For although all nouriſhment be as it were phyſick to the body, neuertheleſſe, there is this difference, in that foode repaireth the whole perſon and all the body, whereas phyſicke repaireth onely the inſtruments of the body, which are to ſerue for nouriſhment. For this cauſe food is alwayes neceſſary for all, at all times, and in all places: but beſides that all ſtande not in neede of phyſicke, they that want it, vſe it but at certaine times

The cauſes of thirſt and hunger.

Of phyſicke, and the cauſes therof.

as

as necessitie requireth. For if those members that serue to nourish the body be well disposed, and discharge their office so well, that all the partes of the bodie receiue due nourishment, and the whole body bee healthie and sound, there needeth nothing but ordinary foode to preserue the body, and to keepe it in good health. But if any member be weakened, and doeth not his duetie well, especially any of those that ought to serue to nourish the whole bodie, it must be restored again to strength by the meanes of physicke. Nowe albeit the sense of taste whereof we haue presently discoursed, be not so apt to teach, especially, the knowledge of spirituall and diuine things, as the senses of seeing and hearing, of which we haue spoken heretofore: yet we may receiue much good doctrine thereby. For as the body cannot liue except it haue such corporall foode as agreeth to the nature thereof, so the soule cannot liue if it haue not that knowledge, which God hath appointed for it. And as life is kept in the body by heate, which is the chiefe instrument thereof, so the life of our soules consisteth and is preserued and increased by heate, namely, by the loue & charity of God, without which it cannot liue that life that is agreeable to it owne nature. For the soule that is separated from the loue of God, is dead in respect of the true and blessed life, seeing God liueth not in it, nor it in God. For this cause this loue must be alwayes nourished and mainteyned therein by the celestiall and diuine moysture, agreeable to the nature thereof. Wherefore as it is of a heauenly and celestiall nature, so the foode thereof must be answerable thereunto. This foode therefore cannot be had but of God, who is the life of the soule, as the soule is the life of the body: and the meanes which he hath appointed to minister this food vnto it, is his heauenly & eternall word, and those spirituall graces which he communicateth vnto vs thereby. But let vs follow our matter subiect of corporall senses. And seeing we haue intreated of the meanes whereby the body is nourished, we ought to consider more particularly of those things that are meet and conuenient to mainteine and preserue the body of man, and see how God prepareth them to this end: in which thou shalt instruct vs, AMANA.

Instructions from the sense of taste.

Of helpes and creatures meete for the preseruation and nourishment of the bodie: how God prepareth them to serue for that purpose: of their vse. Chap. 18.

AMANA, God being carefull ouer the welfare of his creatures that haue life, hath put in them a desire to preserue themselues, to the ende they shoulde followe after such things as are profitable

for their health, and shunne that which is hurtfull and contrarie vnto it. Nowe this preseruation consisteth eyther in the equalitie of heate and moisture, nourishers of life, or els in an inequalitie that may easily be reduced and brought to an equalitie by that which we eate and drinke. For if there bee so great excesse of heate or moysture that the one consumeth the other, death followeth necessarily: if there be no excesse of either, but a good equalitie, the body is very well affected. But it is very hard to finde a bodie so tempered. And although such a one might be found, yet it could not long continue in ỳ estate, but that it would quickly change, as we may iudge by that which we haue learned in the former discourse. But when this change doeth not bring with it so great excesse and inequalitie, but that it may be kept vpright by nourishment, the body is neuertheless well disposed, vntill such time as the excesse is greater then can bee repaired by foode. For then if foode will not serue the turne, wee must haue recourse to physicke, and if the inequalitie be so great, that by the helpe of physicke no remedie can be found, there is no other naturall ayde to be had.

The equality of heate and moysture preserueth life.

Nowe this inequalitie that approcheth so neere to equalitie, is very pleasaunt, as that which is the pricke and procurer of naturall pleasures, necessarie for the life of man to incite him to desire them, and as it were the sawse to make them toothsome. For if there were alwayes equalitie, wee shoulde neuer be affected with hunger or thirst, nor with any appetite to eate or drinke. And if this appetite were not, wee shoulde not haue those pleasures, which wee receiue by meates and drinkes, and by their diuers tastes and relishes. So that wee shoulde not haue such a notable testimonie of the goodnesse and bountifulnesse of God towardes vs, and of his care, as wee haue by the sense of taste which hee hath giuen vnto vs. Wherein also he admonisheth vs in such sort of our mortall nature through the necessitie wee haue of foode for the preseruation of our life, as that withall hee supplieth this want and necessitie, that wee may the better know and taste the sweetnesse of his loue towards vs. For, whereto would those creatures serue that are good for our nourishment, if we had no vse of them? And how could wee vse them, if we stood not in neede of them? Therefore seeing the matter standeth thus, it appeareth euidently, that wee are nourished by such things as are familiar and like to our nature, and are healed by things contrarie to that which hurteth vs. For the nearer any thing approcheth to our nature, the sooner it is conuerted into it. So that amongst those meates that are familiar vnto vs, they nourish best

Of the inequality that is in the nature of the body.

A testimonie of the great prouidence of God.

that

that draw neereſt to our nature. For this cauſe babes newe borne that are litle and tender, haue milke for their foode, which is very meete for them by reaſon of the agreement that is betweene it and the matter whereof their bodies are made. For, as wee haue alreadie heard, the milke is made of the ſelfe ſame blood wherewith they were nouriſhed in their mothers wombe, and whereof they were before ingendred and conceiued: foraſmuch as the parents ſeede, of which they were framed, is deriued from their owne blood. Whereupon it followeth, that the matter of their bodies is of the ſame ſubſtance: and ſo that food which draweth neereſt vnto it, is moſt natural and meete for them. For this cauſe we ſaid before, that all things are not ſeruiceable for meate, drinke and nouriſhment, but thoſe only that haue a nature agreeable thereto, and that for the reaſons ſpecified by vs. Here then we muſt call to minde that which we haue already touched elswhere, namely that ſeeing the body of man is compounded of all the elements, it is therefore needfull that the nouriſhment wherewith it is to be preſerued & vpholden, ſhould participate of all the elements, to the end that all & euery part of a mans body ſhould be maintained & preſerued by ỹ which is like to it ſelfe. Therfore God hath wel prouided to this purpoſe, as we ſee in the matter whereof our bodies are made. For we haue heard what differẽce there is according to the ſundry parts and diuerſity of members in the body: & yet the whole matter of thẽ all is taken from the ſubſtance of the ſame elements, and the difference betweene them commeth of this only, that ſome parts participate more of ſome elements, & others of other elements. Hereof it is, that the hardeſt parts of the body, as the bones, are moſt earthy: and ſo conſequently of all the other partes, as they haue eyther more or leſſe of all the elements and of their qualities. For this cauſe all the parts and members of the body muſt haue food agreeable to the nature of the elements whereof they participate, according to that portion of matter which is in euery one of them. Wherein we ſee a goodly teſtimonie of the bond and agreement that is among all creatures, yea in all nature it ſelfe, together with the correſpondencie that euerie creature hath with it like. Therefore if wee want ayre for breathing, wee drawe it in euen as it is of it owne nature, together with thoſe qualities which it bringeth with it ſelfe. If wee deſire drinke, onely to refreſh, and to moyſten the bodie and the meate it taketh, pure water ſerueth that turne, which is common drinke for all creatures, and ſufficient for the whole life of man, although there were no other. But God hath giuen this aduantage to men aboue beaſts, that beſides this drink cõmon to them both, they haue others,

What meate is fitteſt for infants.

From whence commeth the different ſubſtance of our members.

Men haue more varietie of drinks then beaſts.

not onely more pleasaunt to their taste, but also more forceable to nourish them. For if the question bee of taking sustenance eyther by meate or drinke, we must haue such meates and drinkes as are more firme then the ayre and the water, and which are able to sustayne the body according to it owne substance and nature. For as the water and the ayre, whereof the bodie is made, could not consist in the composition thereof, but woulde slide and fall away, if they were not intermingled with some other matter that is more earthie and solide, thereby to keepe and knitte them together: euen so, if foode consisted onely in liquide and moyst things, that had no other substance of more earthie and solide qualitie, in which the vertue of heate might remaine, and which might bee conuerted into the greatnesse and massinesse of the bodie, the liuing creature would alwayes haue an appetite, and neuer leaue eating. Therefore God hath so framed those creatures, which he hath giuen to man for meate, that whatsoeuer is earthy therein doeth not still retaine the nature of the earth, as if it were nothing but simple earth: and so likewise that which is of the nature of fire, or of the water, or of the ayre: but all is so well mingled and tempered one with another, that the taste and sauour thereof is pleasaunt and fitte for all the partes of the bodie, that are to bee nourished. And according as the qualities of the elements are mingled one with another, so the meates and drinkes compounded of them, haue their sundry tastes together with their other qualities. For if God had not so prouided for it, man could haue no taste therein: and if he tasted not, he would haue no appetite, and so could neither eate nor drinke. And if hee coulde neither eate nor drinke, he could not liue, as wee may iudge by that which wee haue alreadie hearde. Nowe as hee cannot liue without eating and drinking, so it is requisite that he eate and drinke with that moderation, that he take in no more meate and drinke then he ought to doe. For if he take too litle, he cannot be sufficiently nourished: and if hee take too much, in stead of being satisfied, he shalbe burdened, and in stead of preseruing his life, hee will kill himselfe. Therefore it is verie necessarie that euery one shoulde alwayes obserue great sobrietie, otherwise God will correct our riot, our gluttonie and drunkennesse. But the danger that commeth by not keeping a mediocrity, is a great deale more to be feared on the one side then on the other. For there are but fewe that breake not square oftener in eating and drinking too much then too litle. Nowe to ende this speech, wee haue farther to gather such good instructions as all men haue in those things which God hath giuen them for nourishment, yea in their

We must eate neither too much nor too litle.

The chiefe end of foode.

mouth

mouth also, to the end to render vnto him honour, glorie and prayse. Whensoeuer beastes doe eate, their tongue serueth to feede them, no otherwise then that of men doeth helpe them: but they prayse not God with that tongue which serueth to nourish them, because he hath not giuen them that gift of speech, wherewith he hath endued man, and that for the cause which we haue already heard. For as a fountain cannot be without a riuer, so a riuer cannot be without a fountaine. For this cause seeing reason, of which God hath made man partaker, is as it were a fountaine in him, and speech as the riuer that issueth from it, the Grecians expresse both reason and speech with one and the same worde, which Saint *Iohn* also vsed, when speaking of the Deitie of Iesus Christ, he said, *In the beginning was the worde, and the worde was with God, and that worde was God.* For as all the woorkes of God are perfect in their kinde, so hee maketh nothing without cause, and which hath not his vse. So likewise he giueth nothing to any creature, but withall he giueth the instruments and meanes which it ought to vse, thereby to be made seruiceable as the thing it selfe requireth. Heereof it is that hee gaue not speech to beastes, because hee made them not partakers of reason, without which speech would stande them in no steade: so that it woulde haue beene a superfluous woorke of GOD. Therefore seeing it is so, God requireth not of beastes that they should by speech praise him with their tongue, as he requireth it of men, vnto whome hee hath giuen the meanes to performe it. For beastes haue neyther reason to vnderstande what is spoken, nor speech to vtter any thing thereby, whereas man hath both the one and the other. He hath both the fountaine, and also the riuer that runneth from it. Wherefore when hee sitteth downe to meate, and whilest hee is taking his refection (to which vse his tongue serueth him, according as we heard before) and when hee riseth from table, truely he is much more brutish then any brute beast, if with the selfe same tongue he doeth not prayse and glorifie God, acknowledging as he ought the goodnesse of that celestiall Father, that giueth him that foode, and that nourisheth him. If he doe otherwise, hee looketh no more from whence the meate commeth vnto him then doeth the hogge, who with his snowte alwayes towardes the earth, feedeth vpon the akornes that are vnderneath the Oakes, and neuer looketh or considereth from whence they fall. Yea, the hogge doeth a great deale better discharge his duetie in praysing GOD then such men doe, that eate and drinke as brute beastes without giuing thankes to God for the benefites hee distributeth amongest them. For hee prayseth God in his kinde, as all

John 1.

Vnthankful men are like to hogs.

other creatures doe in theirs, according as the kingly Psalmist testifieth in many places of his Psalmes. Neither doeth God require more of them then he hath giuen vnto them. But seeing he hath giuen more to man then to all other visible and bodily creatures, he requireth so much the more of him, and that very iustly. For as it is written, *To whome much is committed, more shalbe demaunded of him.* Luke 12.48. Wherefore man is not onely too too inexcusable, but more vile and sauage then any brute beast, if his tongue serue him no farther at the table for the praysing of God thereby, then if (beastlike) his snowte and nose were in a cratch or manger. For howe shall the foode in the vse thereof bee sanctified by the worde of God and prayer, if hee take it after that sort? And if it bee not sanctified vnto him by that meane, as *Paul* teacheth, hee vseth it not as the childe of GOD, but as a theefe and a very prophane man. For as *Euery creature of God is good when it is receiued with thankesgiuing*, 1.Tim.4.4. so it is defiled to the filthie, not through any fault of the creature, but of such as abuse it like to Infidels. But all they abuse it that giue not thankes for it to the Creator. Wherefore as euery thing is cleane to the cleane, that haue their heartes purified by the worde of God which they haue receiued by faith, so nothing is cleane to the defiled and to infidels. But if these men of whome we speake, bee vnworthy to be taken for men, yea, to be compared with frogges, then whom they are much more vile and detestable, wee may easily iudge what is to be saide of those that doe not onely not prayse God or giue him any thankes, but which is woorse, blaspheme, and as it were despite him in liew of recompensing him for the benefites they haue receiued of him, which is vsually done by gluttons, drunkards, and swearers. What shall wee say of such men, but that they deserue rather to bee called madde dogges then men? except wee had rather call them children of the Deuill, whose instrument, tongue and mouth they are. And as for those that cease not to prattle and babble about vaine and vnprofitable matters, and that take delight in backbiting and slandering euery one, wee may with good reason compare their tongue to the clacket of a mill. For seeing euery one of vs carrieth a mill in his mouth, as wee shewed before, these men may truely boast that their mill is better furnished with all kinde of instruments then others are. But they are not the more to bee esteemed for that, but rather the lesse, for the reasons which wee haue alreadie hearde. And when they adde to their clacking euill speech and backebiting, infecting all tables where they come with their tongue, they may well bee compared to dogges that doe

Food must be receiued with thankesgiuing.

Some more like to madde dogges then men.

not onely barke but also bite. But it is time to draw the last draught of the pensill vpon the face of mans bodie, by considering the sense of smelling with the member that belongeth vnto it: wherein we looke to be instructed by thee, ARAM.

Of the Nose, and of the sense of smelling, and of their profite and vse: of the composition, matter, and forme of the Nose. Chap. 19.

ARAM. Forasmuch as beautie is a grace that proceedeth of the proportion, agreement and harmonie of things, it is then very seemely in mans bodie, when it followeth nature onely, and is without any blemish or defect. Nowe this beautie consisteth in foure thinges, namely, in figure, in number, in greatnesse and in situation. For the members of the bodie are well or ill coloured according to the disposition of the matter. And the correspondencie of the members one towardes another, aswell in the number, as in the length and greatenesse of eache of them well compassed and proportioned together, is one cause also of beautie: as likewise the placing of euerie one of them in his proper place, most conuenient and agreeable to his nature and vse. For if any thing bee wanting of all these thinges in any member of the bodie, there is deformitie in stead of beautie. What beautie is, and wherein it consisteth,

But if wee consider onely the beautie of the head and of the face thereof, whereof wee discoursed yesterday, wee shall not finde any one member that hath not singular beautie in it, and that agreeth not very fitly with the rest, being of so good proportion and measure, and hauing such a great and excellent grace, that a man may truely say that the whole woorke hath in each part thereof so great perfection, that nothing can bee added or taken away, nothing can bee wished to make it more faire, profitable, excellent or perfect then it is in it owne nature. To the setting foorth of this beautie, the nose, whereof wee are to speake, serueth very much, yea so much, that hardly any member in all the face or head so disfigureth a man, or maketh him more deformed then the nose, if it bee euill fauoured, disfigured, or taken cleane away. But besides this beautie, which it bringeth to a mans head, we are to knowe, that it is very seruiceable to the whole bodie, and chiefly to the brayne lodged in the top thereof, as it were the Lorde and Master: that as it giueth motion and sense to all the members, so it might bee compassed about with all the senses, as it were with seruitours & men of garde. Therefore as it hath The nose is very seruiceable to the braine,

neere about it, the eyes, eares, tongue, and palat, which are the instruments of seeing, hearing and tasting: so the nose is needfull to serue the sence of smelling. Neither is it placed so neere the sense of tasting without the great prouidence of God. For there are many things in nature, which if they be tasted onely are deadly, or at least wise very dangerous and hurtfull, as appeareth chiefly in thinges that are venimous and poysonfull. For this cause, albeit the sence of smelling bee not altogether so necessary for liuing creatures, namely, for such as are most perfect, as the other sences, so that they may more easily want it, neuertheless GOD hath giuen it them, to the ende it might bee as it were a messenger to the taste to shewe what is good for it and what not, and this chiefly for two reasons. The first is, to keepe men from hazarding themselues through an immoderate desire to eate and drinke, before they haue discerned by the smell of such things as are to be taken, whether they bee profitable or hurtfull for them. The second reason is, to take all suspicion and feare from them, which otherwise might cause them to abstayne from those thinges that are good and profitable for them. And therefore this sense of smelling is neerely conioyned, and hath great agreement with the sense of tasting. For this is a generall rule, that, albeit euery thing that smelleth well hath not alwayes a good taste, yet whatsoeuer a man findeth good to his taste, the same hath also a good smell: and contrariwise, that which is founde to haue an ill relish, the same hath also the like smell. For the taste and smell are giuen not onely for profite, but for pleasure also and delight. Neyther doe those thinges which serue for delectation, alwayes bring profite, but sometime the contrarie, principally through their fault that knowe not howe to vse them moderately. For they are so subiect to their pleasures, that they can neuer keepe measure in any thing, as wee see by experience, especially in these two senses of taste and smell. For as the ordinary meates satisfie not the delicate appetites of men, but they must haue new dainties daily inuented to prouoke their appetite further, and to cause them to eate and drinke more then is needefull, to their great hurt: so men are not contented with naturall odours which nature bringeth foorth of it selfe, but nowe they must haue muskes and perfumes, with infinite varietie of distilled waters and artificial smelles, in regard of which, naturall sauours are nothing set by. And yet if they were vsed with sobrietie, there were no cause of reprehension, seeing all the creatures of God are good, if they be vsed moderately, and as they ought with thankesgiuing. Heereof it is that they are often mentioned

Why the sense of smelling is placed so neere to that of tasting.

Of the agreemēt of these two senses.

How men abuse these senses.

mentioned in Scripture in the good part. And not to seeke farre off for examples, we haue the testimonies of the holy Euãgelists, as our Lord Iesus Christ himselfe, who was neither nice nor voluptuous, but the perfect paterne of al sobriety and temperance, did not reiect nor condemne precious ointments and sweete odours, but sometime permitted the vse of them vpon his owne person. Moreouer, it is certaine, that the *animal* spirites in the braine are greatly relieued and recreated by those good and naturall smels that are conueyed vnto them by means of the nose, and of the sense of smelling placed therein: as contrariwise they are greatly offended by euill odours, yea oftentimes by artificial sauours, which commonly cause rhumes, catharres, and great headaches. For the spirits of the head are subtile, pure, and very heate, so that sweete smelles are good for them, and stinking sauours contrary vnto them. To this end therefore that the braine might receiue this benefit of good odours, God hath placed both the sense and instrument of smelling so neare vnto it: the instrument to keep and conuey odours vnto it, the sense to discerne and iudge of them. Therefore this sense of smelling hath some agreement both with the fire and with thicke aire, because smels are stirred vp by heate, as smoke is by fire, which are after carried by meanes of the aire vnto the sense, and receiued and kept by the nose. Forasmuch also as the braine needeth aire to nourish and preserue the *animal* spirites, the nose in this respect also standeth it in great steade. Therefore God hath created it not only to serue the sense of smelling, but also for respiration, that it should be the principall pipe and passage, by which both the braine and lungs may draw in or let out breath as neede requireth. For this cause the braine doeth stretch out and restraine it selfe: and as by stretching foorth it selfe it draweth in the aire by the nosethrilles, so by keeping it selfe close together it retaineth the aire. And so the externall aire being drawen in by the nosethrilles, is distributed by the cranies that are open in the palat, in such sort, that the greatest part is drawen into the lungs, and the residue goeth to the braine by the passages & holes that leade vnto it. And although the mouth serueth also for respiration, yet the nose is appointed more especially for that purpose, and is much more fit and apte for the same. Therefore God hath giuen it both matter and forme agreeable for that office. For first concerning the matter, it is not made all of bone, nor all of gristles: because if it were all of bone, a double inconuenience woulde ensue thereof. The first is, that the bones would be in danger of breaking, chiefely about the end of the nose when it should hit against any hard thing, because they would not bend and giue place easily, as sinewes will do. The second

Iohn 12. 3.

How the spirites are refreshed with sweete odours.

Of the diuers vses of the nose.

Of the matter of the nose.

could inconuenience would be this, that the endes of the nosethrilles could neither open nor shut, neither enlarge nor restraine themselues, but woulde continue alwayes at one stay: whereupon two other mischiefs would follow. First, the nose could not open and inlarge it selfe so much as were requisite many times to drawe in great store of aire to coole and refresh both the lungs and the braine, especially when they are heated and set on fire. For at such a time there is perill of strangling. Secondly, forasmuch as the nose is giuen to man that it might serue the braine in stead of a pipe and spowt to purge it of flegmatike humours, a man could not by blowing, close it together and straine it to get the filth out of it, as neede requireth many times. For the humours that distill from the braine are not alwaies very liquide & running, but sometimes so grosse & thick, that a man cannot easily purge the braine or nose, except it be closed and strained hard. Thus you see two euident causes why it was needeful that the nose should be compounded of gristles, & not of bones onely, at leastwise from the middle downward. On the other side, if this lower part had beene made of flesh onely, or of kernelles, or of skinnes, the nosethrilles could not so well haue bin inlarged or restrained, nor continued so open, as is requisite for the seruice of all those dueties and offices already mentioned: besides that those parts could not so well withstand the inconueniences whereunto they might be subiect, if they were of a more tender matter. Lastly, as it was needefull that one part of the nose should consist of that matter for those causes spoken of, so also it was necessary that the vpper part should bee made of bones, not onely to keepe the sense of smelling the better, which is in that part, and to be as it were a buckler vnto it, but also to serue in steade of rampires both for the eyes and for the braine. As for the inward parts, there are two nosethrilles distinguished one from another by a gristle which is betweene them both, as it were a little wall to diuide them, to the ende that if the one be stopped, the other may alwayes discharge the offices assigned to them both. And to the end they may more easily draw in the aire for the seruice as well of the lungs as of the braine, and also receiue in the odours, they are larger at the first entrance, and after as they ascend vp they waxe more narrow, and that not without good reason of the prouidence of God. For hee hath in a manner taken the selfe same course that he did in the composition of the eares, which he made large & wide at the entry, hauing that form, & that hole within, which we heard spoken of before, together with the causes why. The self same reason in a maner may be redred here. For as it is to be feared, that ouer great soundes woulde hurt the eares if they entred in all at once,

How the nose is in steade of a spowt to the braine.

Of the nosethrils, and of their parting asunder.

onde, so the lungs and much more the braine might be ouercooled by the ayre that should enter in at the nosethrilles, if it should ascend vp too fast at once, too sodainly, or too vehemently. By reason whereof it is requisite, that it should be retained in some sort, to the ende that by the tariance which it maketh, it should bee heated and better tempered. The like consideration is to bee had of the vapours and smelles in regarde of the braine, not onely of euill sauours, but also of those that are good. For some are so violent by reason of the abundance of heat in them, which falleth out chiefly in such as are most excellent, that if they be not dispensed moderately, they hurt the braine. This commeth to passe in some persons, through the weaknes of their braine. There are others, and namely such as care not for sweet things, who take no pleasure, no not in good smels, so that oft times the sweetest & most delicate odours are hurtful to their head. Now God hath wel prouided for all these things, hauing placed a little bone in the top of the nose, which is pierced through like to a litle sine. Hereupon it is called by the Phisicions the *sine-bone*, or otherwise, and that more properly, the *spungy bone*, because the holes therof are not strait, as are those of a sine, but somwhat slopewise like to the holes of a spunge. And this serueth for the better & more cómodious discharging of all those vses declared by vs: & for the auoyding of those discommodities which we haue heard of. Whereunto may be added, that the humors which descend from the braine may not fall downe so fast together, but distill better by little and little, and the good humours be kept more easily from falling downe all at once together with the euill. I passe ouer heere briefely the muscles giuen to the nosethrilles to mooue them, as also the nerues, which are sent from the braine to the sense of smelling to bring vnto it the vertue of smelling, as the eyes, eares, palat, and tongue receiue from thence their nerues also, which bring vnto them that faculty and vertue that is meete for their nature. Wherein wee may further note one goodly point of the prouidence of God, in that giuing motion and sense to euery member of the bodie by the sinewes, hee giueth a speciall and proper sense to those nerues that are to minister vertue and power to euery one of the corporall senses, which the other sinewes haue not. For there is none that giueth the sense meete for sight, but those that are allotted to the eyes for that purpose. The same may bee said of those that are giuen to the eares for hearing, and to the tongue and palat for the taste, and to the nose for smelling. Now to end this speach, wee are to draw out some instruction meete for the minde, according as we haue done in our discourses of the other senses of the body. As then wee iudge

Of the spungie or sine-bone.

Of the muscles of the nosethrils and of the sinews of smelling.

by

by the nose & sense of smelling which God hath giuen vnto vs, what difference there is betwene a good and a stinking smell, and how the one is pleasant & delightsome, and the other vnpleasant & abominable: so likewise we ought to consider what small pleasure God taketh in the infection and stinch of our sinnes, and how he is delighted with the sweete smell of the iustice and vertues of Christ Iesus, when wee are perfumed therewith, and when hee smelleth the sauour thereof in vs. Therefore whensoeuer, and as often as we feele some stinch and abhorre the same, that euil smel ought to admonish vs of the filthines of our sinnes, and teach vs to haue them in greater abomination then any carrion smell whatsoeuer, and to abhorre our selues when wee present our selues before God, perfumed with such an infernall sauour. For if we turne our faces aside, and stoppe our nose, and euen spit vpon the ground when wee meete with some great infection, shal wee not thinke that God turneth his face from vs when he findeth vs so stinking and infected? Contrariwise, when wee smell some good sauour, it ought to bring into our remembrance the odour of Iesus Christ his sacrifice, and of those vertues that are well pleasing and agreeable in the sight of God, and stirre vs vp with al indeuour to present him with such smels, to the end wee may be of good odour before God and men. Which the holy worde will teach vs, after hee hath giuen vs a spirituall nose whereby wee may attaine to the right sense and smel of that good odour of Iesus Christ and of the Gospel, working in vs the spirit of discretion to discerne truth from lying, that our soules may be refreshed, as the braine is by those good smels that are brought vnto it by the bodily nose, and by the sense of smelling that is therein. Nowe therefore being come to the end of this goodly matter of the fiue corporall and externall senses, me thinks we should profit much by a briefe collection of their vse, and of the commoditie which they bring to men: considering also the diuersitie that is in their faces and visages, in which these goodly organicall instruments of the senses are planted: and how their faces are images and pictures of their heart and mind. The discourse of this matter appertaineth to thee ACHITOB.

Notable instructions for the soule.

Of the vse briefly of all the outward senses for the seruice of man, namely in purging the superfluities and ordures of his body: of the diuersitie that is in mens faces, and of the image of the mind and heart in them. Chap. 20.

ACHITOB. When wee taste some pleasure by considering the workes of God, namely those which wee beare about vs in our nature,

nature, (as indeede such contemplation affoordeth great delight to their soules that are not buried in ignorance) we ought to thinke that we haue great occasions and certaine meanes to consider, what pleasure and ioy it would be to see and behold the Creator and Workmaster, who hath made & giuen to man such excellent senses, such wonderful vertues & faculties: what delight ariseth of hearing & smelling only some smal odour, & of tasting a litle of his prouidence, wisdome, goodnes, benignity, grace, & mercy much more, whē they are throghly tasted & relished of vs. Which may be performed by them that imploy all care and diligence in meditating in his eternall worde, and in considering the workes of his Almighty power, vntill such time as by the dissolution of this mortall tabernacle of the body, they shall haue put on immortalitie to enioy true contemplation, that is, to beholde him face to face, who onely is able to satisfie the soule with goodnes and felicitie, as the Prophet teacheth vs where he saieth, *In thy presence is the fulnesse of ioy, and at thy right hand there are pleasures for euermore.* Now then we may know by that which we haue hitherto heard in these our discourses, what testimonies God hath plated of his great prouidence in all the partes of our bodies, what care hee hath had and still hath of man, and how he hath giuen him as many corporall senses as he needeth for the vse and fruition of all those visible and bodily creatures which he hath created. For he hath eies, wherby he vseth and enioyeth the light, and the pleasure of such diuersitie of colours as may be seene in the world, as well naturall as artificiall and compounded, with the sundry mixtures of naturall things. Then by the eares he hath the vse of al kindes of sounds, and principally of speech, together with the pleasure of harmonies and melodies consisting in the variety of tunes and songs, as well of mans voice as of birdes and other creatures, and also of instruments of musicke, which are so many and of such diuersitie amongst men. And by meanes of the nose and nosethrils he hath the fruition and pleasure of odours and smels so diuers in nature, both naturall and artificiall: and by meanes of the mouth, tongue, and palat he enioyeth and iudgeth of all sorts of tastes, which also are very diuers, and chiefly of meates and drinkes wherewithal he is nourished. For this good God hath appointed a meane for the preseruation of mans life, whereunto he hath ioyned pleasure with profite, if men know how to vse the same with moderation and measure, rather to make supply to necessity then to satisfie pleasures. The like may be saide of all the rest of the feelings and touchings of al the bodily members, of which there is great variety.

Psal. 16. 11.

Of the vse of the externall senses.

But hauing spoken sufficiently of the composition of the externall parts

parts of mans body, and of the outward members, of the natural senses of man and of their vses, we ought to consider also what instructions God giueth by them vnto men concerning their infirmitie. For although the body of man be so beautifull and excellent outwardly as wee haue declared, yet it hath infection within, which of necessitie must appeare and breake foorth outwardly, that it may be purged and vnburdned. For the body cannot reape that profit of the nourishment it receiueth by al the elements, and chiefely of that which it eateth and drinketh, as that it can couert & turne al of it into nourishment & substance, & auoyd all those accidents & inconueniences whereunto it is subiect by reason of the infirmity of it owne nature. Therefore it commeth to passe necessarily, that the body is ful of excrements, of much superfluitie & ordure, which would kill it if it were not discharged and deliuered thereof. For these excrements woulde be poison vnto it in steade of nourishment. Therefore the prouidence of God hath so prouided a remedy for the same, that admonishing man of his infirmitie, to the end he should alwayes remember that he is created of clay and earth, & that he shal returne vnto it againe, it hath withal ordained the meanes whereby man should be comforted & discharged of those excremēts & superfluities which might hurt him. And for this cause there is no member but hath his proper passages appropriated for purgation & seruing in his place, yea euen the noblest members. For I speake not only of those members, which we account most vile, abiect, & shamefull, & which nature teacheth vs to couer & hide, being appointed for the voiding of the groseſt, vilest, & most filthy excrements, but also of those that are the excellenteſt & chiefest in ỹ head & face, so that there is no part of our body out of which there proceedeth not some infection & filthines. Insomuch that a man may wel say, that our whole body is within as it were a stinking draught or puddle that emptieth it selfe on euery side as it were by sinks & gutters. For if we cōsider it generally, there is no part that is not subiect to sweat, (which oftentimes sauoureth very strongly) and that purgeth not it self by sweating from that superfluitie, which it casteth forth by that meanes. Therefore the prouidence of God hath so wel prouided for this, that the skin hath in it litle holes called by the Physicions, *Pores*: which are so subtill and so small, that they cannot be perceiued by the eie. Through these pores, the superfluities that are euaporated by sweat haue their issue, so that it commeth to passe oftentimes, that sicke persons are cured by this onely remedy, or at leastwise they are greatly comforted thereby. But let vs come to the noblest members in the head, and in the goodliest part of man, which is the face. The eies, eares, nose, and mouth serue

Of the superfluities that proceede out of the body.

Of the passages meete to purge the body by.

Of the pores in the skinne.

for

for pipes and spowts to the braine and head, to purge it of those superfluities that otherwise might oppresse it. Wherein wee are againe to consider of the prouidence of God, and of that care which he hath of vs. For seeing the head is the principall member of the whole body, and seeing the braine within the head is so noble a part, God hath giuen vnto it more passages for the purging of it, then he hath done to al the other members. Therefore we see what store of flegme doth daily issue out by the nose and mouth, so that a man is many times much troubled both in blowing his nose & in spitting. In this respect it seemeth the nose maketh the face to looke like a Limbeck, albeit the water that distilleth through it hath no very good smell, neither is pleasant to looke vpon, no more is the spittle that commeth out of the mouth. As for the eares, they are not without their filth, so that they must be oftentimes looked vnto and cleansed, and the waxe that is in them taken foorth: which differeth much from the waxe that is made by Bees. For as Physicions testifie, this eare-waxe is nothing else but the superfluitie of the chollericke humour, which is purged there by those pipes: as they say also, that the melancholy humour is purged by the eyes, which are many times watrish and very foule by reason of the rhumes and sundry humours that fall downe vpon them. Whereby we see, howe God doeth admonish vs on all sides through the infirmities of al our members, what account we are to make of our selues. For if the goodliest & most noble members, if the pleasantest, most delicate, & neatest parts are so foule & filthy, what shal we say of the rest that are the basest & most abiect, which are appointed for no other vses then to be as it were the draughts & sinks of the whole body? But on the other side let vs consider how God by humbling vs on the one side, doth yet on the other side prouide for our necessities by those meanes of purging which he hath appointed for the body of mã. Where we haue further to obserue, that there are some superfluities & excrements purged from the braine, which are profitable for those members that are assigned to be the instruments of their euacuation: as we see it plainly in that yellow humour that is purged by the eares. For it defendeth them against fleas, litle flies and other small wormes and beastes, that might otherwise enter within them.

Of the spowts of the braine and head.

The face compared to a Limbeck.

Good instructions for all men.

The profite of eare-waxe.

We haue further to cõsider for our better humiliation, that God hath so created al the mẽbers & instruments belõging to our corporal seasses, as that he admonisheth vs therby of their nature, & what they can do of themselues. For there is not one of thẽ, but it is in some sort made hollow, to giue vs to vnderstand thereby, that they exercise their principall & chiefe office by receiuing frõ without, that which belongeth

to

to their nature, and not by sending foorth any thing of their owne. For when the eies see, they receiue into them the images of those things that are before them. And if they send foorth any thing, it is so farre from helping them to see better, that it hindereth and dimmeth the sight, as we see when men weepe, or when any humour runneth out of their eyes. Likewise our nose hath no sense of the odours, by means of that wind and breath which proceedeth out of it, but when it draweth in the aire with which the odours are conueyed into it. And so it is of the other senses. Whereby wee are taught to knowe the nature of our soule, which can bring foorth no good thing, if it haue not receiued it before of God, to whome shee can giue nothing, but onely receiueth from him. You see then many good lessons, which wee are taught by the instruments of our senses and by our owne nature: but wee commonly passe them ouer and neuer thinke of them at all, or if we muse vpon them sometimes, we say as much indeede, and confesse it in word, but in the meane time we are nothing humbled thereby. Now then we haue bestowed doores and windows vpon the frame of mans body, and may with ease beholde the outward excellencie and shew thereof, in regard of so many goodly workes as are cut out and ingrauen in euery externall part of it. We are by and by to looke vpon the inward furniture, being enriched with all sortes of rare, great, and sumptuous workes. But for the end of our present matter, seeing wee are taught that so many profitable and pleasant senses and members are planted chiefely in the face and visage of man, it cannot be without fruit and great admiration at the prouidence of God, if we consider that amongst so many faces as there are of men, women, and children, a man shall hardly finde two in all the world, that resemble each other so neere, but still some difference will appeare to him that looketh narrowly vpon them. And if there be any so apparant resemblance that a man cannot finde any difference, yet that falleth out very seldome. Neither is this seene only in the whole countenance, but also in the seuerall parts thereof, and namely in the nose, whereof there is so great variety, as that you shall finde very fewe that are like in all points: so that it is to be wondered at, that in such great similitude of faces there is so great dissimilitude. For there is great likenesse in that they are all humane faces, made of the same matter, and hauing the same partes: but yet they are very vnlike in respect of the particular differences, which are in each of them and of their partes. Now if we haue occasion to admire this diuersitie that is among many, what shal we say to the dissimilitude and difference of countenance that is to be seene in one & the same man, as if he had many faces to vse & change

The diuersitie of faces is wonderfull.

The great variety of noses.

Varietie of countenance in one man.

at

at his pleasure, as we see men may change maskes before their faces? It is certaine that there appeareth great difference in the countenance of one and the same man, as he is either yong or olde, sound or sicke. For as a mans yeares alter, so there will be stil some change in his face, bearing his countenance according to the health or sickenes that is in him. But I speake not nowe of this diuersitie, but of another which happeneth to men in all ages, and at all times. For there is great difference to be seene in a mans face according as hee is either merry or sad, angry or pacified, humble and modest, or loftie and proude. For if hee be quiet and modest, hee will haue a sweete, milde, and gracious countenance: if hee bee angry, hee will haue a furious face, as though hee were transfigured into a sauage beast, hauing fierie eyes as if hee cast from them flames of fire: hee will cast foorth smoake at his nosethrilles, as if hee had a fornace kindled within him: his whole countenance will be as redde as if fire came out of it. Therefore it was not without reason saide of a Philosopher, that angry and furious men shoulde beholde themselues in a glasse, to the ende they might know thereby how such passions change their countenance, and how they are transformed thereby and looke hideous and fearefull. And if a man be lofty and arrogant, his visage will testifie the same sufficiently, especially his eyes and eie-lids, which will be lifted vp, as if pride and arrogancie had there placed their seate. For if wee denie or graunt any thing that pleaseth or displeaseth vs, wee declare it by them, speaking by signes, as the tongue doeth by woordes. And although pride be conceiued and bredde in the heart, yet it is seated on the eye-liddes, where it sheweth and manifesteth it selfe. For seeing it desireth alwayes to be aduaunced and to be lift vp aboue all, yea to be alone without any companion, that place is very fitte and conuenient for it, being high, eminent, and apparant. But a proud person ought to consider, that that place is very much declining, to the ende hee may thinke of the danger of falling downe, as they that are in some high and steepe place where they can take no holde. For it can not bee but that pride will haue a fall, howsoeuer it may seeme long first. For that sentence of Iesus Christ is alwayes true, who sayeth, that *Whosoeuer will exalt himselfe shall be brought low, and whosoeuer will humble himselfe shall be exalted*. The eyes also do speake and testifie of the heart within. For if the heart bee humble, modest, chaste, and well stayed, the eyes will be so answerable thereunto, that their very lookes will declare sufficiently howe it standeth affected. Contrariwise, if the heart bee proude, vnchaste, loose, impudent, and lasciuious, the looke and countenaunce of the eyes will openly

The description of an angry visage.

Of an arrogant countenance.

Pride is seated vpon the eie lids.

Matth. 23. 12. Luke 14. 11.

bewray the same. Also wee say commonly of such as haue lost all shame, that they haue brazen and shameleſſe foreheads. And it seemeth that the French worde *effronteur*, is deriued from thence, because they that are of that occupation muſt haue good foreheads, they muſt be bolde and shameleſſe, like to harlots and murtherers. And as shame is seated and appeareth principally in the forehead and cheekes; so is it a note of impudencie when shame is banished from thence: as that which then poſſeſſeth the place assigned to shame and modeſtie.

The seate of shame.

Therefore the Scripture attributeth a brow of braſſe and of yron, a hard forehead, and a ſtrong face to them that are impudent and paſt grace, to ſuch as are vntractable and rebellious. By theſe things then we know how the face is the image, meſſenger, and witneſſe of all the affections of the heart, inſomuch that it is very hard for him, do what he can, to couer and conceale them. Also it is the image and witnes of a good and euill conſcience, For as a good conſcience cauſeth it to appeare ioyfull and open, ſo contrariwiſe an euill conſcience maketh it ſadde and hidden, as it were the viſage of a condemned perſon. We commonly call Phyſiognomy the Science whereby men iudge of the nature, complexion, and manners of euery one, by the contemplation of all the members of the body, and chiefely of the face and countenance. But there is no Phyſiognomy ſo certaine as that which wee haue nowe touched, whereby men may bee eaſily conuinced of that which they thinke to hide in their heartes, which notwithſtanding is quickely deſcried in their countenances, as if wee read it in a Booke. Nowe it is time to enter into our edifice and building, there to contemplate the internall and ſpirituall ſenſes, which the ſoule vſeth in her woorkes and operations. But firſt wee will make the way more eaſie to attaine to ſo high a matter, by learning briefely what is the nature, faculties, and powers of mans ſoule, and what are the ſundry kindes of ſoules, the burthen whereof I lay vpon thee, A SER.

Esay 48.4. Ezech. 3.8.

Of the true Phyſiognomy.

Of the nature, faculties, and powers of mans ſoule: of the knowledge which we may haue in this life, and how excellent and neceſſary it is: into what kindes the life and ſoule are diuided. Chap. 21.

A SER. If God hath ſhewed himſelfe wonderfull in the creation, compoſition, nature, and vſe of the externall ſenſes and members of mans body (of which wee haue hitherto diſcourſed) both in the

the matter whereof they are made and in the forme giuen vnto them, and in all other thiugs that belong vnto them: no doubt but wee shall haue much more cause to maruaile at the excellent workemanshippe of his prouidence in the composition, nature, and vse of the internall senses and members, which lie hidden within the bodie; whereof the sequele of our speach requireth that wee shoulde intreate. For these are the principall, by meanes of which the other receiue life, and are kept and preserued in life. But forasmuch as the soule giueth life to the whole body and to all the members thereof, wee are withall to consider of the nature thereof, what faculties and vertues it hath, and howe it worketh in all the partes of the bodie, according to that knowledge which GOD hath giuen to men, both by the testimonie of his worde, and by the effectes of the soule. For neither the bodie nor any member thereof shoulde haue any more motion or feeling then is in a blocke or stone, if it had no soule to giue it life. For this cause after *Iob* hath spoken of the creation and composition of his body, hee addeth, *Thou hast giuen mee life and grace, and thy visitation* (that is to say thy prouidence) *hath preserued my spirite.* This agreeth with that, which we haue heard before of *Moses*, where hee sayeth, *That the Lorde made man of the dust of the ground, and breathed in his face breath of life, and the man was a liuing soule.* Iob 10. 12. Genes. 2. 7.

First therefore wee must vnderstand that there are in man three kindes of faculties and vertues that worke continually within him and neuer cease: the first is commonly called *Animal*, the second *Vital*, the third *Natural*. Of these two latter wee will speake heereafter. Concerning the *Animal facultie*, it is diuided into three kinds; the first is called *Principall*, the second *Sensitiue*, the third *Motiue*. The *Principall* is diuided by some into three kindes, by others into fiue. They which make fiue sortes, distinguish betweene the common sense, the imagination, and the fantasie, making them three: and for the fourth they adde *Reason*, or the iudging facultie: and for the fifth, *Memorie*. They that make but three kinds differ not from the other, but onely in that they comprehend all the former three vnder the common sense, or vnder one of the other twaine, whether it be the imagination or the fantasie. As for the *Sensitiue* facultie, it comprehendeth the vertues of the fiue corporall senses, of which wee haue spoken before. As for the *Motiue* vertue, it comprehendeth the mouing of all the outward parts of the body from one place to an other, especially of the feete and legges which is to walke, and of the handes which is to apprehend and to gripe. This mouing

Three sortes of faculties in man.

Of the animall power.

Of the sensitiue.

Of the motiue.

is done by the sinewes, muscles, and filaments, as we haue already declared: but not without knowledge and will, as the other that are more properly called *naturall motions*, of which we may speake in their order. And this motion is led by the imagination in regard of beastes, but in regard of men, by reason. But because we haue already handled at large these two last powers of the soule, namely, the *Sensitiue* and *Motiue*, when we spake of the externall members of the body, we wil now speake especially of the first, which comprehendeth the internall senses spoken of by me euen now, which answere to the externall senses, according to the bond, agreement, and communication which the body and soule haue together. And because wee cannot know the faculties & vertues of the soule, but only by means of those instruments whereby it worketh, as we haue shewed in our former discourses the nature and vse of the externall members, and howe the soule is serued by them: so now we will do the like by the internall parts, to the ende that we may the better knowe the nature of the soule by her operations and instruments, as the labourer that worketh by his instruments, and frameth those woorkes that are before our eyes. For the soule being of a spirituall nature and not bodily, we cannot see it in it owne substance and nature, nor haue any knowledge thereof but by the effectes, by which wee may iudge and conclude of their cause, as also by those testimonies of the soule, which the Lorde affoordeth vs in his worde. And although the vnderstanding of man can not attaine to an entire and perfect knowledge of the soule, yet that smal knowledge which wee may haue, doeth exceedingly profite and delight vs. For seeing it is the most excellent creature that is created vnder the cope of heauen, yea more excellent then the heauens themselues, or any of the celestiall bodies, because the soule only is endued with reason and vnderstanding, there is no doubt but the knowledge thereof is more excellent, profitable, pleasant, and necessary, yea more worthy admiration then of any other thing whatsoeuer, as that which alwaies yeeldeth profit to the greatest things that can be. Therfore we ought not to set light by that knowledge of it which wee may attaine vnto. For there is in it so great varietie, beauty, and harmony, yea it is so wel adorned and set forth, that no heauen nor earth is so wel painted or bedecked with such beautifull, liuely, and excellent images and pictures, as that is. On the other side, she is the Mistresse and Authour from whence proceedeth the inuention of all Artes and Sciences, and of all those wonderfull woorkes that are made throughout the whole course of mans life. Therefore no man can beholde her or thinke vpon her without great pleasure and admiration. And seeing the

How we come to the knowledge of the soule.

The knowledge of the soule how necessary and excellent it is.

fountaine

fountaine and well-spring of all the good and euill that befalleth vs is in the soule, there is nothing more profitable for men then to know it well, to the ende they may labour more carefully to keepe this fountaine pure and well purged, that all the riuers of their actions and workes may issue and flowe pure and cleane from thence. For that man can neuer gouerne his soule wel, nor be master of himselfe, that doeth not knowe himselfe. If wee desire to knowe what workes wee are to looke for of a workeman, what hee can doe, or what may befall him, what hee is good for, and for what hee is vnmeete, hee must first of all bee knowen what hee is. Therefore that sentence of which we haue already spoken, that saith, *Know thy selfe*, ought heere especially to take place and to bee practised. For it is a harder matter to knowe the nature and qualitie of our soule and of our minde, the vertues and affections thereof, to enquire and consider of it well, and to knowe what may be knowen thereof, as also the diuerse and holow lurking holes, the turnings and windings therein, then to know the bones, flesh, sinews, and blood of our bodies, with all the matter whereof it is made, and all the partes and members thereof. Seeing then wee are to make enquirie of the nature and powers of the soule by the effects thereof, according as I haue already spoken, and seeing the principall effect is the life which it giueth to all liuing creatures, let vs first consider of the difference that is betweene the creatures void of life, and those that haue life in them. Afterward let vs looke into the sundrie sortes of liues that are in liuing creatures, as that which will helpe vs well to the vnderstanding of that wee seeke for. First then wee must note that all creatures are either spirituall or bodily. All they are spirituall creatures that are without bodies, and which cannot be perceiued by any bodily sense, and such are the Angelles both good and bad, and the soules and spirites of men. The bodily creatures are all those that are visible, and that may bee felt and perceiued by corporall senses: amongst which some haue no life, and some haue life. Againe, those creatures that haue no life, differ in two respects; for some of them haue no naturall motion, as stones, metalles, mineralles and such like creatures. Others haue their naturall motion: among which some are mutable, corruptible and subiect to change, others are immutable & incorruptible, continuing alwaies firme in their estate during the course of this world. The water, the aire, the windes and the fire are creatures hauing motion, albeit they haue no life: but they are subiect to corruption, and so are all the creatures that are compounded of the elements, whether they haue life or no. For being made of contrary matters and qualities they corrupt and

The knowledge of our selues very necessary.

The diuision of creatures.

Of creatures without life.

change, not in respect of their first matter and substance, which can neuer perish, according to the testimony of Philosophers, notwithstanding it alter in forme, but alwayes returneth to the first nature. Stones and metalles, albeit they be very hard, yet are they not freed from corruption and consuming through vse. But the celestiall bodies are of that matter and nature, that they mooue continually, and yet abide alwaies intire and in their first forme, not being subiect to any change in respect of their bodies, neither do they weare or consume away as other creatures do that are vnderneath them. Insomuch that none of the celestiall spheres are either wearied, worne or spent more with all the labour they haue vndergone by the space of so many yeeres, then they were the first day of their creation. For we must not take it for a change of their natures and qualities, that according to their diuerse course, the sunne, moone, and other planets & starres are sometimes further off, sometimes neerer each to other, that they haue their oppositions, coniunctions, diuerse and different aspects, according to the diuersity and difference of their course and motion. We may say as much of the Eclipses both of the sunne and moone. For the change that is amongst them is not in their owne bodies, substance, & qualities, but onely in regarde of vs and of our sight. Concerning the creatures that haue life, they are for the most part diuided into three kindes: but they that distinguish more subtilly make foure kindes. And because life is giuen by the soule, the Philosophers make as many sortes of soules as they doe of liues, and call them by the same names. They call the first, the *nourishing* or *vegetatiue* soule or life: the second, the *sensitiue*: the third, the *cogitatiue*: & the fourth, the *reasonable soule*, or the soule partaker of reason. Touching the first, there is a kinde of life, that hath no other vertue in the creature to which it is giuen of God, then to nourish and cause it to encrease, and to keepe it in being, vntil this life faile it. The soule that giueth life with these effects is called *nourishing* or *vegetatiue*: & this is proper to al herbs, trees, & plants that are maintained & kept in their kinds by the seeds, or by planting, setting, & such like propagations. The second kind of life named *sensitiue*, is so called, because it giueth not only nourishment and growth, as the first, but sense also and feeling. They that will haue but three kinds, make but one of this and of that which is called *cogitatiue* by them that make foure, who attribute the sensitiue soule to the sea spunges, to oysters, cockles, and to those creatures which the Græcians and Latins call by a name, which in our language signifieth as much as plant-liuing creatures, because they are of a middle nature betweene plants and liuing creatures hauing life and sense, as if they were

The celestiall bodies are immutable.

Of creatures hauing life.

Of the vegetatiue life.

Of the sensitiue

were compounded of both these natures together: so that they are more then simple plants, and yet are not perfect liuing creatures, as those are to whom is attributed the *cogitatiue* or knowing soule. And this is a soule and life, which not only giueth whatsoeuer the two former imparteth to the creatures in whome they are, but also a certaine vertue and vigour, as of cogitation, of knowledge, and of memorie, that they may haue skil to preserue their life, and know how to guide and gouerne themselues according to their naturall inclination. This soule is proper to brute beastes, whome some thinke to be partakers after a sorte of reason, so farre foorth as it concerneth things belonging to their nature. But wee will proceede no further at this time in this disputation: onely let vs note that they which make but three kindes of soule or life, doe giue to brute beastes that which wee called Sensitiue, comprehending them vnder that kinde of life, vnto which they attribute the same vertue and vigour whereof wee nowe spake, and which is distinguished by others, from that kinde of soule that giueth onely simple sense vnto the creature. The fourth kinde of soule and life is that of men, which hath all whatsoeuer is in the former kindes, and ouer and besides that (which is most excellent) it is partaker of reason and vnderstanding: wherein it agreeth with the life of Angelles, as wee will declare more at large in place conuenient, and shew also the difference that is betweene them. For this cause the soule of man giuen vnto him, is commonly called a reasonable soule, as all the former are called by mans agreeing to their nature, as wee haue declared. Therefore seeing this kinde of soule and life comprehendeth all the vertues and properties of the rest, it may bee called *Vegetatiue*, *Sensitiue*, *Cogitatiue* and *reasonable* altogether. But wee must note here, that there is great difference betweene the soules of men, and those other of which wee spake before. For beside that the soule of man is partaker of reason and vnderstanding, with all properties that are in the rest, it hath that common with the Angelles, who are spirites created of GOD to liue a spirituall life without bodies, that it is immortall also as well as they. But of this immortalitie wee hope (GOD willing) to intreate at large heereafter, as also of the creation and proper nature of the soule. In these two pointes then of vnderstanding and of immortalitie, the soule of man doeth much differre from that of beastes. For although they haue a soule that gyueth vnto them life, motion, and sense, with all other things touched by mee, yet it is not partaker of vnderstanding, nor of an immortall nature

Of the cogitatiue.

Of the reasonable soule.

The soule of man differeth from that of beasts, in vnderstanding and immortality.

as the Angelles and soules of men are, but it is of a mortall nature, which endeth and dieth with the body. Therefore albeit the soule of man hath in it whatsoeuer is in the rest, beside that which is proper vnto it aboue the rest, and that which it hath common with the Angelles, neuertheless it is called onely by the name of that thing which is the principall, chiefest and most excellent in it: as also the like is done with all the other kindes of soule and life. But mee thinkes we ought to consider more fully of that which man hath either common or diuers in his nature from the soule of beasts, and what are the proper actions of the soule ioyned with the body, and how it is hindered by the body without any change of nature. For the consideration hereof will greatly further our knowledge of the internall and spirituall senses, of which we are to discourse, that wee may step by step ascend vp to the highest vnderstanding and knowledge which the minde of man can attaine vnto concerning the soule, Let vs therefore heare AMANA of this matter.

Of the two natures of which man is compounded: how the body is the lodge and instrument of the soule: how the soule may be letted from doing her proper actions by the body, and be separated from it, and yet remaine in her perfection. Chap. 22.

AMANA. Albeit the greatest excellencie of man, which farre passeth that of all other liuing creatures, ought to be valued according to the soule that God hath giuen him, differing from the soule of all other liuing creatures, his body being mortall & corruptible as that of beasts is, yet there are other points of excellencie in the matter, forme, and vse of all the partes and members of which the body of man is made, that are not found in any of the other, as wee haue sufficiently shewed in our former discourses vpon this matter. Whereby God would teach vs, that hee hath prepared and built this lodging for an other manner of inhabitant then he built the bodies of beastes, euen for a soule that differeth farre from theirs. For seeing he maketh nothing without good reason, or that is without his profit, he sheweth by the instruments prepared for the workeman whom he will set on worke, what maner of one he ought to be, & what workes he hath to make. And because hee hath appointed workes and offices for the soule of man, which he woulde not haue in the soule of brute beastes, hee hath giuen to man such members and instruments as hee hath not giuen to other liuing creatures. As for those instrumets which he hath common with beasts, God hath otherwise disposed and placed in his body

The soule is the proper inhabitant of mans body.

bodie according to the office euery one hath, as wee may learne by their discourses.

It is very euident, that man is not onely this masse and lumpe of skinne, flesh, sinewes, bones, and of such other matter gathered altogether in one bodie, whereof we haue spoken alreadie, but that there is yet in him another nature whose substance is inuisible, ouer and aboue this bodily nature which we see. For experience sheweth vs what difference there is betwixt one and the same body when it is aliue, and when it is dead. When there is no life in it, none of all those faculties and vertues whereof the former discourse intreated, appeare within it, as we see they doe so long as life dwelleth therein. And yet then the body is not depriued of those members which it had before death, but keepeth them still, vntill such time as they corrupt and waste away of themselues, and finally faile altogether for want of the soule and life that shoulde preserue and keepe them sounde. In the meane time we see, that they are without force, and as vnfit for vse, as if they were not at all, because they want soule and life, which giueth them vigour and setteth thē aworking. It is very cleere then by death, that the body hath no life of it selfe, nor any of those faculties and vertues which life bringeth with it, but that it receiueth them from another nature then from it owne. And this nature is called *Soule*, hauing sundry offices in man, as we haue alreadie vnderstood, and will hereafter handle them more particularly and in order. But in the meane time we must note, that although the soule be not bodily, neuertheless it vseth a bodily nature and instruments which it receiueth from that, for the performance of those workes that are assigned vnto it: which the soule coulde not doe without such instruments as are necessary thereunto. For as we heard in the former speech, that among the creatures of God some are spirituall, others corporall, so we are to knowe also, that among the spirituall creatures, there are two sortes of spirits, of which some, namely the Angels, were created to liue a spiritual life agreeable to their nature, approching neerer to the nature and life that is in God then any other: not being vnited or conioyned to any bodies that belong vnto them, vnto which they should giue life, as if they were creatures compounded of body and spirite. Therefore we call them not by the name of soules, as wee doe the spirites of men, which God hath created to dwell in bodies, to giue them life, and to be ioyned with them in one person made of two natures, to wit, of a spirite and of a bodie. These spirites, which are also called *humane soules*, can liue wel enough, and preserue themselues in their substance, hauing life alwayes in them, euen after they are separated from their bodies.

Two natures in man.

Two sorts of spirites.

The description of Angels.

Mens soules haue alwaies life in thē.

bodies. But the like cannot bee saide of the bodies, which cannot liue, nor be preserued in their substance without their soules and spirites. Therefore Iesus Christ sayde, *Feare not them that kill the bodie and cannot kill the soule: but rather feare him that can destroy both bodie and soule in hell.* Wherefore albeit wee cannot see the soule, neyther when it entreth into the bodie, and is ioyned vnto it, nor when it dwelleth there, nor yet when it departeth; yet it followeth not therevppon that it is not at all, or that it commeth to nothing. For the effectes thereof shewe vs the contrarie, so long as that life which it giueth to the bodie continueth therein. And albeit wee see no more effectes of it, when it is seuered by death, yet it followeth not therevpon that the same thing shoulde befall it that doeth to the bodie, and so corrupt therewith. For it is so farre from corrupting with the bodie, that it keepeth the same from corruption so long as it is therein. And being separated, no maruaile if it effect no more that which it did in the bodie by those instruments which it had, because it hath them no longer.

Matth.10.28. Luke 12.4,5.

The soule compared to a cunning workman.

Wherefore in this respect it is like to an excellent Woorkeman, who cannot labour in his occupation without such instrumentes as necessarily belong thereunto. Yet in the meane season the Woorkeman continueth alwayes in the same estate, and hath no lesse knowledge and arte in him without his instruments, then when hee hath them, albeit hee vse them not when they are away. And although hee enioyeth both his instrumentes and his arte, yet can hee not well vse them, nor perfourme those woorkes which hee hath to make, if they bee not sounde, but corrupted or spoyled, as wee see in an instrument of musicke. For if the chaunter or Musicion bee very expert in his arte, and handle his instrument as hee ought to doe, yet can hee neuer deliuer those soundes, tunes and harmonie which otherwise hee woulde, if his instrument were good. And yet that shall not hinder the Musicion from beeing alwayes as skilfull and expert in his arte, as if his instrument were very good and sounde. Likewise if a man dwell in a darke lodging, hee cannot see so well and cleerely, as in another that is very lightsome: and yet hee shall not haue sundrie eyes, but the selfe same in both places. So that it followeth, that his dimnesse of sight in the one lodging rather then in the other, proceedeth not of any defect in his eyes, but of the house and habitation wherein hee is. The like may bee saide of the soule lodged in the bodie, whose actions and woorkes therein are much hindered if it bee badly lodged, if any part of the lodging bee

To a musicion.

To an inhabitant.

not

not good, or if it want those instruments and tooles that are necessary for it. For although it hath the vertue of sight in it selfe, yet it cannot without eyes see those thinges, which by meanes of them it beholdeth. And although it hath in it selfe the vertue to cause the handes and feete to mooue, and to set them on woorke according to their office, yet it cannot doe those woorkes by a maymed and lame hande, which it will doe by him that hath both his handes, nor cause a lame creeple wanting a foote or legge, or hauing some defect in those partes, to walke as well as an other that hath all these sounde and perfect. And a man may iudge of my speech, by that which happeneth not onely to them that fall into an *Apoplexie*, but also to such as haue some quaume about their heart, so that they faint and sowne, and are for the time as it were dead: and yet afterwarde plucke vp their spirites, and come againe to their former estate. But before they be reuiued, they seeme as though they had no soule in their bodies, because it is not perceiued by the woorkes thereof, as it is when the bodie is well affected. And this is chiefly to be seene in a strong *Apoplexie*, or falling sickneſſe, in which the patient looseth all motion and sense. Wherevpon it hath come to passe oftentimes, that many haue bene buried for dead in that case, who were notwithstanding aliue, and some haue recouered and done well afterward, as wee haue many examples both in common experience, and in histories olde and newe. Nowe whilest the soule is thus letted from performing her actions by such inconueniences, who would not iudge, that she were cleane extinguished with the body? Neuertheleſſe afterward when she can vse her instruments, shee sheweth plainely that the fault commeth not of her, but of the instruments that faile her. Therefore when we speak of the soule and of the body, we must put the same difference between them that is betwixt a Workman and his tooles, considering the nature of both, and what they can doe both ioyntly and seuerally. For an instrument hath neither knowledge nor force, nor vertue of it selfe, being able to doe nothing alone, but onely so farre foorth as it is set on woorke by some Woorkeman. But there is another reason in the Woorkeman. For although hee cannot vse his arte without those instruments that are necessary thereunto, yet hee hath alwayes abiding within him that arte, power, force, and dexteritie, whereby he woorketh. So that when wee speake of the soule, wee are to consider what shee can doe of her selfe and of her owne nature without the bodie, and what shee cannot doe without it. For we learne in the holy Scriptures, that when Angels appeared to men,

The soule is the workeman, the body, the toole.

because

becauſe they are ſpirits, and haue no ſpeech like to that of men, as being bodileſſe and wanting inſtruments neceſſary for the framing therof, therefore they tooke mens bodies to appeare and ſpeake to men in and by them. No marueile then if the ſoule, which is created to vſe the members of the body as inſtruments, ſpeaketh not without a tongue, as it doeth with one, and with the other Organs of voyce and ſpeech. Now foraſmuch as wee know, that the ſoule giueth life, motion and ſence to all the body, and that it hath ſundry inſtruments in the body, in which and by which it perfourmeth thoſe workes for which they were created of God, we are now to conſider what faculties, power and vertue it hath in euery part of the body. For albeit that we cannot aſſigne to the ſoule, eſpecially to the ſpirite and vnderſtanding which is the moſt excellent part therein, any certaine place of lodging, as if it were incloſed within any one part, or within all the partes of the body, neuertheleſſe we may iudge of the nature thereof by thoſe inſtruments whereby it worketh, and by their nature, and by the workes it produceth. And in this conſideration we haue a goodly glaſſe, wherein wee may contemplate God that is inuiſible, making him viſible and knowne vnto vs by his workes: euen as the ſoule is become as it were viſible, and ſheweth it ſelfe to vs by the bodie, in which it dwelleth, and by the workes which it doeth therein. Therefore let vs propound vnto our ſelues this whole viſible world as it were one great bodie, then all the partes as members thereof: next let vs conſider how the ſoule of all this great body, namely the vertue and power of God worketh therein, and effecteth all the workes that are done therein, according to that order he hath ſet therein, as the ſoule worketh in the bodie of man and in euery member thereof. Thus doing, as we know that there is a ſoule in the bodie, and another nature beſide that, which is bodily, and which worketh therein, and this we perceiue by the effects thereof: ſo let vs marke withall by the works done in this viſible world, that there is another nature that effecteth them, which being inuiſible differeth from all this world wee ſee, as that which is farre more excellent, which filleth the whole, and by vertue and power is in all the partes thereof, as a ſoule in a bodie. But in propounding this glaſſe before our eyes, we muſt take heede, that we fall not into their dotage, who haue thought and affirmed that the worlde is the body of God, and that himſelfe is the ſoule thereof. For therevpon it would follow, that God is mortall and corruptible in regard of his body, and that ſome part or other thereof would alwayes corrupt, as we daily ſee corporall things doe. Againe, if it were ſo, God ſhould not be infinite and incomprehenſible as he is: for the worlde doeth

A glaſſe to ſee God in.

The world is not the body of God.

doeth not comprehend and containe him, but he all the world, whereof he is the Creator, and by whom the world is and consisteth. Seeing then the soule is the image of God in man, as the body of man is the image of this great world, in which God worketh as the soule doeth in the body of man, let vs cõsider how God hath distributed the powers, vertues, and offices of the soule in the body, and in euery part thereof, as he manifesteth his glory, and vertue in all this visible world, & in all the partes of it. For first they agree herein, that as there is but one soule in one body, which is sufficient for all the partes and members thereof, so there is but one God in the world, sufficient for all the creatures. Next, if we cannot conceiue howe the soule is lodged in the body, or how it giueth life vnto it, neither yet howe it worketh & displayeth therein the vertues which it hath, but onely so farre foorth as it testifieth the same by those diuers effects, which we see and perceiue in euery part and member thereof, no marueile then if wee cannot with our eyes discerne or comprehend how God is throughout all, filling heauen and earth, how he displayeth his power and vertue, howe he worketh in all his creatures, and how hee guideth, gouerneth, and preserueth them by his heauenly prouidence. For if wee cannot comprehend the creature, nor the nature thereof, how shall wee comprehend the nature of the Creator? And if it be not in our power to know the workes of God wrought in vs, neither the woorkes of our owne soule, how shall we know his works done in the whole world? And if we be not able to vnderstand or comprehend them, doeth it followe therefore that he doeth them not? yet there are many that conclude after that sort. For they beleeue nothing but that which they are able to cõceiue, know, & comprehend by their natural reason. And so, because they cãnot know how ỹ soule being of a spirituall nature is ioyned with the bodie, which is cleane of another nature, nor conceiue howe it is lodged and worketh therein, therefore they must conclude that they haue no soule, which worketh that in them that is there done. For they see not, neither can they shewe howe it worketh by those instruments, which it hath in the bodie, but onely so farre foorth, as they behold the worke. But we shall haue occasion elsewhere to handle this more at large. For this time let vs goe forward with our speech of the powers and faculties of the soule, considering first of the braine, which is the principall instrument thereof, and the seate of the internall senses already mentioned by vs, of which wee are to be instructed particularly.

How the soule in the body resembleth God in the world.

The absurd collection of Atheists.

Of

Of the Braine, and of the nature thereof: of the sundry kinds of knowledge that are in man: of the similitude that is betweene the actions and woorkes of the naturall vertues of the soule, and of the internall senses. Chap. 23.

ARAM. The woorkemanship which God hath wrought in the whole course of nature, aswell in the nature of the heauens as of the elements, of liuing things, of plants, mettals and other creatures, doth vndoubtedly containe in it great miracles, and very excellent and euident testimonies: which shewe plainely vnto vs, that the nature of all things, yea of the whole worlde, commeth not by fortune and at aduenture, but that they were created and ordeyned by a more excellent nature then any can be found in al the world. But there is not a more expresse and clearer image of the diuine nature, then in that part of man, wherein are to be found those great and marueilous vertues and properties, which are commonly called *Animales*, as namely the *thought*, *vnderstanding*, and *knowledge of numbers*, and of *order*, *reason*, *iudgement*, *memory*, with the *discerning* of honest things from those that are dishonest, of good things from bad, together with the *election* or *reiection* of them. Therefore the contemplation of these vertues and powers is very necessary for vs, that by the knowledge of them wee may dayly learne to knowe GOD the better, by that resemblaunce and similitude of his wisedome, which hee hath vouchsafed to transferre and to imprint in mans nature: and that wee might bee induced thereby to glorifie him: and that wee shoulde labour to the vttermost of our power, to haue this image shine in vs more and more, and daily to encrease in likenesse vnto the paterne from whence it is taken.

Of the *Animall vertues.*

Nowe let vs followe that diuision which wee haue alreadie made of the sundry faculties, vertues, properties and offices which the soule hath in the bodie, namely, the *Animall*, *Vitall* and *Naturall*: and that diuision also which wee made of mans bodie, vnto which many attribute three seuerall partes, and call them bellies, the first and higheste of which they place in the head, for the *Animall* faculties and vertues: the second, which is the middlemost belly, in the breast and stomacke for the *Vitall vertues*: and the last, from the Midriffe to the share-bone for the *Naturall faculties*. They vnderstande by the first the whole brayne, which they diuide also into sundrie partes, and call them likewise *Bellies*, and little

Three bellies attributed to mans body.

little *Bellies*. Wee haue alreadie hearde of the excellencie of the head, of the place and situation thereof, of the goodly outward members wherewith it is beautified, of the bones whereof it is made, and of the couering wherewith they are couered, that the braine might haue his conuenient lodging, and such a one as is requisite for the nature and office it hath: that it might be wel fortified and defended on euery side to preserue and keepe it well, against all outward inconueniences that might come vnto it: and to the end also it might haue neere about it all those seruaunts and senses which it guideth and gouerneth, and all those instruments which it standeth most in neede of, both in regard of the workes it is charged with, as also for the purging thereof. Forasmuch then as it is lodged in the head, we are to know, that as the head hath a certaine agreement with the heauens, and the eyes with the celestiall lightes, as wee haue already touched, so is it likewise with the braine, For it is of a more heauenly nature, and approcheth neerer to the spirituall and diuine nature then any other part of the whole body, as that wherein a man may finde all those excellent vertues and *Animall* powers, of which I made mention in the beginning of my speech, and which are no actions or workes of a brutish nature. Whereof also it followeth very wel, that the Woorkemaster and authour thereof, cannot bee of a brutish nature, without vnderstanding and knowledge of order, of things honest and dishonest, and of good and bad. Which teacheth vs moreouer, that hee greatly esteemeth of the preseruation of nature and of humane societie, & detesteth whatsoeuer is contrary therevnto, seeing hee hath imprinted in man such an image of his diuine nature, as hee would not willingly haue defaced & blotted out. Wherfore, although we cannot throughly know, either the nature of the braine, or the actions thereof, or of the soule which it serueth: yet ỹ which may come to our knowledge will greatly helpe to confirme more & more this testimony of God and of his prouidence, which is already imprinted in our hearts by the light and law of nature. Therfore it were very good and profitable for vs, to consider diligently of that resemblance of God, which euery one of vs beareth in a very small image, that wee may giue him thankes, and referre to their proper ende all those giftes and excellent partes, which he hath placed in our nature. Wee are to note then for the first poynt, that as GOD manifesteth more excellently his diuine nature, and the glorie of his maiestie in the heauens, and in the highest partes of this great visible worlde, then he doeth in other partes more base and terrestriall, as we may easily knowe by the contemplation of them: so dealeth hee with the head and brayne of man, which is as it

Of the braine & of the image of God therein.

The braine most resembleth the heauens.

were

were the lodging of the internall senses already named, which are farre more excellent and noble then the outward senses. For if liuing creatures, and chiefly man, should onely and barely apprehend those things that are before them, without any imagination, thought, or consideration of them, thereby to know how to chuse or reiect them, as they may be eyther profitable or hurtfull, it would not be greatly profitable, to haue them presented to the outward senses. For this cause God hath ioyned vnto them another facultie and vertue, which is much more excellent and wonderfull then is the simple apprehending of them. This facultie and power is giuen for the knowledge of things, and that to the instruments in the brayne, as it appeareth by experience in this, that according as the braine and the partes thereof are well or ill affected, it is perceiued in the internall senses, of which they are the instruments, as wee will expresse more plainely in the sequele of our speech. But concerning this present matter in hand, we are to note, that there are three kindes of knowledge. The first knoweth those bodies onely that are present before it: the second knoweth those also that are absent: and the third those things that haue no bodies. Wee see by experience, that although plants haue a certaine agreement with other liuing creatures, namely in this, that they inioy the same life with them, which we called before the *Vegetatiue* or *Nourishing* life, neuertheless, other liuing creatures haue this more then they, that they know, see, heare, taste, smell and touch, which things are without them: whereas the whole life of plants hath nothing but that which is within them, hauing no sense or knowledge outwardly. Concerning that knowledge, which taketh notice onely of corporall things that are present before it, it is the same that belongeth properly to the external senses, of which we spake before, and which are giuen by God to liuing creatures for their preseruation. For seeing they are bodily natures, and must liue amongst bodies, hee hath endued them with a certaine knowledge of those bodies, to the end they may desire and follow after such things as are agreeable to their nature, and eschewe that which is hurtfull. Now that which is hidden within any thing, is knowen by some outward means. And therfore the bodily senses were giuē vnto thē, to the end that by them they might know whatsoeuer is external, being annexed to the things that are perceiued. And although God hath not giuen to all liuing creatures outwarde senses alike, yet they that are perfect haue all those fiue senses spoken of in our former discourses, by which they are able to perceiue and knowe all outward things, so that nothing can bee found, which is not comprehended vnder the knowledge

Three kindes of knowledge.

Of the first kinde of knowledge common to all liuing creatures.

knowledge of these senses. Wherin God hath so prouided, that according to mans iudgement we see, that all perfect liuing creatures ought to haue iust so many & not one more or lesse. For if they had lesse, they should not be so perfect as they are: and if they had moe, they woulde be superfluous and for no vse, at least wise so farre forth as our final capacitie could conceiue, leauing in the meane while to the incomprehensible wisedome, and infinite power of God, that which we are not able to comprehend. For we owe him this reuerence, seeing he alone knoweth all things that are necessary and expedient for all creatures. Now besides this outward knowledge of things present, we see plainly, that there is another knowledge within of things that are absent. For our owne experience teacheth vs, that euen then when our externall senses are retired and withdrawen from doing their dueties, the imagination, thought, consideration and remembrance of those things we haue seene, heard, tasted, smelt, touched and perceiued with corporal senses, remaine still in vs both waking and sleeping: as it appeareth by our dreames, in which the images and resemblance of those things which the bodily senses perceiued waking, are represented to our internall senses when we are asleepe. We see testimonies of some part of this knowledge euen in brute beastes, which causeth them to haue respect to such things as they neede: but yet they haue it not as men haue, who haue farre greater knowledge, & moe internal senses then beasts, as being partakers of reason and vnderstanding. The third kinde of knowledge, which is of things that are not bodily, is the principal effect of the vnderstanding, which lifteth vp all the senses of mã to the cotemplation of the diuinitie, & of the spiritual and supernatural things: which kind of knowledge is proper to man and to no other liuing creature. Of this knowledge we will intreat more at large hereafter, when we shal speake of those principall and most noble senses of the soule, namely vnderstanding and reason. In the meane time that we may the better know the facultie vertue and office of euery one of those internal senses of which we will intreate, we are to vnderstand, that the soule worketh by them in their places, almost after the same manner it doeth in the diuers kindes of her naturall faculties and vertues, according to the nature of euery one of them. For this power and vertue which we call *naturall*, and which before we saide was the third facultie that continually worketh in man and neuer ceaseth, is diuided into three sortes. The first is the vertue of *nourishing*, the second of *augmenting*, the third of *ingendring*: and these haue fixe other vertues and faculties common to them altogether. The first draweth vnto it, the second holdeth fast, the third digesteth, the fourth distributeth, the

Of the second kind of knowledge.

Of the third kind of knowledge.

Of the naturall vertue and of the kindes thereof.

fist assimilateth and incorporateth, that is, conuerteth into it owne substance that which is dispensed vnto it, and so turneth it into the substance of the bodie that receiueth it: the sixt driueth forth whatsoeuer is superfluous. For the nourishment which the bodie receiueth would doe it no good, vnlesse it had some vertue in it to drawe the same vnto it selfe, as also members and instruments meete for this woorke, as we will declare more at large by the helpe of God, when we shal speake more particularly of this matter. Besides, it is not enough for the bodie to drawe foode to it selfe, but it must also retaine the same. And because the thinges that are taken cannot nourish the bodie except they bee turned into the nature thereof, therefore they must first bee digested and prepared by this meanes, as wee vse to prepare such meates as haue neede of dressing before wee eate them. But because they are not sufficiently prepared by this first dressing, they must bee once againe dressed by the naturall heate that is in the bodie, without which neyther the heate of the materiall fire, nor the heate of the sunne will serue the turne, vnlesse this naturall heare also doe his duetie. Nowe after the meate is thus digested and prepared, it must bee distributed and parted to all the members, that euery one may take such nourishment as is meete for it. And because the matter is diuers in the whole composition of the bodie, as namely, bones, gristles, ligaments, sinewes, arteries, veynes, flesh and other kindes of matter whereof wee haue spoken heeretofore: therefore must the food also be so conuerted in euery member, as that it is to bee altered into a substance altogether like to euery seuerall part it hath to nourish. Nowe forasmuch as all that the bodie taketh in for nourishment, is not fitte for that purpose, after that nature hath taken that which may doe her good, shee reiecteth the residue, wich is not onely not profitable, but also very hurtfull for her, vnlesse shee did cast it foorth, and so discharge and purge the bodie thereof. Nowe let vs see howe the like is wrought in the brayne betweene the internall senses and the *Animal* vertues. For first there must bee some facultie and vertue that receiueth the images imprinted in the senses, the knowledge whereof is as single and plaine as may bee, because it is onely of thinges that are bodily and present, as I haue alreadie declared. This vertue is called *Imagination*, or the *Imaginatiue* vertue, which is in the soule as the eye in the bodie, by beholding to receiue the images that are offered vnto it by the outward senses: and therefore it knoweth also the things that are absent, and is amongst the internal senses as it were the mouth of the vessell of memorie, which is the facultie and vertue that retaineth

Of the Animal vertues and powers in the internall senses.

Of Imagination.

Of Memorie.

neth and keepeth whatsoeuer is committed to the custody thereof by the other senses, that it may be found and brought forth when neede requireth. Therefore *Memorie* is as it were their treasurer to keepe that which they committe vnto it, and to bring it foorth in due time and season. Nowe after that the *Imagination* hath receiued the images of the senses, singly and particularly as they are offered vnto it, then doeth it as it were prepare and digest them, eyther by ioyning them together, or by separating them according as their natures require. They that distinguish *Imagination* from *Fantasie*, attribute this office to *Fantasie*: others say it belongeth to the *Common sense*, vnder which they comprehend both the former faculties, because the office thereof is to receiue the images that are offered vnto it, and to discerne the things as they are presented by all the externall senses, and to distinguish them as they doe. Afterwarde it is requisite, that all these things thus heaped together, shoulde bee distributed and compared one with another, to consider howe they may be conioyned or seuered, how one followeth another, or how farre asunder they are, that so a man may iudge what is to be retained and what to be refused. And this office belongeth to *Reason*, after which *Iudgement* followeth, whereby men chuse or refuse that which reason alloweth or disalloweth. For it belongeth to reason to discourse, and memory afterward, as I haue alreadie touched, hath this office to retaine and keepe all. Thus you see the similitude and comparison that may be considered of betweene the actions and workes of the naturall vertues of the soule, and those of the *Animal* vertues in the internall senses: which may greatly helpe vs to the better vnderstanding of that which wee haue alreadie touched before, concerning the spirituall foode of our soules, which properly belongeth to the internall senses. Nowe because all these senses, faculties and vertues haue their instruments in the brayne, before we speake more at large and particularly of their office and nature, wee must see howe these partes are placed in the head, and what vessels and members they haue in the brayne: and this ACHITOB shal teach vs.

Of *Fantasie* and *Common sense*.

Of *Reason* and *Iudgement*.

Of the composition of the Braine, with the members and partes thereof: of their offices, and of that knowledge which ought to content vs touching the principall cause of the vertues and wonderfull powers of the soule. Chap. 24.

ACHITOB. The actions, faculties and vertues of the soule are so high & obscure, that their excellency far surmounteth ỹ capacity

of our vnderstādings. For we haue no other soule aboue this ỹ effecteth these works, whereby we might see and know the nature hereof, as by this we come to the knowledge of corporall things, whose nature being of lesse excellencie & more base, our soule which is of a more high and noble nature is able to know, comprehend and iudge of them. But because there is no nature in vs more high & excellent then our soule, none can know it as it is, but onely the creator that made it, especially that reasonable part of the soule, wherein the image of God is more liuely, and shineth more clearely then in the rest. Therefore we may in some sort know by this part, facultie and vertue which is the chiefest, what is the nature of the rest, that are inferiour vnto it. But because there is no part in vs aboue that, we cannot perceiue and know how it vseth the internal senses, with their vessels and instruments, as by this wee may iudge of the *Vital vertue*, which it sheweth vnto vs in the heart, and of the *Nutritiue* vertue which it discouereth vnto vs in the liuer, and in other partes and members seruing to these faculties, as also to the vertue of generation. Therefore wee must waite for a more ample knowledge of our selues, chiefly of our soules, and aboue all of that part which is most excellent in it, when we shall by the goodnes and grace of God beholde face to face the creator that created it, and shal behold and know our selues in him, and contemplate him in all perfection and truth. But seeing we vnderstood by the former speech, that all the *Animal* faculties and vertues, and all the internal senses (in the knowledge whereof we desire to be instructed more at large) haue their seates and instruments in the braine, let vs nowe consider howe these partes are placed within the head. And first of all wee must call to minde what wee hearde before of the outwarde partes thereof. As for that which is within, there are hollowe places, called *Little Bellies*, distinguished by distaunce of place, as it were diuers chambers in one building. Therefore there are certayne membranes or skinnes both to distinguish them and knitte them together, as also to preserue and keepe them from all hurt and danger.

The nature of the reasonable part in ỹ soule is hard to be knowne.

Of the litle Bellies of the braine.

Nowe albeit these skinnes haue this office, yet it is much to bee marueiled at, howe this whole frame can keepe it selfe and continue so firme, as it were the roofe of a house or Church, considering that the matter there is great, spongie, and very tender. The first of these skinnes is a thicke couering, which is one of the chiefest skinnes that belong to our body. The substance thereof is thicke, and harder then any other skinne, and therefore it is called the *Harde mother*, because it bringeth foorth and preserueth all the rest.

Of *Dura mater*, or the hard mother.

The

The vse and profite thereof is to wrap and foulde in rounde about the whole braine, and to keepe it, that whilest it moueth, it shoulde not be hurt with the bone of the head, which is commonly called the skul. For nature vseth to set a meane betweene two contraries, as well to knit them together, as to preserue both the one and the other. Therefore because the bones of the skull are hard, and the braine is soft and tender, God hath placed this couering, which is of a middle substance betweene them both, and is so tyed to the one and the other, that it hangeth as it were betweene both, and toucheth neither of them, but there is space betweene them, to the ende that the motion of the braine might be free without any let or hinderance. The second vse thereof is, to serue for a passage to the veines and arteries, for the nourishing of the braine and gouerning of the vitall spirites. Last of all, it serueth to distinguish the whole brayne, first into two partes, namely into that before, and that behinde: then into the right side and the left. It is of this skinne whereof some men thinke *Salomon* spake, when he made mention of a *golden Ewer broken in the extremitie of olde age*, and so wee expounded it when wee intreated of the marrowe in the chine-bone. Besides this skinne, there is another named the *Godly mother*, which is fine and very slender, wouen of many veynes and arteries, seruing not onely for it owne life and nourishment, but also for that of the brayne. Neither doeth it onely compasse and wrap in the braine round about, as the *Hard mother* doeth, but entreth also into the bowels and windings thereof, to tie and knit it togither on al sides. As for the braine, which is the fountaine and beginning of the sinewes and of the voluntary motion, and the instrument of the chiefest faculty of the soule, namely, the *Animal* and reasonable facultie, it is greater in man then in any other creature, as that which filleth almost the whole skull. I say almost, because if it filled it full and wholly, the motion thereof could not be perfect. His office and vse is, to woorke and make fine the *Animal* spirite, which is necessary for the whole body, and to serue as an instrument to the facultie of reason, which is the chiefest facultie and vertue of the soule. The first part of the brayne retayneth the name of the whole, beeing diuided into two partes, namely into the right part and the left. The hinder part is called the little brayne, and that in comparison of the other partes. So that when a man considereth the whole brayne, hee shall finde within the substaunce thereof foure *Ventricles*, or hollowe places, which are ioyned together by certaine wayes. Nowe although wee cannot see with our eyes, nor well vnderstande and conceiue howe the soule woorketh by her instruments,

Of the skull.

Three vses of the hard Mother.

Eccles. 12. 6.

Of *Tiamater* or the godly mother.

Of the braine and office thereof.

The diuision of the braine.

neuertheleſſe God giueth vs a certain entrance into ſome knowledge thereof by the matter and forme which they haue. And therefore it ſeemeth, that theſe litle bellies of the braine haue ſuch wayes from one to another, to this ende that by them, the ſpirites that are made and imprinted by the ſenſible and intelligible kindes and images, might paſſe and bee communicate one with another. Nowe becauſe they muſt not onely bee well wrought, but alſo throughly cleanſed of all excrements, God hath created thoſe veſſels and inſtruments, in which this woorke is to bee begunne, greater then the others which are to receiue the ſpirites alreadie wrought and almoſt perfected. Therefore the two firſt are the greateſt, hauing their ſituation before, namely on each ſide one, and being in faſhion like to two halfe moones. The thirde is vnderneath them right in the middeſt of the braine. The fourth and laſt is vpon the bending downe of the nape of the necke. As for the two firſt ventricles, they are ſo conioyned the one with the other, that they end in one common pipe or paſſage, like to two paire of ſmithes bellowes. And it ſeemeth that God hath made them of that faſhion, as if hee meant thereby to ſhew vs, that the ſpirite of the ſaide ventricles hauing receiued his forme of the kindes and images propounded vnto it, is caried by this paſſage into the middle ventricle or bellie. I omit to ſpeak at large of many veſſels and inſtruments, which ſerue the brayne for ſundry purpoſes, amongeſt the which there is one, which both the Greeke and Latine Phyſicions call by a name that ſignifieth a *Preſſe*, becauſe the blood is preſſed into it for the nouriſhing of the braine: and another called a *Vault*, both in reſpect of the faſhion and of the vſe. For it is like a Vault or arch-roofe ſet vpon three pillers, and is as it were the roofe and couering of the middle ventricle, that there might bee a more free and eaſie ſpace for the motion of the *Animal* ſpirite that is made therein: and alſo that it might more eaſily ſuſtaine and beare the greate quantitie of brayne, that leaneth vnto eache ſide of it. I omitte alſo other inſtruments, which ſerue in like manner to ſtrengthen and ſupport the partes thereof. There is alſo one inſtrument made as it were of many pieces ioyned together like little wheeles, which is called *Like-worme*, becauſe of the likelihoode it hath with thoſe great white wormes that are founde in rotten wood. It ſeemeth that this piece was placed there, to bee as it were the porter, to ſhutte and open the paſſage of the ſpirites that goe into the hindermoſt ventricle, to the ende they ſhoulde enter therein meaſureable, and ſo auoyde the

Of the *preſſe* and *Vault* in ỹ head.

Of the *Like-worme* and of his office.

the confusion of the memorie that is placed there: which otherwise would happen if they shoulde enter in too sodainly and too much at once. There is likewise a pipe, to euacuate the grosse and thicke excrements of the braine, aswell by the roofe of the mouth, as by the nose: and therefore becausse it resembleth a litle basin, or rather a funnel, it is called by those names.

Of the passage whereby the superfluities of the bram are voyded.

Moreouer, there is a pipe that passeth from the middle ventricle to the last, which is as it were the chariot of the spirite, to passe from one to another. In all which thinges, and in many others particularly obserued by Physicions and Anatomists, in this part of the brayne, wee may note a woonderfull woorkemanshippe both for the varietie of instruments, and for their fitte application to those dueties that are assigned them. Wherefore wee may well say, that it is in this part of man chiefly, wherein GOD doeth most excellent manifestly his diuine nature, and the glorie of his maiestie. And this wee shall better perceiue, by considering particularly and in order vnto which of the internall senses all these partes of the brayne are vessels and instruments, in which the faculties and vertues of the soule are contained and doe shewe themselues. But as was sayde in the beginning of our speech, let vs not heere looke for a sounde and perfect knowledge of that substantiall power, whereby the soule effecteth so many marueilous woorkes by the meanes of these senses. For so high a secrete beeing layde vp and hidde in wisedome and trueth it selfe, cannot fall within the small capacitie of mans sense and vnderstanding, vntill the light thereof bee purged from that corporall darknesse wherewith it is couered and compassed about during this life.

None can here attaine to a perfect knowledge of the essentiall power of ỹ soule.

Neuertheless by a diligent contemplation of that matter, which wee haue noted woorthie of admiration, wee shall finde sufficient wherewith to content our mindes, by causing them to looke to themselues, in respect of that which it hath pleased GOD heere to reueale and manifest two manner of wayes. First, becausse wee may in some sort take a viewe of nature, by searching out thereby those thinges, of which shee doeth heere set before vs very euident testimonies: euen those thinges which may bee demonstrated (although grossely) according to the capacitie of our dull vnderstandings. The second way, which is the chiefest and most sure, is by that testimonie which himselfe affoordeth vs in his worde. For let vs not thinke that the minde can pronounce any thing for certayne, but as it is directed by the testimonie of GOD, seeing the senses which

hee hath giuen vs, come ſhort herein, and are not able to aſcende vp ſo high. For the excellencie of this creature, and of the nature thereof is ſuch and ſo great, that it cannot perfectly knowe and comprehend it ſelfe, eſpecially where it is of greateſt dignitie. So that if wee deſire to haue certaine knowledge, whither ſhould we haue recourſe in this defect of our ſenſes, but vnto him that is able to certifie vs truely in this poynt. And who can teſtifie the trueth of the worke, but the Workemaſter that made it, and therefore knoweth it better then any other, and all the perfection that is in it? Why then doe wee not yeelde to GOD that honour in a thing not to bee comprehended by vs, which wee doe to men of whome wee are well perſwaded in thinges which wee cannot knowe but by their teſtimonie? For howe manie thinges doe wee beleeue of which wee knowe not the cauſes, and for which wee haue no other reaſon ſhewed vs, but onely the teſtimonie and authoritie of men, whome wee iudge woorthie of credite, who notwithſtanding may themſelues bee deceiued, and deceiue others. But GOD cannot bee deceiued, nor deceiue thoſe that giue credite to his teſtimonie, which hee hath not ſo hidden from men, but that it is manifeſted vnto them, yea hee hath choſen ſome amongſt them to teſtifie the ſame from him to others. And if it hath pleaſed him to haue ſuch witneſſes amongeſt them, a man may ſoone ſee that hee hath choſen them in whome hee hath cauſed his image to ſhine moſt excellently, and whome hee hath made more like to himſelfe, aſwell by the reuelation of his holy ſpirite, in all thoſe excellent graces and vertues wherewith hee hath indued them, as alſo by thoſe holy and heauenly woorkes which he effecteth by them, whereby hee hath as it were marked them with his ſeale to giue them authoritie, and to cauſe them to bee acknowledged of all for his faithfull witneſſes and ſeruants. If then wee deſire to haue certaine and true witneſſes in any ſuch matter, where can we finde them ſooner then amongeſt the Patriarkes, Prophets and Apoſtles, with all thoſe Martyres and other holy perſonages, whoſe doctrine and life teſtifie vnto vs howe farre they differ from other men? But aboue all, howe highly ought wee to eſteeme the teſtimonie of the very Sonne of GOD, who is to bee preferred before all others? Seeing therefore wee haue ſo many faithfull witneſſes, let vs keepe vs to their teſtimonie, wayting for that perfect light, and more cleere and ample knowledge which ſhall bee reuealed vnto vs in that heauenly glorie. In the meane time let vs conſider howe wee are able to comprehende the infinite nature of the Creator of our ſoule,

The mind cannot perfectly know it ſelfe.

God cannot deceiue, nor be deceiued.

The teſtimony of the ſcriptures moſt firme.

soule, seeing wee cannot conceiue the nature of the soule, which he hath created: and let vs reiect those dogges and hogges, those Atheists and Epicures, who iudge of God and of the soule of man so farre foorth onely as they are able to knowe and comprehend by their naturall sense, whereby they see no further into the soule of man then they doe into the soules of beasts, whome themselues resemble. But suppose they had no other testimony of the celestiall and diuine nature of the soule, but that which it affoordeth vs daily by those faculties and vertues wherewith God hath endued it, and the effectes it sheweth vs, yet ought they to learne to iudge otherwise. Now to morrowe it will be thy part, ASER, to beginne the particular handling of these goodly internall senses, whose vesselles and instruments wee haue considered of in this speach: as also thou art to teach vs who be the chiefe ministers of the soule for all her actions.

The end of the third dayes worke.

THE FOVRTH dayes worke.

Of the seate of voluntary motion and sense: of the office and nature of the common sense: of imagination and of fantasie, and howe light and dangerous fantasie is: of the power which both good and bad spirites haue to mooue it. *Chap. 25.*

ASER. The knowledge of many things is so natural to men, that being borne with them, it is like to a light attending vpon the minde, as the sight doeth vpon the eyes. For the knowledge of numbers and of order, the Principles and beginning of Artes, the knowledge and distinction of things honest and dishonest, proceede from such a light. And when Saint *Paul* sayeth, that the Gentiles, and all that haue not receiued of God the Lawe of the two Tables as the people of Israel did, haue notwithstanding *a Lawe written in their hearts that doeth accuse or excuse them,* no doubt but by this Lawe hee vnderstandeth that naturall knowledge which men haue both of God, and of good, and euil, which issueth from a higher spring then from the outward sences, and which euery one hath for a schoolemistresse within himselfe, euen they also that would extinguish wholly Rom. 2.15.

ly this light if they could. For although God hath imprinted many ſimilitudes and teſtimonies of himſelfe in all creatures, whereby hee manifeſteth himſelfe vnto vs, yet ſhould we know nothing more then the brute beaſts do, if there were not a light in our mindes that cauſeth vs to ſee and knowe them; and to conclude that which wee doe: which light is not in beaſts, albeit they haue outward ſenſes as wel as wee. But it is commonly ſaid, that there is nothing in the vnderſtanding, which hath not firſt beene in the outward ſenſes: that is to ſay, that it can know nothing, which is not firſt diſcouered and manifeſted vnto it by them. But wee muſt vnderſtand that ſaying of ſuch things as fall vnder their powers and faculties, which being knowen and noted by the ſenſes, doe awaken and ſtirre vp the vnderſtanding, which after by that vertue it hath in it ſelfe, proceedeth forward, namely, from ſignes and effects vnto cauſes, from accidents to ſubſtances, and from particular things to vniuerſalities. But let vs conſider how.

Of the ſeate of voluntary ſenſe and motion.

We muſt firſt remember the diuiſion which before wee made of the *animal* faculty and power, and thereupon wee note that the ſenſitiue and motiue powers, whereby the ſoule, vſing the meanes of the ſinewes and muſcles, giueth voluntary ſenſe and motion to all the body, haue no ſpeciall place or ſeate in the braine, as the other internall ſenſes haue, but are diſperſed throughout the whole ſubſtance thereof. Concerning the chiefe power and faculty we were told before, how ſome diſtinguiſh betweene *Imagination*, *fantaſie*, and the *Common ſenſe*: and how others comprehend them all in one. But be it that we ioyne or ſeparate them, let vs nowe conſider of the nature and places of each of them. The *Common ſenſe* is ſo called, becauſe it is the firſt of all the internall ſenſes of which we are to ſpeake, as alſo the Prince & Lord of all the externall ſenſes, who are his meſſengers and ſeruants to miniſter and make relation vnto him of things in common. For it receiueth all the images and ſhapes that are offered and brought vnto it by them, yea all the kindes and reſemblances of materiall things, which they haue receiued only from without, as a glaſſe doth; and al this for no other cauſe, but that they ſhould diſcerne and ſeuer euery thing according to it owne nature & propertie, and afterward communicate them to the internall ſenſes. For although all the knowledge that is in the minde of man proceedeth not from the outward ſenſes, as we ſhewed in the beginning of our ſpeach, neuertheles they are created of God, to the end they ſhould ſend to the vnderſtanding the ſimilitudes of things without, and be the meſſengers of the minde, and witneſſes of experience: and alſo to the ende they

Of the *Common ſenſe* and of his office.

ſhould

should awaken and stirre vp the mind to behold and marke the things that are without it, that by considering of them, it may iudge of, and correct the faultes. Wee must then obserue, that the externall senses haue no iudgement of that which they outwardly receiue but by meanes of the common sense, vnto which they make relation, and then that iudgeth: so that they ende where that beginneth. In this manner therefore as the *Common sense* of all the internall senses is next vnto the external, so is it the meanes whereby they communicate one with an other. For afterward it caryeth to the other internall senses whatsoeuer hath beene communicated vnto it by the externall. Now after this sense hath done his duety, *Imagination* and *Fantasie* execute their offices, both which are taken by many for one and the same faeultie and vertue of the soule, but yet distinguished from the *Common sense*: others ioyne them both with the Common sense, because these three senses, whether they be distinguished or taken all for one, haue their seates, vessels, and instruments in the former part of the braine. Therefore there will be no danger if we vse these two names *Fantasie* and *Imagination* indifferently. For *Fantasie* is deriued from a Greeke worde that signifieth as much as *Imagination*: and it is translated by *Cicero* into a Latin word, which is as much as *Vision*. This faculty therfore and vertue of the soule is called *Fantasie*, because the visions, kindes, and images of such things as it receiueth, are diuersly framed therein, according to the formes and shapes that are brought to the *Common sense*. Therefore *Daniel* called the dreame of *Nebuchadnezzar*, the *visions of his head*, which hee had vpon his bed, according to the thoughts whereupon he mused and fell on sleepe. For although this was a heauenly dreame, yet God vsed therein the internall senses, which hee had giuen to *Nebuchadnezzar*, vnto which hee represented the image of those things hee woulde haue him to vnderstand and knowe, as afterward they were expounded vnto him by *Daniel*. Moreouer this faculte of the fantasie is sudden, & so farre from stayednes, that euen in the time of sleep it hardly taketh any rest, but is alwaies occupied in dreaming & doting, yea euen about those things which neuer haue bin, shalbe, or can be. For it staieth not in that which is shewed vnto it by the senses that serue it, but taketh what pleaseth it, and addeth thereunto or diminisheth, changeth and rechangeth, mingleth and vnmingleth, so that it cutteth asunder and seweth vp againe as it listeth. So that there is nothing but the fantasie will imagine and counterfaite, if it haue any matter and foundation to worke vpon, without which it can build nothing, as wee may iudge by that which hath bene already shewed, namely that man can neither think, imagine,

Of Imagination and of Fantasie.

Dan. 2. 28, 29.

The giddinesse of Fantasie.

imagine, or doe any thing else, of which hee hath not some beginning and ground in nature and in the woorkes of God, from which after hee hath his inuentions. But although fantasie can doe nothing without this gappe and entrance, yet it is a wonder to see the inuentions it hath after some occasion is giuen it, and what newe and monstrous things it forgeth and coyneth, by sundry imaginations arising of those images and similitudes, from whence it hath the first paterne. So that in trueth, *fantasie* is a very dangerous thing. For if it bee not guided and brideled by reason, it troubleth and mooueth all the sense and vnderstanding, as a tempest doeth the sea. For it is easily stirred vp not onely by the externall senses, but also by the complexion and disposition of the body. Heereof it proceedeth that euen the spirites both good and bad haue great accesse vnto it, to stirre it either to good or euill, and that by meanes vnknowen to vs. For as wee haue many meanes to prouoke one anothers imagination and fantasie, which are not in beastes, neither can be comprehended by them; so these spirituall natures (by reason of the agreement of their nature) haue one towardes an other, which wee neyther knowe nor can comprehend, whereby they haue accesse to moone our fantasie diuers wayes. Wherefore as the Angelles haue meanes to represent to our mindes the images of good, heauenly, and diuine things, both waking and sleeping: so can euill spirites greatly trouble them by diuers illusions: the proofe whereof wee haue in many, whome badde spirites find apt and disposed thereunto, and namely in sorcerers, whose minde they trouble in such sort by sundry strange illusions, that they verily thinke they haue seene, heard, spoken, and done that which the deuill representeth to their fantasie, yea such things as neither men nor deuilles themselues can possibly perfourme: and yet all that while they stirre not out of their bedde, or out of some one place. But the diuell, hauing once power ouer them, doeth in such sort print in their fantasie the images of those things hee representeth vnto them, and which he woulde haue them beleeue to be true, that they can not thinke otherwise but that it is so, that they haue done such things, and that they were awake when indeed they slept. For as God appeareth to his seruants by heauenly visions, both when they sleep & when they wake, and printeth in their mindes the images of those things which it pleaseth him to reueale vnto them: so the diuell, who endeuoureth to counterfait all the woorkes of God to deceiue men, hath his deuilish illusions for his visions, whereby he mooueth and troubleth the fantasie and mindes of those, ouer whome hee raigneth through their infidelity and wickednesse. Therefore it is very needefull, that men

Fantasie is dangerous.

It is very subiect to the motions of good or ill spirites.

How sorcerers are deluded by the Diuell.

The deuill counterfaiteth the woorkes of God.

should

should recommend themselues to God, to the ende these euil spirites may haue no such power ouer them, and that their iudgements may be sound to discerne the images of those things, which hee representeth to their mindes, from all Diabolicall illusions. And surely no maruaile if wicked spirites so oftentimes deceiue men, when as Iuglers haue so many waies to abuse them, shewing them such strange sights, that if they were not wrought by those kinde of men, a great many woulde take them for miracles. Yea although they be done after this manner, yet wee wonder thereat, being hardly able by the sharpnesse of our wits to attaine to the knowledge thereof, so that many are perswaded that such things cannot be done without the power of the deuill. But let vs returne to our matter. This imaginatiue power of the soule, hath moreouer such vertue, that oftentimes the imagination printeth in the body, the images of those things which it doeth vehemently thinke of and apprehend, the experience whereof is very euident, especially in the longings and imaginations of women with childe. Many times also we see some that can hardly goe ouer a bridge without falling, by reason of the apprehension of the danger, which they haue conceiued in their fantasie and imagination. But which is yet more strange, it falleth out oftentimes, that the fancies and imaginations of great bellied women are so vehement and violent, that vpon the bodies of the children they goe withall, they print the images and shapes of those things vpon which they haue fixed their fancies, and vnto which by reason of their fancie, they are most affectionated. Wee see examples heereof a great many continually. Neither is it altogether without reason which wee vse commonly to say, that fancie breedes the fact which it imagineth. For wee see many fall into those mishaps and inconueniences, which they imprint in their fantasie and imagination. Wee may also obserue heere, howe wee are prouoked to yawne and gape when wee see others doe so, and driuen into a desire of many things of which wee should not haue dreamed, vnlesse wee had beene incited thereunto by the example of others, or by some obiect presented to our senses, and prouoking vs thereunto. Yea, this imaginatiue vertue can do much in beastes, as among other things wee may see it in this, that they desire rather to make water in a puddle, or in a riuer, or in some other water, or vpon a dunghill or in a stable, then else-where. For the things that are offred to their senses soone mooue their fantasie and imagination, which afterward stirreth them vp, either in respect of the agreemēt that is betwixt those things, namely, water and vrine, or because of their custome to doe such a thing in such a place, which putteth them in minde and helpeth them

Of the force of imagination.

The strong fancie of women with childe.

Imagination preuaileth much in beasts.

to

to doe it more readily, by reason of the imaginatiue vertue that is in them.

Nowe if imagination hath such vertue in beastes, wee may iudge also what it is able to do in the minde of man, which is a great deale more quicke and ready. Therefore we ought to eschew all occasions of euill, that may be presented to our senses, to stirre vp our imagination and fantasie to wicked and dishonest things. For one only wicked looke, or one dishonest speach, is sufficient to trouble our minds with diuers imaginations and fantasies. Which as it is well knowne to the deuil, so knoweth he also how to giue occasion, and to offer the means of stirring all the stuffe in our fancies. But we keep such bad watch in this respect, that in steade of eschewing occasions of euil, we seeke after them, and where we should shut the doore against euill, we set it wide open, that it may enter more easily into vs. Wherein wee followe not the example of the Prophet, who prayed vnto the Lorde, saying, *Turne away mine eyes that they beholde no vanitie:* but wee rather take a contrary course to whet our selues forward to all beastlinesse. Seeing therefore *Imagination* and *Fantasie* haue so little holde of themselues, wee haue neede of an other facultie and vertue aboue that, to be able to iudge of things imagined and perceiued by sense (of which wee haue hitherto spoken) and that is reason, the discourse whereof I referre to thee, AMANA, as also of memorie, which is the fift and last internall sense of the soule.

Good counsaile for euery one.

Psal. 119. 37.

Of Reason and Memorie, and of their seate, nature, and office: of the agreement which all the senses both externall and internall haue one with another, and of their vertues. Chap. 26.

AMANA. They that haue curiously searched into the nature of beasts, haue found in them, especially in such as were most perfect, as many externall and internal senses as are in man: yea they perceiued, that their braine and all the partes thereof, did not differ much from that of men, whether wee respect the substance or the fashion. But all these excellent giftes of nature reach no farther in them, then to the vses of this present life, and the necessities thereof. For they haue no reason giuen them to enquire after that which is good, to the ende their will might followe and embrace the same. Moreouer their *Good*, consisteth only in corporall things belonging to the bodie, which they easily

Beasts search only after corporall things belonging to this life.

easily knowe and discerne, as standing in neede of no other reason or vnderstanding to make enquirie after it, then of that bare knowledge and naturall inclination that is giuen them. But the *Good* that belongeth to man, is hidden in the soule and spirite. For this cause hee must of necessitie enquire after it, that hee may come to the knowledge thereof, least he chuse euill in steade of good, for want of knowledge of his proper and true *Good*, and so be deceiued by the appearance of a false *Good*, which is not so in trueth, but in opinion onely and by errour: whereby the greatest part of men are commonly beguiled, preferring the supposed *Goods* of the body, before the true goods of the soule, and temporall things before eternall. Therefore as our eyes stand in neede of light to keepe vs, and to cause vs to see in darkenes, so our soule and spirite hath neede of reason to guide it in the middest of errour and ignorance, that it may discerne trueth from lying, the true *Good* from the false, and that which is profitable from the contrary.

This facultie and vertue of the soule, so necessary in man, and which is able to iudge of things imagined and perceiued by the other senses, (of which we haue spoken before) to knowe whether they be good or bad, and what is to be embraced or eschewed, is called, the *Iudging* or *discoursing faculties*, namely, *Reason*, which is the principall part and vertue of the soule, and beareth rule among all the other senses. For this cause he hath his seate by good right assigned him in the midst of the braine, as in the highest and safest fortresse of the whole frame of man, to raigne amiddest all the other senses, as Prince and Lord ouer them all. For it is he that discourseth and iudgeth of trueth from falshoode, that knoweth the agreement and disagreement of things, that ioyneth together whatsoeuer is to be ioyned, and separateth that which ought to bee separated, that distinguisheth things which followe, or are contrary each to other, by comparing one thing with another, by considering all circumstances, by referring euery thing whither it ought to be referred. It is requisite therefore, that he should keepe his owne place, and not be shuffled vp and confounded with *imagination* and *fantasie*, of which hee is the Iudge to approoue or condemne that which is good or euill, as also to correct, to stay, and to keepe them in awe. For if reason intermeddle and mingle it selfe with them, it will be so troubled, that it will not be able to iudge as it ought of those things, which they present and bring vnto it, but will bee so carried away, as if it were deposed and thrust out of it owne place, and as if maides shoulde rule their Mistresse, and take place before her. The like also happeneth vnto it, when

Of the seate of reason and of his office.

Reason is the iudge of Fansie.

when it is carried away with the affections, which it ought to rule, moderate, and gouerne. But if it be vpright and sound, after it hath well considered and debated of the whole matter brought and laide before it by the former senses, it giueth sentence as Iudge, and iudgeth finally without appeale. For there is no other iudgement after that. Hereof it is, that it hath a iudiciall seate in the middest, wherein being placed it heareth sutes and causes. Besides, it hath neare vnto it *Memorie*, which is in place of a Notary and Secretary, and as it were a register booke, in which is entred whatsoeuer is ordained and decreed by reason. For as we haue neede of such a Iudge as reason is, to conclude and determine finally in the minde, whatsoeuer may bee called into question and doubted of, so it is requisite, that the conclusion and definitiue sentence should be registred in *Memory*, as it were in a roll or booke of accompt, that it may alwayes be ready and found when neede requireth. For what good should we get by that, which imagination, fantasie, and reason conceiue and gather together, if it shoulde all vanish away presently through forgetfulnesse, and no more memorie thereof should remaine in man, then if nothing at all had bene done? The like would daily happen to vs, that befel *Nebuchadnezzar*, when God reuealed vnto him by dreame in the vision of an Image, what should become of his Monarchie and Empire, and of those that followed him. For he remembred well, as himselfe testifieth, that he had dreamed a dreame, whereupon his spirite was troubled, whilest he laboured to vnderstand it; but hee was so farre from knowing the signification of his dreame, that he remembred not what he had dreamed and seene therein. Where wee see, that his imagination and fantasie were so mooued by the image and vision represented vnto them in this dreame, that they imprinted in his memory how they had seene a vision, and that it was very strange and woonderfull. Yea reason it selfe iudged, that the vision and image was of another nature, then those that are cõmonly in the imagination or fantasie, or those which they coyne themselues in sleeping and dreaming, and that it had some diuine signification. And this did reason imprint in the Kings memorie, who remembred all these things generally, but when he beganne to enquire of the matter more specially and particularly, hee could not call to minde the kinde and manner of his dreame, but confessed that the thing was gone from him. Afterward, hauing heard and vnderstoode *Daniel* hee knewe that hee spake a trueth, and then remembred what hee had dreamed and was gone from him, because it was not well imprinted in his memorie, but had passed ouer lightly by it. Heere then wee see how necessary this secretary and register, whome we

Of Memorie and of his office.

Dan. 2.

wee call Memorie, is for the vnderſtanding and ſpirite, not onely to marke lightly ſuch things as paſſe by it, but alſo to note and ingraue them, as it were in tables or pillars of ſtone or braſſe. Therefore hath God aſſigned his ſeate and lodging in the hindermoſt part of the braine, to the ende that, after ſuch things as are to be committed vnto it, haue paſſed by all the other ſenſes, they ſhould be committed to it to keepe, as to their ſecretary. And for this cauſe that part of the braine is leſſe moiſt, and moſt ſolide and firme, for two manifeſt and apparant reaſons. Firſt, becauſe it is the fountaine of the marrowe in the backe bone, of which thoſe ſinews are deriued that giue the ſtrongeſt motions to al the members of the body. Therefore alſo it was requiſite, that they ſhoulde bee of a more firme and ſolide matter then the reſt that are taken from the ſubſtance of other partes of the braine, which are not to ſuſtaine ſo great ſtreſſe. Secondly, foraſmuch as the memory is as it were the Regiſter and *Chancery Court* of all the other ſenſes, the images of all things brought and committed vnto it by them, are to be imprinted therein, as the image and ſigne of a ring or ſeale is imprinted and ſet in the waxe that is ſealed. Therefore it is needefull that the matter of the inſtrument of Memorie ſhoulde bee ſo well tempered, that it be neither too ſoft nor too hard. For if it be too ſoft, the images will be ſoone ingrauen, but they will not ſtay there any long time, as they that will be quickely blotted out. Contrariwiſe, if it be ouer hard, it wil be a harder matter to imprint them therein. But when it is well tempered, it receiueth the images eaſily, and keepeth them well. For the Memorie hath two dueties as well as the hand, namely, to receiue and to hold faſt. Therefore they that are of a moiſt braine receiue more eaſily into their memories that which is offered vnto them, and they that haue a drie braine, retaine and keepe better in memorie.

Of the ſeate of memorie.

Cauſes of good and bad memories.

But following that which wee haue hitherto ſpoken of all the internall ſenſes, we are nowe to obſerue and note this, that the knowledge of things which wee haue by the outward ſenſes, is as if wee beheld the ſhadowes of them: and that knowledge which wee haue by the common ſenſe, by Imagination and Fantaſie, is as if wee did looke vpon the images, which repreſent vnto vs thoſe things whereof they are images moreliuely and cleerely then their ſhadowes can do. And the knowledge wee haue by vnderſtanding, of which facultie wee will intreate heereafter, is as if wee viewed, not onely the ſhadowes or images of things, but alſo their very bodies, which is more. And that knowledge which wee haue by reaſon is as if, beſides all this, wee ſawe their effectes and vertues. Therefore there is as much

Of the agreement betweene all the ſenſes.

 difference

difference betweene the knowledge that a man may haue by euery one of these faculties and powers, as there is betwixt the shadow, and image, and body, and effects or vertues of one and the same thing, to the end that the nature thereof may be throughly knowen. For all these senses and vertues of mans mind agree so well together, that as the outward senses serue the common sense, so the common sense serueth *Imagination*, and imagination fantasie, & fantasie vnderstanding and consideration, & consideration recordation, & recordation conference, and conference reason, and lastly memorie serueth them al, as they also serue memory. Therfore it is not without the great wisdome & prouidence of God, that the seate & shop thereof is in the hindermost part of the head, because it must looke to the things that are past. So that we haue in that part as it were a spirituall eye, which is much more excellent and profitable, then if wee had bodily eyes there, as wee haue before, or else a face before and an other behinde, as the Poets fained that *Ianus* had. Thus we may learne by our speach what reason is, and the discourse thereof, and how it causeth the nature of man to approch in some sort to that nature which is diuine and heauenly, making man farre to excell all other natures in the world. For it goeth from things knowen, to them that are vnknowen, and descendeth from generalles to specialles, and from them to particulars, and mounteth aloft againe by the same steppes from one to another, and compareth one with another. For after that *Imagination* hath receiued the images and impressions of things offered vnto it by the outward senses, the consideration of *Reason* followeth, which enquireth of all that may be in the minde, of the plentie or want that is there, and causeth it to returne to it selfe, as if it did beholde and consider it selfe, to take knowledge what it hath, or what it hath not, howe much it hath, and of what qualitie and nature it is. After this, reason draweth out and concludeth inuisible things of visible, of corporall things it concludeth things without bodies, and secret things of plaine and euident matters, and generalles of particulars: then it referreth all this to the vnderstanding, which is the chiefe vertue and power of the soule, and that which comprehendeth all the faculties thereof, as wee will discourse in place conuenient, yea, that which finally resteth in the contemplation of the spirite, which is the ende of all enquirie of trueth, and as it were a setled and assured view of all those things that haue beene culled out by reason, and receiued and approoued by iudgement.

The memorie is a spirituall eye.

Of the effects of Reason.

Of vnderstanding and contemplation.

A double discourse of Reason in man.

Heereof it is that wee say, there is a double discourse of Reason in man, whereof the one consisteth in speculation, hauing *Trueth* for the

the scope and ende thereof, and goeth no farther after it hath founde the trueth. The other consisteth in practise, and hath *Good* for his ende, which after it hath found, it stayeth not there, but goeth on to *Will*, which is an other power of the soule of great vertue, as wee wil declare heereafter, and is giuen of God to man, that hee should loue, desire, and followe that which is good, and hate, eschew, and turne from euill. But these things shalbe handled more at large in the sequele of our speeches.

Now to resume and finish this present matter, as wee learne that man by the discourse of reason that is in him, lifteth vp himselfe aboue the outward senses, yea aboue Imagination and fantasie, and knoweth well that hee is inclosed within the body as in a prison, which neuertheless can not altogether hinder him from vnderstanding and contemplating the things hee seeth not: so also hee vseth the helpe of Memorie to keepe and retaine in his minde whatsoeuer hee hath knowen by any of the senses, eyther externall or internall. Therefore is the Memorie compared to a Picture. For as a Picture by the sight of the eyes giueth the knowledge of that which is painted therein, so is it with Memorie, by the sight of the minde endewed with vnderstanding and knowledge: for it doeth not onely looke vpon things simply as beasts doe, but considereth of them, and diligently enquireth into them, and hauing found them, it placeth them in the Memorie, and there keepeth them. And the better to haue them in memorie, it often thinketh and meditateth of those things, it turneth and tosseth them to and fro, that they may bee the better imprinted therein. For this cause some Philosophers attribute vnto man beside memorie, both *recordation* and *remembrance*, which is one recordation vpon another, whereby we call to mind that which was slipped out of it. For it commeth to passe oftentimes, that that which before we haue seene, heard, and knowen, and euen kept a while in our memory, is escaped vs and so forgotten, that we thinke of it no more then if wee had neuer vnderstoode or knowen it, neither should we euer remember it, vnlesse some body did put vs in minde of it, or some euident token made vs to thinke of it. Some things also there are, which albeit they are not cleane gone from vs, but are somewhat better registred in our memory, yet wee cannot readily remember them and bring them foorth, without great and long inquirie. Therefore must the minde turne ouer all the leaues of his Booke or Register of Memorie, or at leastwise a great part thereof to finde them out, as if a Chauncellour or Secretary shoulde search all his Papers and Registers, and all his Rolles of Chauncery, vntill hee had found

Memory compared to a picture.

What remembrance is.

The minde compared to the keeper of Rolles.

that which hee ſought for. And wee ſee among our ſelues, what notes and obſeruations wee vſe, that they might bee as it were a memoriall booke vnto our memories. You ſee then why ſome haue attributed to man both recordation and remembrance, thereby to put a difference betweene them, and bare memorie without any other conſideration, which they ſay is in beaſtes, who forgetting preſently what they perceiued by their ſenſes, when they ſee thoſe things againe, that in ſome ſorte putteth them in minde thereof, then they call them to minde as if they had knowen them before. But nowe that wee vnderſtand the nature, office, order, and feates of the internall ſenſes of the ſoule, that all may be more eaſily perceiued, I thinke wee ought to ſhewe by ſome familiar examples, howe a man may knowe, that theſe internall ſenſes are ſo diſtinguiſhed, diſpoſed, and ordained, and that they haue their ſeats and inſtruments in the braine in ſuch ſort as wee haue already ſpoken. Let vs then heare ARAM diſcourſe to this purpoſe.

That the internall ſenſes are ſo diſtinguiſhed, that ſome of them may be troubled and hindered, and the reſt be ſafe and whole, according as their places and inſtruments aſſigned vnto them in the body are ſound or periſhed: and of thoſe that are poſſeſſed with Deuilles. Chap. 27.

ARAM. Howſoeuer it pleaſed God to enrich man with heauenly gifts and graces aboue all viſible creatures, yet foreſeeing the future pride of mankinde, he alwayes and in all things gaue him great matter of humilitie and modeſtie, to the end that they which knowe howe to profit thereby, ſhould neuer forget the graces receiued from the goodneſſe of their Creator, and ſo neuer become vngratefull towards him. And truely wee ought to be very carefull to keepe our ſelues from pride and vaine boaſting of the ſenſes of our mind and ſpirite, which God hath giuen vs, howe ingenious, excellent, and diuine ſoeuer they be: yea, rather humbling our ſelues before his Maieſtie, wee are to yeelde him continuall thankes, and pray that it would pleaſe him to keepe them alwayes ſound and ſafe, and to augment his gifts and graces in our minds. For he ſheweth vs by experience euery day, that hee can trouble our mindes with a ſmall matter, yea the mindes of thoſe that are moſt witty, prudent, wiſe, and skilfull, and the moſt diuine ſpirites that can be found amongſt men. Howe many doe wee ſee daily, yea many times of thoſe that are admired of all

for

for their ſingular wit, great prudence, knowledge, wiſedome, vertue, credite, and authoritie, that looſe the vſe of their ſenſes and vnderſtanding, inſomuch that they doe not onely growe fooliſh, as if they were become litle children againe, but alſo haue leſſe direction & gouernement in them, then the poore beaſts haue? And how many doe we ſee, that become frenſie & mad, behauing themſelues as it were brute and ſauage beaſtes, and continue in that eſtate vnto the death? The conſideration of theſe things will cauſe vs to vnderſtand better that which wee haue heard of the diſtinction, diſpoſition, order, and ſeates of the internall ſenſes of the ſoule, and of their veſſelles and inſtruments. Wee haue then daily great teſtimonies and very euident ſignes heereof in frantike and bedleme perſons, in ſuch as are oppreſſed with melancholy, in furious folkes, and in all thoſe that are beſide themſelues: For there are ſundry ſortes of them, ſome being troubled but in one part of the minde onely, hauing the other partes ſound: ſome more troubled then the former, and otherſome that haue nothing ſound and vntouched. Heereof it is that wee ſee ſome, whoſe imagination and fantaſie onely are out of frame, inſomuch that they iudge a thing to bee that which it is not. Therefore they conceiue ſtrange opinions, which they imprint ſo deepe in their braine, that they are not eaſily rooted out againe. Some imagine and beleeue that they haue hornes: others that they haue a ſerpent, or ſome other beaſt in their bodies: others that they are become water pottes or glaſſes, and thereupon are afraide leſt ſome body ſhould iuſtle againſt them, and breake them in peeces. There haue beene ſome that were ſo verily perſwaded in their fancie, that they were dead, that they coulde neuer after be brought to eate or drinke anie thing but dyed in that opinion. And yet all theſe did vnderſtand very well and conceiue what was ſaide vnto them, and remembred it as well after ward. Whereby it appeareth, that they haue reaſon and memorie more ſound then imagination and fancie, as *Galen* and other Phyſicions mention many examples of ſuch, and our ſelues do often ſee ſome like to thoſe of whome I ſpeake nowe. There are others alſo, that haue their imagination, fancie, yea and their memorie alſo ſound, but their reaſon is ſo troubled, that they can not vnderſtand nor conceiue that which is tolde them, nor make any diſcourſe themſelues, neither examine or conclude anie thing by reaſon. *Galen* alleadgeth an example of one, who after hee had caſt downe out of a windowe certaine glaſſes and violles, with other veſſelles of brittle matter, threwe downe a little childe, which was ſlaine. This man knew well enough that hee helde in his hand glaſſes and other

A good admonition to humble vs.

Diuers kindes of madde folkes.

The imagination troubled.

Reaſon troubled.

vesselles of such matter, and that the childe hee threwe downe was a childe, and he remembred well what hee had seene, heard, and done: but hee had not his wittes so aduised nor his reason so stayed, as to discourse, consider, and iudge thus with himselfe, that hee coulde not cast those vesselles downe but hee must breake them, considering the matter whereof they were made, nor the childe, but hee must kill it. I omit many other examples I coulde alleadge to this purpose, which many skilfull Physicions speake of in their bookes, becausse I meane not to touch this matter but as it were by the way.

The memory lost.

Concerning them that loose their memory, and yet keepe the other partes sound, wee haue many examples of them. For there haue beene plagues sometimes, whereby many haue lost their memories in such sort, that they cleane forgat whatsoeuer they knewe before, yea their owne names, their parents and their friends. And the disease called the *Lethargie* bringeth with it forgetfulnesse and want of memorie, as the name it selfe giueth vs to vnderstand in the Greeke tongue, from whence it is taken. Therefore wee see howe the internall senses of the soule may be perished seuerally one without an other: whereupon we may well conclude, that as they may bee all sound together, so they may all bee perished at one and the same time. Example heereof is daily seene in many that are frensie and madde, hauing all their senses troubled, which sometimes they had sound and perfect. Yea there are some that behaue themselues like dogges and wolues as Physicions report, becausse they thinke they are transformed into those kinde of beasts, by reason of the violence of Melancholy, and of that malady, which is thereupon named by the Græcians *Cynanthropie* and *Lycanthropie*. It pleased God to punish *Nebuchadnezzar* with this kinde of chastisement, to beate downe his glorie and pride, when his wittes were taken from him, in so much that hee did not thinke himselfe to be a man any more but a beast, and so indeede liued in the fieldes like a wilde beast. Nowe therefore wee may knowe by the sequele of our speach, and by the examples which wee haue alleadged, howe the internall senses are distinguished one from an other in such sorte that euery one hath his office apart, as the members that are in a mans body. And if any desire to knowe more particularly in what parte and place of the braine euery particular sense hath his lodging and seate for to exercise his office in, wee may iudge heereof somewhat by experience, which teacheth vs, that they who haue receiued some blowe, or are vexed by sickenesse about the former ventricles of the braine, haue their common sense, their imagination and fantasie perished, when the

Dan. 4.

How a man may iudge of the seats of the senses.

instruments

instruments about those partes eyther suffer or haue suffred violence. If the same happen to the middle ventricle, the like is seene in the defect of reason: if to the hindermost ventricle, the memorie faileth, as it hath befallen many vpon the receit of a blowe in that place: yea, which is more then that, experience doeth not onelie shewe this when blowes and diseases light vpon the head and braine, but it appeareth also in the composition and making of all that part of the body. For according as the head shall be either well or ill framed and proportioned either before, in the middest, or in the hinder part thereof, or in all three together, so shall a man finde greater excellencie, moderation, or defect, in the internall senses, which exercise their offices in the head, as well particularly as generally. Therefore it is not without reason sayde in our common speach of him that hath a good spirite, sense, and iudgement, that his head is well made: and contrariwise, that his head is ill made that wanteth these things. For whatsoeuer the inhabitant or workeman is that laboureth, the lodging in which hee dwelleth, or the tooles and instruments which hee vseth, are of great moment to further or hinder him in his worke.

But nowe that we are in hand with frenetike persons, and haue saide before, that good and ill spirites haue great meanes, and such as wee can not comprehend, whereby they mooue the imagination and fantasie of men, it shall not be altogether fruitlesse, if we speake somewhat of them that are possessed with spirites. For there are some who thinke not, that the Deuilles in their very substance enter into the bodies or soules, heartes or mindes of men. I speake not heere of such as thinke there is neither God, nor Angelles, nor Deuilles, but euen of them that beleeue all these thinges: who neuertheless thinke, that euill spirites trouble the heartes and mindes of men onely by prouocations, temptations, and illusions. Others there are, that referre all the madnesse of Lunatike folkes to naturall causes, as if they proceeded either from melancholike or cholerike humours or some such like causes, as frensinesse, madnesse, and furie, or some such diseases whereby men are carried beside themselues. True it is, and cannot be denied, that many are thought to be possessed with Deuilles, when in deede they are nothing so. For there are some counterfeit crankes, as many haue beene taken with the maner, who vpon some occasion haue by meere knauery fained themselues such. And some also there are that bee but melancholy madde, and carried away by some disease of the braine: but because their melancholie and furie is very violent and strange, ignorant people

Of such as are possessed with Deuilles.

suppose they are possessed with some spirite. Notwithstanding wee may not doubt, but that euil spirits, desirous to hurt men both in their goodes, bodies, and soules, vse al the meanes and occasions they can possibly inuent and finde out, to execute their malice, when it pleaseth God to giue them leaue. For they can driue forward and mooue the hearts and mindes of men, and set them in such a fury, that euen their reason and iudgement wil be wholly confounded, and as it were cleane extinguished. Hereupon it commeth, that many being caried headlong with such madnesse, teare, and kill themselues, or their owne wiues, children, or others, whereof we may daily see many examples. Neuertheless we say not, that the naturall light which God hath giuen them is wholly put out in them, much lesse in those that are not so farre gone: but the Deuill doeth stirre them forward with such violence, that they are as it were taken perforce from themselues, when they are forsaken of God. Which examples ought to admonish vs to call vpon God incessantly, that hee woulde gouerne vs by his sonne *Iesus Christ*, who is come to destroy the woorkes of the Deuill, that so the light of reason and of iudgement may not be darkened or put out in vs, and that our heartes be not so possessed and pusshed on by Satan, that wee rush our selues through a deuilish furie against the will of God. And this did our Sauiour teach vs to demaund of him when hee saide, *Pray that yee enter not into tentation*, and when hee taught vs to say, *Leade vs not into tentation, but deliuer vs from euill*. For if euill spirits durst set vpon those that were sounde both in body and soule, after that manner which I haue spoken of, according to that power that was giuen them, wee may not thinke that they spare such as are sicke: especially those that are already troubled in braine and beside themselues. For the Deuill, as our mortall enemie, continually watcheth for those occasions that are fittest, and most for his aduantage to hurte vs withal. Therefore he intrudeth himselfe amidst our diseases and miseries, chiefely when there is weakenesse of braine ioyned therewith, vsing against vs those weapons, which hee findeth in our owne nature, as also those which his owne malice and rage ministreth vnto him, whereof wee haue a very profitable example in the historie of *Iob*. Hee declareth plainely by his speach, that if the feare of God had not kept him backe, he had rather haue strangled himself, then liued in that miserable estate wherein he was. And no doubt, if God had not holde a strong hand ouer his seruant *Iob*, and brideled the rage and euill will of Satan that persecuted him, the Deuill had had great power ouer this good man, to haue perswaded him to make away himselfe desperately, as *Achitophel*

The power of euill spirites.

Matth. 26. 41. and 6. 13.

Iob 7. 15.

chitophel and *Iudas* did. Nowe if the Deuill preuailed so farre with *Iob*, by that leaue which God gaue him to afflict and trouble him, wee may well thinke what hee can doe with the wicked and reprobate, whome GOD wholly abandoneth and giueth ouer vnto him. We haue a very plaine example in *Saul*, of whome it is written, *that the spirite of the Lord went from him*, and that hee was giuen ouer of the Lord to an euill spirite, which troubled and vexed him, and that in the ende he fell into such desperation, that hee vtterly forsooke God and slew himselfe. We may know also by that which the holy Euangelists haue written of such as were possessed, and were healed by Iesus Christ and by his Apostles, what power euill spirites haue ouer the, whileſt God suffered them to execute their rage and furie. A man may easily iudge, that such persons are not onely out of their wits through sickneſſe, but that euill spirites possesse them. For he so troubleth their minde and spirite, that they knowe no more what they doe, then the verieſt bedlems that can be. And although hee horribly vexeth their bodies, yet they feele not his torments, or if they doe feele them, yet they cannot abstain from vexing themselues. So that it is easily knowen, that the deuill is in them, and that it proceedeth not onely of a simple frenzie, or melancholy humour, seeing some of them haue done such things as coulde not possibly bee perfourmed by the power of man, whereof some of those are witneſſes, whom the holy scripture rehearseth vnto vs. Wherefore it is out of all question, that euill spirites haue wrought both in them and by them. Therefore we haue good occasion offered vnto vs by all that hath beene hitherto spoken, to humble our selues before God, and to pray vnto him continually, as wee saide in the beginning of our speech. For being as we are, we ought still to praise God, who distributeth his graces as it pleaseth him, and that by a most exquisite kinde of iustice. And when wee see those that are infirme and beside themselues, some for a certaine time, and by fittes, others continually and after diuers manners, let vs not mocke or despise them, but rather haue pitie and compassion ouer them, pray to God in their behalfe, and succour them asmuch as wee can, acknowledging the grace of God towards vs in keeping vs from such inconueniences, and beseeching him to preserue and keepe vs continually. For whatsoeuer befalleth others, shoulde as it were hang before our eyes, as often as it pleaseth him to beate them with such scourges, which we our selues haue no leſſe deserued then they that are beaten, yea oftentimes a great deale more. The Lord striketh whome it pleaseth him, that by them others might take instruction. Therefore if we cannot profite by such teaching, nor learne at other mens coſt to feare

1.Sam.16.14, 15.&31.4.

Good instructions for all men.

and

and honour him, to call vpon him and to giue him thankes, it is to bee feared that he will send vs asmuch, that so we may learne at our owne charges. Yea and then also he is very gratious vnto vs, if he suffer vs to haue our vnderstandings, to knowe how to profite by his roddes and chastisements, and giue vs not wholly ouer into the handes of Satan our Aduersarie. But enough of this matter. And nowe that wee haue seene the nature and office of the internall senses of the soule, with their seates and instruments; the sequele of our speech requireth (as I thinke) that we should intreate of vnderstanding and will, which are two faculties and vertues in the highest and most principall part and power of the soule of man, and in regard of which it is properly called by the name of a reasonable soule and life: as wee shall presently learne of ACHITOB.

Of the reasonable soule and life, and of vertue: of the vnderstanding and will, that are in the soule, and of their dignitie and excellencie. Chap. 28.

ACHITOB. Although beastes without any iudgement and reason follow after y which they conceaue to be agreeable to their nature, and eschew the contrary, according as their natural inclination driueth thē thereunto: yet they passe not those bounds of nature which God hath set them, nor violate the lawes thereof. Wherby we see, that through a secret sense of nature, they draw alwayes towards God their Creator, in that their nature bendeth still towardes that which God hath appoynted to bee the chiefe *Good*, vnto which they can attaine. And no doubt but God hath giuen them such inclinations, to bee as it were rules to direct them to that which is their proper and naturall *Good*, which consisteth onely in corporall thinges belonging to their bodies. Nowe if hee bee thus carefull for beastes, we may not thinke that hee hath depriued Man of such a benefite, but that hee hath also giuen him his inclination to leade him to his proper *Good*, and to the trueth which in respect thereof is necessarie for him. For what likelihoode is there, that such a woorkeman as God is, woulde create Man, the most excellent creature vnder heauen, in worse estate not onely then beastes, but also then all other bodily creatures, which are nothing in comparison of the excellencie which is in him, who notwithstanding following their naturall disposition, *Prayse GOD and fulfill his worde*, as the Psalmist saith. Psal. 148. 8.

As therefore God hath ordayned and prepared a farre greater *Good* for

for men then for beastes, and hath layde vp the same in his soule and spirite, so hath he giuen them the meanes to enquire and finde it out. But the difficultie that is in finding it out, proceedeth through their owne fault. For the darknes of ignorance and error, which sinne hath brought into their minds, is that which hindereth them, & which had not taken holde of them, if mankind had continued in the perfection of his first nature. Neuertheles, what defect soeuer there be, yet we see, that in the minde of man there shineth alwaies this naturall light that is giuen vnto him aboue that which beasts haue, I mean *Reason*, which serueth to guide the soule and spirite amidst the darknesse of errour and ignorance, to the ende they may be able to discerne trueth from falsehood, and the true *Good* from the false, as we see the light serueth the eyes to keepe vs, and to cause vs to see in darkenesse. Therefore we sayde before, that there was a double discourse of reason in man; whereof the one is *Theoricall* and *Speculatiue*, which hath *Trueth* for his ende, and hauing found it goeth no farther. The other is *Practical*, hauing *Good* for his end, which being found it stayeth not there, but passeth forward to the *Will*, which God hath ioyned vnto it, to the end it should loue, desire and follow after the *Good*, and contrariwise hate eschew and turne away from euill. Therefore when the question ariseth of contemplation, reason hath *Trueth* for her vtmost bounds, and when she is to come into action, she draweth towardes *Good*, and hauing conferred together that which is true and good, she pronounceth iudgement. So that reason considereth of thinges with great deliberation, and beeing sometimes in doubt which way to take, shee stayeth and returneth as it were to her selfe, and maketh many discourses before shee iudge and conclude. But sinne hath so troubled our spirite, that these naturall rules, which shoulde euermore cause vs to encline to that which is right and good, are greatly depraued and corrupted. Neuertheless there remayneth in vs a small remnant of that great *Good*, which testifieth sufficiently vnto vs what losse and damage wee receiued by our fall. Therefore both the internall and externall senses serue vs not onely for the good of the bodie, and for this life as they do to beasts: but also for the good of the soule, and helpe vs to lift vp the minde higher, to seeke for a better life, and for a greater *Good*, then can be found among all the creatures, and in which alone the minde findeth true felicitie, agreeable to such a nature as it selfe is. Heereof it commeth, that it cannot content it selfe with that wherwith beasts are contented, nor stay there where they stay. For after the spirite is somewhat setled vpon that knowledge, which it hath by his imagination and fantasie, he

Of contemplation and action.

The senses of mã serue for ỹ good of his soule.

he lifteth vp himselfe higher by the meanes of reason, namely to the vnderstanding of spirituall and diuine things. For hee knoweth well, that because he is as it were shut vp in an obscure prison, and compassed about with darknesse, he is hindered from attaining to the vnderstanding and knowledge of many things whereof he is ignorant, and can neither see nor know that which he would so neerely, cleerely, and perfectly as if hee were at greater libertie, nor vse that naturall vigour that he hath, being in this prison of the bodie. In this sort doeth man consider of himselfe and of his nature; and from that knowledge which he hath of the highest and most excellent things in nature, there springeth in him a loue towardes them, insomuch that the spirit ascendeth vp and attaineth vnto God, who is the authour and Creator of all. For this cause there ariseth contention betwixt reason and fantasie. For imagination and fantasie, being neerer to the corporall senses, draw the soule to those things that are bodily: but reason and the spirite pricke it forwarde, and cause it to lift vp it selfe to more excellent things. For the spirite (which the Philosophers expresse by *Vnderstanding*) mounteth vp vnto those things that cannot be knowen nor comprehended of imagination and fantasie, nor of any other sense. Moreouer it keepeth fantasie brideled, and bringeth it into the right way, which otherwise wandreth farre wide, and entereth into many turnings and windings. Neither doeth the spirite wholly yeeld vnto euery present profite, or decline the contrary, but calleth things past to remembrance, coniectureth and foreseeth things to come, and searcheth out what is true and what false to giue iudgement thereafter, and then to followe after or to eschew that which ought to bee followed or fledde from. Thus you see what the reasonable soule bringeth to men, which is not in beastes nor in their soule. Besides, from this vigour and nature of the spirite, speech proceedeth, which being his messenger, is wanting vnto beastes, because they are voyde of reason and vnderstanding, in regard whereof speech is giuen, as wee haue already hearde. Therefore we vnderstand by the reasonable soule and life, such a soule and life as hath counsaile, iudgement and reason, and which was created to this end, that knowing God her Creator, and louing him in respect thereof, she might honour and serue him, and finally by degrees attaine to immortall life and happinesse, which is appointed for her ende. For as nothing is more excellent then reason, whereof God hath made man partaker, so there is nothing more beseeming reason then to know, loue, and honour God, seeing there is nothing greater, more excellent, or that may be compared vnto him. Therefore as man differeth from brute beasts in respect of reason, wherewith God hath

Contention betwixt the spirite and fantasie.

What is meant by the reasonable soule.

hath indued him, so he differeth from them in that he is capable of religion, created and borne thereto, which consisteth in the things alreadie touched. But beasts are not capable of any kind of religion, being altogether voyde thereof: as on the other side, there is no man but he hath some sense of it. Whereby wee may gather a good argument, that beasts are not onely voyde of reason, but also that their soules are mortall, and the soules of men immortall. For the fountaine and fruit of the religion and seruice of God, consisteth not in this mortall life, and therefore it must needes bee in some other that followeth. And for this cause Reason, which is so great and excellent a gift of God in man, is not bestowed vpon vs for things of so smal price and so transitorie as these are, which we vse and enioy in this life, and in which it is wholly busied: much lesse for those whereby the life of beastes is preserued, but in regarde of these thinges which I haue nowe declared. Therefore as God hath not giuen such a life to stones as he hath giuen to trees and plants, nor yet sense, imagination and fantasie to trees and plants, as he hath done to beasts: so hee hath not graunted reason to beasts, as he hath to men, and that not without iust cause. For as it is enough for stones in regarde of the perfection of their nature, to bee heauie and such as they are, and sufficient likewise for trees and plants to haue a Vegetatiue soule, seeing they want not that which beastes haue more then they: so beastes stand not in neede of that which men haue aboue them. For it sufficeth for the preseruation and defence of their life and beeing, that they haue some kinde of cogitation ioyned with imagination and fantasie: although they want reason, which is not necessary for them as it is for men, for the causes already specified: and chiefly because they were not created by meanes of the knowledge of God and of true religion to come to a better life, then their brutish life is. Therefore as man is created, to the end that the light of the knowledge of God might shine in him, and that God might communicate with him his wisedome and goodnesse, so he would that the soule of man shoulde bee an euident testimonie of himselfe. For this cause it was said in his creation, that God made man after his owne image and likenesse, as wee haue already heard. Seeing then there are in the reasonable soule so cleere and excellent testimonies of God, and that by it especially the difference appeareth betweene man & beasts, as also in the diuers gouernments of their liues, it behoueth vs to consider thereof very diligently. And albeit this glasse of God cannot be so euidently seen, as those that are made of steele, or of glasse and lead by the hand of man, to represent the image of our bodies, neuertheles the actions and works of the soule doe plainly shew, that there is such a pow-

Proofe that the soule of beasts is mortall, but of men immortal.

What is in plants aboue stones, and in beasts aboue plants, & in men aboue beasts.

The end of mans being.

a power and vertue in vs, which God hath giuen vs more to vse for our benefite, then to know it, and that for the causes already touched by vs. For the true and perfect knowledge thereof belongeth to God onely, who being aboue it, hath created and giuen it, and will cause vs to know it better when we shalbe in that eternall light, in which wee shal know those things that are nowe hidden from vs. In the meane time let vs in this life consider of and distinguish the actions and workes of the soule, whereby we are seuered from beasts, and which being very euident testimonies of God in vs, gouerne the life of man, and bring foorth all honest sciences and artes. We haue spoken alreadie of the powers and vertues of the soule which by the vse of corporall instruments labour and manifest themselues: but it appeareth euidently, that there is in man another higher power, because we haue many actions and doe many woorkes, which beastes cannot performe nor imitate. For man hath the knowledge of numbers and can reckon, hee vnderstandeth not onely particular things, but also generall and vniuersall things, he discourseth, that is, gathereth and concludeth one thing of another, and that very farre, he inuenteth artes and disposeth them, he iudgeth of his owne reasons and discourses, and marking his owne faults, he correcteth them, he changeth his intents and purposes, he discerneth vertues from vices, & honest things from those that are dishonest: finally hee deliberateth by a long discourse of reason. As for beastes they haue not these thinges common with vs, as they haue the vse of the senses, as of seeing, hearing, smelling, tasting, and other such like things, wherein they oftentimes excell vs in many respectes. For many of them haue these senses more sharpe then wee haue. And although they haue some imagination, fantasie and apprehension of thinges offered to their bodily senses, yet that holdeth but for the present, and in the place or fielde where the thinges are offered vnto them. The like may bee sayde of those discourses of reason, which many thinke are in the perfectest of them. For they haue some kinde of discourse, in that they can passe from one thing to another. But all their iudgements are but of particular things, neyther doe they ascend higher. In like maner, they know not things absent, nor passe from thē to others, whether it be from things absent to them that are present, or from present things to those that are absent. For they take or leaue incontinently those present and particular things which they know, and make a stop there without any further discourse. So that this intellectuall and reasonable power is proper to man onely, and is the highest and most soueraigne vertue of the soule of man. And although the internall

Only God knoweth the soule perfectly.

What actions men doe, which beasts cannot.

How beasts discourse.

senses

senses are seruiceable vnto it, as they are serued of the externall senses, neuertheleſſe it hath proper actions, vertues and motions, which it can and doeth exercise without the helpe of bodily instruments, when it is separated from the bodie. And euen while it is in the bodie, it is sometime rauished, as if it were altogether out of it, as it hath often fallen out to holy men, who haue beene rauished in spirite in the contemplation of celestiall and diuine things, and that by the reuelation of the spirite of God: insomuch that Saint *Paul* testifieth of himselfe, that *Hee was taken vp into the thirde heauen and into Paradise, not knowing whether hee were in the bodie or out of the bodie*, but GOD hee knewe. Wee will consider therefore in this chiefe and most soueraigne part of the soule, two faculties and vertues, namely the *Vnderstanding* and the *Will*. For it beeing so that man is created to attayne to that soueraigne and eternall *Good*, which God hath propounded vnto him, therefore hath GOD giuen him the power and vertue to wishe for that *Good*, to the ende hee might desire to applie and ioyne himselfe vnto it. This power and vertue is called *Will*. But the soule cannot haue this appetite and desire, if first it vnderstand or know not that *Good* which it ought to desire and followe after. For this cause hath God giuen vnto it another power and vertue, which wee call *Vnderstanding*. And forasmuch as our spirite stayeth not alwayes in one thought, but discourseth and goeth from one matter to another, it had neede of a receptacle and storehouse, wherein it may lay vp the first thoughtes when others come, as if it placed them in a treasurie, that they shoulde not bee lost, but might bee founde out, and called foorth when neede shoulde require. But wee learned by our former speech, that this office apperteyneth to memorie, which is as it were the Rolles of a Chauncerie court, in which the seales of images framed by the thought, are imprinted, and vpon which the vnderstanding doeth looke as often as it pleaseth. And euen as it serueth to the other internall senses, vnto which it succeedeth in order, so also it serueth the *Vnderstanding* and *Will*.

Ezech.37.1.

Act.10.3,10, 11. 2.cor.12.2, 3.

Of the *Vnderstanding* and of *Will*.

The memory cõpared to the rolles of Chancerie.

Concerning the *Vnderstanding*, if we consider it generally, it comprehendeth the whole minde: but beeing taken more specially, we meane a certaine particular office thereof. For it vnderstandeth the the thinges that come from without, as we conceiue them: then it laieth vp that which it hath vnderstoode in some little cofer by it selfe for a time, out of which it may take them againe when neede requireth. This repetition and taking againe, which is as it were an inquiry, and searching out, is called *Consideration*: & from thence it commeth

to

to *recordation* and *remembraunce*, and so conferreth together the thinges it hath vnderstood, and compareth them one with another: which being done, a discourse thereof is had with others, after which discourse it determineth and iudgeth what is true and what false, what good and what euill. Then doeth the *Will* choose that which is good, and refuseth the euill. And as we come from the vnderstanding to the will by these degrees, so we must ascend vp by the same steppes, euen from the last to the first, namely from Will to Vnderstanding. For *Will* doeth not follow after or refuse any thing, which the iudgement hath not first determined to be good or euill: and the iudgement decreeth nothing before it hath taken aduise of reason, and reason aduiseth not before she haue conferred the things one with another, and throughly examined them. Neither can this conferring bee without consideration, nor consideration without requiring that of Memorie, which was committed vnto it to keepe, and the memorie will keepe nothing safe, but that which it hath first knowne and vnderstood. So that the reasonable soule hath all these things, namely *Understanding*, *Will* and *Memorie*. And vnder this facultie of vnderstanding, there is simple and particuler intelligence, after which *Consideration* followeth, next *Recordation*, then *Conferring*, and discoursing after that, next *Iudgement*, and last of all *Contemplation*, which is as it were the rest of the soule and spirite. Nowe these things being so excellent and wonderfull, and somewhat obscure withall, deserue to bee discoursed of more at large, and to be vttered more clearely. And therefore before wee goe to any other matter, wee shall doe well to consider of the diuersity that is found in the operations and discourses of the *Vnderstanding*, according to that gift of light which is in it, and what is the end of all discourses. Prepare therefore thy selfe ASER to intreate of this matter.

What degrees are betweene *Iudgement* and *Will*.

Of the varietie and contrarietie that is founde in the opinions, deliberations, counsailes, discourses and iudgements of men, with the cause thereof; and of the good order and end of all discourses. Chap. 29.

ASER. All things whatsoeuer can be rehearsed, are either of this mutable and temporary nature, or of the other, which is immutable, perpetuall and aboue that nature. If the question be of the first, either the varietie and change is such, that no certaine rule or determination can be giuen, or els there is a perpetuall tenour and constancie in them according to their inbred inclination, through a stedfast and continuall

continuall order of nature, which is alike in all, according to their natures and kinds. If the variety and change be very vncertaine, there can no certain science and knowledge be had of them, nor any determination set down so general, but that there wilbe alwaies some exception. For touching the first sort, we can haue no sure knowledge of things that are infinite, and that haue infinite alterations. And because particularities, and particular things are infinite in regarde of our capacity, there can no entire and certaine knowledge be had of them all in speciall. As for generals, howbeit they also are variable, yet some rules may well bee giuen of them, of which the arte followeth afterward: and yet no such certaine rules, but often it falleth out otherwise, as we may see in many artes, and in sundry experiences. For although it bee ordinarie for women to loue their children, yet there are some that murder them cruelly. So that howsoeuer it bee very common to loue them, yet it falleth not out so alwayes. Therefore wee may well say of a woman, if shee bee a Mother, it is very like, that she loueth her childe, because it is naturall. But wee cannot conclude certainely, that it is alwayes so, seeing wee often see the contrarie. There are also oftentimes many signes, which haue such apparant significations, that they seeme to signifie things vnto vs certainely enough, wherein neuertheleſse we are deceiued, as it falleth out often in our suspicions & opinions, which are not grounded vpon certaine and firme arguments, and most euident reasons. Wherefore the knowledge that wee may haue of such thinges cannot properly be called science, but onely coniecture, opinion, probabilitie or likelihood, because there is great shew of trueth, but yet not very certaine.

What knowledge we may haue of variable things.

In what things coniecture taketh place.

Nowe albeeit the nature of thinges bee mutable, yet if they alwayes keepe one and the same tenour and constancie, which continueth alike alwayes to it selfe, a man may haue a certayne knowledge of them, and that is called science: example whereof wee haue in celestiall bodies and in naturall thinges, which alwayes keepe one and the selfe same order and nature, both in the elements, and in liuing creatures, in plantes also and such like things. For as for the heauens, although they bee mutable creatures, yet they haue alwayes certayne courses and motions, which followe their accustomed order without ceasſing. In like manner we see that all these thinges mentioned euen nowe, are distinguished in their kindes, and haue their naturall meanes whereby they are mainteyned and preserued. For it is naturall in man to beget man, and by this meanes mankinde is preserued. The same may be saide of other liuing

Of what things science or knowledge may be had.

liuing creatures, of plantes alſo and of ſuch other things which neuer faile in keeping their order. We haue this light in vs by nature. Wherfore when I ſee a childe or a man, I may alwayes ſay certainly, that no painter hath painted and faſhioned him in that ſort, and that it is none of his worke: but that he was begotten and bred of a man and a woman that were his parents. For God doeth not nowe create men and women, as he created *Adam* and *Eue* in the beginning, and as wee ſhewed in our firſt diſcourſe, but by the common order which he eſtabliſhed at that time, and in regard of which he inſtituted the holy eſtate of Mariage, as we will intreate hereafter. But if the queſtion be concerning immutable, perpetuall and ſupernaturall things, we haue neede of another light, that is greater and more agreeable to their nature, which is giuen to men by diuine inſpiration. This light or knowledge is called *Sapience* or *Wiſedome*. For this cauſe Saint *Paul* writing to the Epheſians ſaith, *I ceaſe not to giue thankes for you, making mention of you in my prayers, that the God of our Lorde Ieſus Chriſt the father of glory, might giue vnto you the ſpirite of wiſedome and reuelation through the knowledge of him: that the eyes of your vnderſtanding may bee lightened, that yee may know what the hope is of his calling, and what the riches of his glorious inheritance is in the Saintes.* Wee ſee here how the Apoſtle ioyneth together wiſedome, reuelation and illumination of the vnderſtanding, the authour of which hee maketh the ſpirite of God, by whoſe reuelation and lightning we obtain true wiſdome, of which the wiſedome of the world is not capable. And therefore afterward he calleth this wiſedome, *the knowledge that paſſeth all knowledge*. For although by our naturall light wee haue ſome obſcure knowledge of God, as we haue already touched it, yet it cannot ſo farre lighten vs, nor cauſe vs to aſcend ſo high, except God giue vs this alſo, of which I ſpake euen now. Therefore howe great ſoeuer the naturall light be which we haue, yet if we follow it any thing farre, we are preſently cõpaſſed w̃ darknes, which proceedeth not of the things we are to know, but from our owne mindes, which being preſſed with the heauy burden of our body, are hindred and made more ſlowe: or els it is becauſe our minds are troubled, as if ſome cloud troubled the ſight of our eyes. So that the more light is in our mind, the greater knowledge we haue there, and the leſſe doubting. If there be no light at all, or ſo litle that it be no better then none at al, then ignorance ſpreadeth it ſelfe as it were darknes in an obſcure and troubled night, inſomuch that there is neyther ſcience, nor opinion, nor likelihood, nor doubting. Heereof it is that we commonly ſay, ignorant perſons caſt no perils. Thus then as euery one hath more light in the minde, hee beholdeth obſcure things

In what things wiſedome taketh place.

Epheſ. 1. 16, 17, 18.

The author of wiſedome.

Ephe. 3. 19.

Much darkneſſe mingled with our natural light.

things more clearely, becauſe his vnderſtanding is better, eyther by the benefite of nature, or by ſtudy and exerciſe, or by a ſpeciall gift of God. Others ſee nothing at all or very litle, no not into thoſe thinges that are very cleare & manifeſt, ſo that they are like to men compaſſed & couered with darknes at Midday. This befalleth thē either through the ignorance that is in their vnderſtanding, or by reaſon of their blockiſh ſlouthfulnes that neglecteth exerciſe, or by the iuſt iudgement of God, who becauſe of their ſinnes hath blinded their minds, giuing thē ouer to Satan to blind them, who vſeth to ſhut vp the eyes of worldly, carnal, and vnfaithful men, whom he hath in his power. So that if there be any errour in the mindes of men, if they approoue and follow after lying in ſtead of trueth, and euill in place of goodneſſe, this commeth not from the naturall or ſupernaturall light that God hath giuen them, nor of the knowledge they haue thereby, how great or ſmall ſoeuer it be, but of the darkneſſe that is mingled amiddeſt this light, which ſinne hath made more dark and wholly ouerwhelmed, and the Deuill dayly increaſeth to the vttermoſt of his power, becauſe hee woulde gladly haue all light in vs, as well naturall as ſupernaturall, cleane extinguiſhed and put out. For as brightneſſe breedeth not clouds and obſcurity, ſo ſcience and knowledge doeth not bring forth ignoraunce and errour. For contraries are not made one of another. Wherefore that commeth to paſſe in the lightning of our vnderſtandings, which wee ſee to happen in the change of light, in regarde of our eyes. For according to that which is put betwixt, ſo doeth the qualitie and vertue of the light chaunge in reſpect of our ſight. If it be a verie thicke bodie, which the light cannot pearce through, then is it wholly taken from vs, and as it is more or leſſe thicke, or thinne and tranſparent, ſo doe our eyes receiue more or leſſe light. In like manner the lightening of our vnderſtanding is wonderfull variable, becauſe of the great diuerſitie of thinges that are ſet before it in this life, to hinder it ſundrie wayes, in ſome more, in ſome leſſe, according to thoſe obiectes that are offered to euerie one, or as men procure to themſelues. From hence it is that there are ſo many diuers opinions ſentences & iudgements amongſt men, in all deliberations and in al matters, eſpecially when the controuerſy of diſcerning truth from falſhood, good from bad, & what is to be followed, what to be fledde. Now concerning thoſe things, which chiefly cauſe this great diuerſity, we haue firſt to conſider of the compoſition, complexion and diſpoſition of mans body, whether it bee ſound, or whether it be ſick. Alſo the Age, ſtrength, or weakeneſſe, the perfection or imperfection thereof, common cuſtome, the preſent diſpoſition

The cauſe of the diuerſity of knowledge and of ignorance in men.

2. Cor. 4. 4.

Cauſes of the variety of mens opinions.

of vading qualities engendred by nouriſhment, time and place, with thoſe actions and things that may outwardly happen to the bodie. For wee ſee by experience, that the vnderſtanding and ſpirite with all the partes and offices of the ſoule receiue great helpe or hinderance, according as the bodie, and all the members thereof are well or ill diſpoſed, and that the manners follow the complexion and diſpoſition of the body. For God hath ſo tempered the nature thereof with that of the ſoule to make them agree well together, that the one taketh much of the other, eyther to good or bad purpoſe, according as they are either well or ill affected. Concerning the ſoule, we haue to conſider therein all the affections, beſides the nature of the vnderſtanding, whether it be ſlow and heauie, or quicke and light, and of a ready conceipt and diſcourſe, and whether it be ſharpe or dull. Againe, conſideration muſt be had of the teaching and inſtruction which it hath had, what opinions are already rooted in it, & what perſwaſions haue foreſtalled it, as alſo how farre the behauiour, cuſtome and authority of others can preuaile with it. For al theſe things greatly trouble the minds of men, and procure not onely diuerſitie, but alſo contrariety of opinions, ſentences and willes of men, which cauſeth them to change and rechange ſo often, inſomuch that they doe not only differ and are contrary one to another, but euery one alſo to himſelfe. For wee haue dayly tryall in our ſelues, that wee change our opinions from houre to houre, and minute to minute, inſomuch that whatſoeuer wee haue nowe approoued, determined and ſet downe for a certayne decree, wee condemne and reiect it by and by after, and vtterly ouerthrowe it: and contrariwiſe wee approoue and ratifie that which we had a litle before condemned and refuſed. Wherevpon we haue to note, according to that wee hearde before of the diſcourſe of reaſon, which is the proper effect of the vnderſtanding, that there are two kinds of it. For there are diſcourſes, wherein reaſon goeth on by degrees in continuall order, one diſcourſe alwayes following another, by conſidering and examining whatſoeuer appertaineth to the matter in hand, that ſo a certayne and ſounde iudgement thereof may bee rendred afterwarde. Againe, there is another kinde of diſcourſing, wherin reaſon doeth not only run amaine, but withall skippeth hither & thither, as though it tooke here a litle and there a litle, taſting onely of things very ſlightly & by the way, as Bees that flie from one floure to another, & leaue others betwene vntouched. Which courſe whileſt reaſon taketh, it omitteth ſome ſtep or other which it ought to trace: and that eyther through ignoraunce of the right path it ought to follow, or becauſe it thinketh it needleſſe to ſtay about that which it paſſeth

The manners of men follow the diſpoſition of their bodies.

Two kindes of diſcourſes.

seth by, or because it delighteth not, or is not disposed so to doe.

Moreouer, wee must know, that there is great diuersitie of discourses, according to the varietie of mens vnderstandings. For sharpe wittes sounde to the bottome, that matter which is propounded vnto them: wise and subtill heades, euen by small coniectures farre fetched, conceiue that which they seeke after and attaine thervnto. There are some also of such great spirites, that conceiue many things at once, and as it were in the twickling of an eye, and at one looke beholde all that is pertinent to the matter. Whereby it appeareth, that they haue a readie imagination and fantasie, their memorie like to an open treasurie, a quicke consideration, and a perfect and sounde remembraunce. For if the imagination and fantasie bee slowe, or the memorie shut vp, or if consideration cease, or recordation be weake, the discourse will be backewarde, and fall out but badly, as it is with children, and those that are very aged, with sicke folkes, and those that haue their mindes troubled. Nowe the ende of all discoursing in the minde, tendeth eyther to the inuention or conclusion of the thing that a man seeketh for. And if hee attaine not to his ende, it is eyther because hee taketh not the way which hee ought to take, as they that know not what way to followe, which commeth to passe by diuers meanes: or because his vnderstanding is not good, but full of darkenesse: or through some perturbation that troubleth it for a time, as when the affections are much moued: or by reason of the varietie of cogitations, which trouble and hinder one another. There are some also which goe on without any regarde had to that thing they seeke after, as it falleth out with them that are too much mooued, and that haue a verie hastie imaginatioon and fantasie. For these men goe beyonde the place, where they might finde the thing which they seeke for: and so leauing the chiefe matter behinde, they fall into vnnecessary and bye matters, into foolish trifling and strange thinges, without all compasse of reason, and such as belong nothing to the purpose. Wherefore, so soone as the discourse is begunne, fantasie is presently to bee bridled and kept in, and the inquisition also of memory, to the end the vnderstanding may commodiously take holde of that which it is to followe, and that no such hastie and light commotion cary it away, and so cause it to loose all. Wherein we may say, that it falleth out with the vnderstanding, as it doeth with a hounde that is in chase. For if hee cannot by sent finde out the game he seeketh, or if after he hath found it & is in chase, he fall to hunt riot, or if he giue in, either for want of courage, or because hee is spent, or because the course is too long, hee shall ne-

Of the end of all discourses.

A comparison.

uer take the pray for which he was brought to fielde, but loſe it without recouerie: So in theſe diſcourſes of the minde, whereof we ſpeake, there are others alſo beſide them that are alreadie mentioned, who, becauſe they are of a ſlowe ſpirite, and the matters they ſearch for are farre off and hard to find, haue not vigour nor force ſufficient to attain vnto them. The ſelfe ſame thing alſo happeneth to ſome, not ſo much for want of ſtrength and quickneſſe of ſpirit, as becauſe they are commonly idle and ſlouthfull, as it is with them that will not be attentiue, and cannot away to occupie their minds, when they ſhould take ſome paines to learne. There are many of theſe, who beyng more carefull for their bodies then for their ſoules, and that they may more freely attend to the bodie and the deſires thereof, are ſoone perſwaded to giue ouer all care to ſeeke for and to prouide thinges neceſſary for the ſoule. And if the bodie be neuer ſo little out of ſquare, yea the verie feare leaſt they ſhould procure it any griefe, cauſeth them wholly to abſtaine from labouring the minde in the ſearching out of wiſedome and trueth, ſo that they voluntary become ignorant. There are others that haue running heads, who will neuer continue and ſtay in one thing: and ſome alſo that when they ſhoulde hearken to that which they are about, haue their wittes a wool-gathering, and, as wee vſe commonly to ſay, are building of caſtles in Spaine. But aboue all we muſt herein acknowledge that God diſtributeth his giftes and graces to men, and beſtoweth witte and vnderſtanding as it pleaſeth him. Nowe that we haue intreated ſufficiently of the vnderſtanding, and of the diſcourſes of reaſon therein, let vs ſpeake of Iudgement which followeth it, and of his office. This then ſhalbe the matter ſubiect of thy ſpeech, AMANA.

Of Iudgement, and of his office, after the diſcourſe of reaſon: and how Beleefe, Opinion, or doubting follow it: of the difference that is betweene them. Chap. 30.

AMANA. If I iudge aright of the doctrine contained in our former diſcourſes, which handled the nature, powers, faculties and vertues of the ſoule, I finde that the ſpirite is as it were the chiefe part therin, in which is the *Mind*, the *Vnderſtanding*, & *Memory*. The *Mind* is as it were a white paper, wherein as a man groweth in yeeres and iudgement, ſo he writeth his cogitations and thoughts, which he hath by learning and by the inſtruction of wiſedome. *Vnderſtanding* is framed by the knowledge of reaſon, and laſt of all *Memorie* followeth. For there is great difference betweene that which the ſenſes and the vnderſtan-

The ſeuerall powers of the ſoule.

vnderstanding are able to doe in the time of infancie, and that which is done by them in other ages, wherein there is greater vse of them. And although the seeds of al the operations of the soule, are included within it euen from the beginning of the creation thereof, neuertheles God hath created it of that nature, that as hee hath ioyned it to the body, which hath his degrees of growth in euery part thereof, so ỹ soule hath some agreement therewith in this respect, touching the manifestation of her powers and vertues. If then any man bee endued with an excellent spirite, that is quicke and ready to conceiue, and with a memory apt to retaine and holde fast, it is a great meane for him whereby to attaine to the knowledge of the trueth. But for the perfection of these two great gistes of nature, it is necessary hee shoulde haue a good and sound iudgement, proceeding from a sounde disputing and discoursing of reason lightened by the spirit of God, and by it purged of errour, illusion, and of all vaine opinions, which the nature of man hath of his owne inheritance, and which hindereth him from iudging aright of the trueth.

Of the office of *Iudgement.*

Nowe the office of *Iudgement* is to like or dislike the discourses of reason, and the conclusions which are made thereby. For it belongeth to Iudgement, to iudge whether reason discourse and conclude well as it ought to doe. And therefore it is in the spirite and in the minde, as a rule, or as the skoles in a payre of balance: and whileſt reason is a woorking, it is quiet. But when shee hath concluded and done, iudgement afterwarde examineth and considereth whether there bee any fault in the discoursing, or in the conclusion, or in both, or whether all bee well referred, before it eyther approue or mislike any thing. And if it finde any thing that breedeth feare leaſt it be deceiued, then it beginneth againe to aduise of the matter. Nowe the greateſt cause it hath to feare leaſt it bee deceiued, ariseth of probable reasons, which albeeit they bee like to bee true, yet indeede are not true. And because there are some, which haue such great shewe of trueth, that it is a very harde matter to bee able to discerne them from true reasons, and not take them to bee such indeede, therefore the Iudgement may bee often deceiued by this meanes. For it will not easily slippe aside, but abide constant in that wherein it is once setled, if it bee not ledde and induced to allowe or disallowe of a thing, eyther by vertue of true and certaine reasons that may mooue it, or of such reasons as are so verie likely, and carry so greate a shewe of trueth, that they cannot bee knowne and discerned for others. Therefore wee may well saye, that a good, vpright and sounde iudgement

A sound iudgement is an excellent gift of God.

iudgement is an excellent gift of God: neither is there any thing more neceſſary in all artes and diſciplines, yea in the whole courſe of mans life, and chiefly for the principall end of our being, which is to know and to ſerue God. For as *Good* is a thing agreeable to the *Will*, ſo is *Trueth* agreeable to the *Minde*: whereupon it followeth likewiſe, that as *Euill* is contrarie and an enemie to the Will, ſo is lying in reſpect of the minde. Wherefore if iudgement iudgeth that the concluſion made by reaſon is true and followeth well, it ioyneth it ſelfe thereunto, receiuing and imbracing it as agreeable to it ſelfe. This approbation is called *Conſent*. But if it iudge the concluſion to be falſe, it turneth aſide and reiecteth it, and this refuſall may be called *diſſent*, becauſe it is contrary to conſent, when there is no agreement of ſentences, but diſagreement and contrarietie. As touching *Conſent*, we may diuide it into two kindes. For one kinde thereof is firme and ſtedfaſt, and another weake and vnſtayed. If the conſent bee firme, certaine and throughly reſolued, it is called *Beleefe*. But there is difference betwixt that beleefe or faith, which concerneth humane matters, and that which is of diuine thinges. For then doe wee giue credite to humane thinges, when wee take them to bee ſo certaine, that wee doubt nothing thereof, as namely when wee are ſo perſwaded eyther by very euident reaſons which remoue all doubting from vs, or els by teſtimonies which we take to bee moſt certaine. Wherefore wee may ſay, that there is great agreement betwixt this kinde of beleefe and betweene *Science*, becauſe there is a certaine reſolution both in the one and in the other. For *Science* is a kind of knowledge in which the demonſtration made vnto vs, compelleth vs to approue that which is ſpoken, becauſe we ſee the reaſons ſo certaine, that we cannot gainſay them, nor thinke otherwiſe. The like is done in beleefe, which is a kinde of knowledge, that cauſeth vs without doubting to giue credite vnto that which is tolde vs, becauſe wee are ouercome by witneſſes and by authoritie which wee approue. For if wee doubted any thing, our conſent woulde bee yet weake, and ſo it coulde not properly be called beleefe, but rather *Coniecture* or *Opinion*. For conſidering that in this there is ſome kinde of conſent, which inclineth to one part rather then to another, therefore it tendeth to diſliking, which is wholly againſt conſent. For this cauſe wee call *Opinion*, a knowledge that moueth vs to encline rather on the one ſide, then on the other, in regard of the appearance and ſhewe of reaſon that it hath: ſo that wee are not fully reſolued therein. Nowe albeeit this conſent, which is called opinion or coniecture, bee not altogether ſo firme, as that which wee call beleefe: nauertheleſſe it differeth from

Two kindes of conſents.

Agreement betwixt *Beleefe* and *Science*.

What *Opinion* is.

Doubting,

Doubting, which is as it were a neuter iudgement, hanging betweene consent and his contrary, and inclining neither to the one side nor to the other. As for that beleefe which is of diuine things, there is such a firme consent required therein, as that all doubting must be vtterly excluded. For faith is not perfect, if it doe not allowe for certaine, whatsoeuer God hath reuealed vnto men by his worde, which is a certaine testimonie of his will. And although hee hath giuen vnto vs the same meanes to instruct vs by in these things, that he hath done in humane things, yet hee goeth further. For hee doeth not onely teach vs by experience, by reasons and demonstrations, which appeare manifestly to our senses both externall and internall, and of which our minde can iudge as well as of humane things, but he requireth chiefely of vs, that wee shoulde beleeue his testimony, and those witnesses which he sendeth vnto vs, and that wee shoulde content our selues with his authoritie. And because heauenly things surpasse the capacitie of our vnderstandings, God maketh them capable by the light of faith, which is a supernaturall and diuine light, whereby wee see that in God, which we cannot beholde in all the creatures, and which our humane reason cannot naturally comprehend.

What doubting is.

Of faith in diuine things.

Of the light of faith.

Now as much as this light is more certaine then all other naturall light, either externall of the eyes of the body, or internall in respect of the eyes of the soule and minde, so much more certaine is our sight and knowledge of that, which wee see and knowe by meanes of that light. For this cause when our vnderstandings are lightned with this light, wee beleeue more firmely that which it manifesteth vnto vs, I say not onely then that whereunto wee may bee perswaded by all the humane reasons which can be alleadged: but also then that which we see with our owne eyes, and heare with our eares, and touch with our hands. For these externall senses, and those internall senses also whose messengers the other are, are not so certaine witnesses to our spirite, as the senses of faith, which are more then humane, For they are heauenly. Wherefore shee hath eies whereby she seeth diuinely and not humanely, which can neuer be deceiued as the eyes of the body may. The like wee may say of her eares and of her handes. For there is no sense so certaine as all hers are, because she receiueth them diuinely by the spirit. Therfore as she hath not in her any imagination or fantasie that can deceiue her, so she can neuer faile, either in her discourses or in her iudgements whereupon shee resolueth: because she is alwayes guided in them by the holy spirite, whome she followeth for her rule in all things, and who assureth her by his testimony, as if she bare the markes and seales imprinted in her selfe, and in their mindes

Of the senses of faith.

and

and hearts in whome shee dwelleth. Heereof it is that Saint *Paul* so often saieth, that God *hath sealed vs by his holy Spirite*, speaking as it were of a seale imprinted in our hearts and mindes, and as of an earnest and gage which God hath giuen vs, for the best and most certaine assurance that can bee. No maruell therefore if the children of God endewed with this true faith become so resolute, so firme and constant, that no authoritie, power, wisedome, force, eloquence, no humane reasons, nor any thing that men or deuils can imagine, think, say, or doe, is able to make them to change their mindes, whereof we haue most euident examples, especially in the person of all the Martyres, who could neuer by any violence in the world be ouercome, but their faith hath euermore gotten the victory and triumphed ouer all their enemies. And by this wee may assuredly knowe, that it is better grounded then vpon all the reasons and perswasions of men that may be. Therefore it is not without cause that S. *Paul* calleth it *the gift of God*, neither is it without great reason commended so much in the Epistle to the *Hebrewes*. For being come to that point, that it hath such an illumination, as to accompt all that God reuealeth in his worde to bee more certaine then any thing that wee either see with our eies, or touch with our hands, & hereof to haue a true sense and feeling of the testimony of the holy spirit, then doth it exclude al doubting, which is contrary thereunto, and differeth much from that which we hold only in opinion, wherein there is as yet no great assurance. So that we may conclude hereupon, that according as faith is more or lesse in vs, wee shall neuer conclude ill, nor at any time giue ouer our conclusions. For faith neuer concludeth any thing which God hath not before spoken, whose word and authoritie is vnto it, as in deede it ought to be, in steade of all reason. For seeing it is that wisedome and trueth which can neuer faile or lie, it needeth not to doubt in any respect to conclude alwayes therewith, neyther hath it cause at any time afterward to forsake or change the conclusion it hath set downe. Wherefore when our faith is shaken and beginneth to alter, it is a signe and testimony, that it holdeth more of the nature of opinion then of beleefe, and that it hath not yet a iudgement throughly resolued in the conclusion which it hath taken. So that heere wee may learne what difference there is betwixt beleefe, opinion, doubting, and infidelitie or incredulitie. For seeing incredulitie is contrary to beleefe, it goeth farther then doubting, which concludeth nothing on either side, as both beleefe and opinion doe, but incredulitie concludeth contrarie to them both. For it giueth no consent, as beleefe and opinion doe, but taketh the cleane contrary: and therefore it may well be called dissent

Ephes. 4. 30. 2. cor. 1. 22.

Ephes. 2.

Hebr. 11.

The conclusions of faith are most true and vnchangeable.

Incredulitie contrary to beleefe and opinion.

diffent or disagreement, as being opposite to that consent that is in beleefe.

Now to end this speech, and to take away al doubting that may arise of this word Beleefe or Faith, I will only adde this, that wee are to know that it is diuersly take in the holy scripturs. For the name which it hath in the Hebrew tongue, is taken frō the word, whereby they expresse *veritie* or *truth*, which they also take for constancie & assurance. The word which the Euangelists and Apostles vse according to the Græcians in whose language they wrote, signifieth properly *Perswasion*. And the name vsed by the Latines, from whome wee haue taken our Faith, signifieth that constancie and trueth, which men keepe in their wordes and promises: whereupon they call it *the foundation of iustice*. Therefore faithfull signifieth as much as true, constant, and firme in that which a man hath spoken and promised, namely, when one hath kept his faith. Heereof it is also that God is so often in the holy Scriptures called Faithfull, in respect of vs, because hee neuer falsifieth his faith, but is alwayes firme and constant in al his words and workes. But when the Scripture speaketh of Faith in regarde of men towardes God; it doth not onely comprehend a beleefe, whereby wee beleeue that to bee true which wee heare, and which is spoken vnto vs, as when one telleth vs some historie, but it is also a trust, which assureth vs, that God will performe that vnto vs which he hath promised vs. Therefore true faith includeth in it a certaine and vndoubted confidence of heauenly things, and an assured perswasion of the accomplishment of Gods promises towards vs. Now to prosecute our purpose, seeing we haue learned, that the knowledge of the truth, which is the principall obiect of reason and vnderstanding, is verie hard for men to attaine vnto, let vs consider of the meanes whereby wee may bee certaine and sure of those things which we are to beleeue. This discourse ARAM, belongeth vnto thee.

Of the diuers acceptions of this word Beleefe or Faith.

The description of Faith.

Of the meanes whereby a man may haue certaine knowledge of those thinges, which he ought to beleeue and take for true: of the naturall and supernaturall light that is in man, and how they beare witnesse of the image of God in him. Chap. 31.

ARAM. For a man to knowe himselfe to be ignorant, is a goodlie science and so necessary for men, that without it they cannot be truely skilfull. For the ignorant person that knoweth not himselfe to

be

It is good for a man to knowe his owne ignorance.

be such a one, but supposeth hee knoweth that which hee doeth not in deede, is as vnteachable a beast as can be: because hee will neuer seeke for a master to be instructed by; but if any offer themselues hee will reiect them, and rather himselfe take vpon him to teach them. Therefore *Socrates* was greatly commended by the ancients because he saide, that hee knewe but one onely thing, namely, that he was ignorant and knewe nothing. True it is, that if wee speake of things which may be knowen by the corporall and spirituall senses of men, euen as nature hath giuen them vnto vs; and of things belonging to naturall and morall Philosophie, there are many men to bee founde whose knowledge therein is so great, that other men in respect of them may seeme to bee but poore beasts. But when we must ascend vp to the knowledge of things reuealed vnto vs in Iesus Christ, and in the Gospell, no sense or vnderstanding of man is able to comprehend any thing therein, if the spirite of God doe not teach him, and dwell in him, to seale and to confirme in his soule the doctrine of those heauenly mysteries, wherein the skilfullest men are no better taught of themselues, then those that are most ignorant. For that abideth alwayes true which Saint *Paul* wrote to the Corinthians, *that the naturall man perceiueth not the things of the spirite of God: for they are foolishnesse vnto him: neither can hee knowe them, because they are spiritually discerned.*

1.Cor.2.14.

Foure meanes to knowe certainely those things that are to be beleeued.

Nowe I finde foure meanes, whereby men may be made certaine of those things vnto which they ought to giue credite, whereof three of them are naturall and according to naturall Philosophie, the fourth goeth further, and is proper to diuinitie. The first is *generall experience*, the second, the *knowledge of principles*: the third, *naturall iudgement*: of these three wee will first speake, and then come to the fourth. Generall experience is that iudgement which al men of sound mindes doe giue all after one sorte, of those things whereof they haue certaine experience by their corporall senses: as is to be seene in naturall things. For who knoweth not that the fire is hote? And who woulde not take him for a senselesse man that should affirme the contrary? Yea, who coulde affirme it, being conuinced of the trueth thereof by his owne senses? Likewise who seeth not the difference that is betweene death and life, and what are the effectes both of the one and the other? For euery one knoweth these thinges by a generall experience common to all. Wherefore this knowledge is certaine: and where it is so, there needeth no other proofe or demonstration fetched farther then from such experience. For God hath so created the nature of things, that men must needes confesse it to be so, as

Of generall experience.

generall

generall experience doth declare it to be. And he that will not beleeue it, let him take triall thereof himselfe, and he shall know whether it be so or no. So that whosoeuer would stand against this common and generall experience, he should make open warre against God and nature, in denying all order which he hath set downe therein. Concerning the *knowledge of principles*, wee must first knowe that there is vnderstoode by principles, that naturall knowledge that is borne with vs, which is the seede of all Artes, and a beame of the light of God in vs, to the ende that by this meanes all Artes necessary for life, should be inuented and put in vse. As for example, euery one knoweth naturally, that the whole of any thing is more then the halfe, or then a part of it onely: and that three are moe then two. To be briefe, the knowledge of numbers, of measures, and of other such like things is naturall vnto vs, and is not found in the nature of beastes: and therefore they haue neither the inuention nor vse of any Arte, as wee haue already heard. But let vs proceede farther and consider, whether there be no natural knowledge in men, whereby they vnderstand, that there is a diuine nature, wise, iust, true, good, that loueth goodnesse and hateth and punisheth euil, with which nature the soule of man hath some agreement, and is as it were an image thereof: for which cause he ought to be made conformable to God, by folowing after wisedome, trueth, iustice, goodnesse, and all vertue, and by shunning the contrary vices. In this respect, he that followeth this rule obeyeth God, doing that which is pleasant and right in his eies: and he that leaueth this rule, disobeyeth and displeaseth him, committing wicked and dishonest things, whereby hee becommeth woorthy of punishment. In a worde, wee may referre to these naturall principles, whatsoeuer God hath imprinted in mens hearts and mindes of the law of nature, which serueth all men for naturall diuinitie, the Bookes of which they carry printed in their soules. And yet out of all question, this diuinitie will scarce serue vs but to condemnation, if we go no farther, because the booke thereof is so blotted in vs, that there is not so much as one small peece or leafe thereof whole & sound, & which is not very much blurred & torne. Neuertheles that which remaineth is a sufficient processe against vs before God, and able to conuince and condemne vs at his iudgement. Of this wee our selues may iudge, in that wee see, that there is no nation or people that liue with no religion at all, but they haue one eyther true or false, whereby they labour to appease the wrath of God, and to be vnder his fauour and protection, according to that measure of knowledge, which they haue of him. Whereby they plainely declare, that there is a certaine lawe within them taken

Of the knowledge of principles.

Of the naturall knowledge of God in men.

from

from the Booke of this naturall diuinitie, which condemneth them in their hearts, & vrgeth & constraineth them to do that which they do, euen as we feele our selues pressed and condemned by the written law which God hath giuen vnto vs. Wherefore if wee knew how to profit by them both, they would both serue vs in steade of a Schoolemaster to direct & leade vs vnto Iesus Christ. For both of them, if we vnderstand them wel, testifie sufficiently vnto vs, that we stand in need of a Mediator, by whom we may haue accesse to God and be reconciled vnto him, seeing wee feele our condemnation within our selues and in our owne consciences. As for the third meane to make a man certaine of that which hee is to accompt for true, which wee saide was *naturall Iudgement*, it is the vnderstanding of that order that ought to be in things, and of the consequence of them, whereby to iudge in some sort of the agreement or disagreement they haue one with an other: insomuch that euery one hath within himselfe as it were a naturall logicke, whereby hee is able to iudge at leastwise of common things. It remaineth nowe that we learne the fourth meane, which passeth all the former, and that is *diuine reuelation*, whereof wee haue made mention, and those certaine and infallible testimonies, which wee learne of the holy Scriptures, I meane the Bookes of the Prophets and Apostles, with the confirmation and vnderstanding of them by the holy Spirite. For it were not enough for vs to haue the worde of God deliuered vnto vs by them, except the holy Ghost had his working both in them & in vs. Wherfore although naturally we more easily and firmely beleeue that which our minde is able to see, knowe, and comprehend by the naturall light thereof, then that which goeth beyond it, yet forasmuch as God hath made vs capable of vnderstanding and reason, wee ought to giue no lesse credite to all that he hath reuealed vnto vs by his worde, yea much more to this, howsoeuer by that light of nature which remaineth in vs wee neither see nor knowe howe true and firme it is, and that for the causes before vttered. Hereof it is that in the Epistle to the Hebrewes, faith is called the *substance and ground of things hoped for*, and such *an euident demonstration of things not seene*, that it conuinceth men and causeth them to perceiue and knowe the trueth of them very cleerely. Whereupon wee haue to note, that this naturall light, and that which wee call supernaturall, are not (to speake properly) two diuers and different lights, but one and the same, as wee shoulde well haue knowen, if our nature had continued in perfection, and in that image of God in which it was created and framed, farre differing from all other creatures. For although there is in them some image of God, yet they haue not vnderstanding

The vse both of the naturall and of the written law.

Of natural iudgement.

Of the fourth meane of knowledge.

Hebr. 11.

Of the image of God in man.

vnderſtanding to knowe it as it is, neither to knowe God their creator, who hath imprinted it in them. But it is farre otherwiſe in man. For God will be knowen of him, and therefore hee hath ſo imprinted his image in his nature, that hee will haue him to ſee and knowe it. For this cauſe hee hath giuen him a minde and vnderſtanding able to to receiue this knowledge. For the greateſt likeneſſe and reſemblance that man can haue with God, conſiſteth in the agreement with him in wiſdome and iuſtice, which cannot be but in a nature that is capable and partaker of reaſon and vnderſtanding. Nowe becauſe God is good, yea a common and generall *Good*, hee will not withholde this good in himſelfe without communicating it, but maketh all his creatures partakers thereof, eſpecially man, with whome it hath pleaſed him to communicate this *Good* of wiſedome and iuſtice, which is the greateſt and moſt excellent good that is in him. Therefore did God together with his image imprint his knowledge in the nature of man. For man could not otherwiſe know this image and ſimilitude, neither what it is to be like or vnlike to God, if hee had no more knowledge of God, who, and what manner a one hee is, then other creatures that want this knowledge, becauſe they are not capable of vnderſtanding and reaſon, nor of this image of wiſedome and iuſtice which is in God, and by which man is made like vnto him. Wherefore the firſt degree of this image and ſimilitude that is in man, appeareth in that power and facultie of vnderſtanding which God hath giuen him, and in that wiſedome whereof hee hath made him partaker, and which hath ſome agreement with the wiſedome of God. So that before man ſinned, the image of God was ſuch in him, that there was a perfect agreement of all the powers and vertues of the ſoule betweene God and him. For the diuine light did ſo ſhine in his minde, that hee had certaine and firme knowledge of GOD, neither was there any reſiſtance againſt him either in his heart or in his will, but a founde and perpetuall concord and conſent. So that there was alwayes betweene the minde and the will an vprightneſſe and iuſtice agreeable with God, neither was the freedome of the will hindered or driuen forward to euill, becauſe man had not yet made himſelfe the ſubiect and ſlaue of ſinne. As long therefore as man kept this image of God within him, the Lord dwelt therein as in his own lodging: and by that meanes would haue giuen to men ſuch perpetual life & ioy, as ſhold neuer haue bin broken off or extinguiſhed either by ſorow or by death, if he had ſuffred himſelf to be always guided by God, & neuer turned aſide nor ſeuered himſelfe from him. Therefore S. *Paul*

ſpeaking

speaking of this first image and of the renewing thereof in man, saith,
Ephes.4.24. *Put on the new man, which after God is created in righteousnesse and true holinesse.* Seeing then it is thus, there is no doubt but that, if man had continued in his integritie, the light which is nowe supernaturall in him, woulde haue beene naturall in all that knowledge of God, which is necessary for him to that ende whereunto he was created. For hee had neuer beene ouerwhelmed with darkenesse, which dimmed and hindered this heauenly light that shined in him, and made him the habitation and temple of God, but had seene cleerely the image of the father, of the sonne, and of the holy ghost shining in his soule, in which it was imprinted, the draughts and beames whereof are yet euident enough in him, I meane to them that consider of them as it appertaineth, following the light of the word of God. But forasmuch as the darkenesse which sinne hath brought with it, keepeth man from hauing any sound and perfect knowledge of God, or of heauenly things, as he had in his first estate, it is necessary therefore that hee should restore and kindle againe in him, this diuine and perfect life which hee hath lost, by the benefite of regeneration and spirituall renouation, as if hee created him anew, giuing him a minde to vnderstand his worde, and a will to followe and to embrace it. This is that, which I thought we were to note and learne concerning the meanes that bring vs certaine knowledge of such things as we ought to iudge and accompt for true. Let vs nowe consider, howe the spirit of man being enriched in measure with heauenly gifts and graces, doeth finally attaine to the ende of all inquisition and searching out of trueth, which is contemplation, that followeth iudgement, as iudgement followeth reason and the discourse thereof. Therefore doe thou, ACHITOB, take vpon thee to discourse of this matter subiect, and so ende all speaches of this dayes worke concerning vnderstanding, that afterward wee may looke particularly into the will, which is the second part and vertue of the highest and most soueraigne power of the soule.

How the vertues and powers of the soule shew themselues by litle and litle, and by degrees: of contemplation, and of the good that is in it: of that true and diuine contemplation which we looke for after this life. Chap. 32.

ACHITOB. I was much troubled oftentimes about the vnderstanding of these two words *Soule* and *Spirite*, in seeking to find what difference or agreement they haue one with another: seeing that many

many times I sawe one of them taken for the other, and also opposed as repugnant one to another. In the ende I learned of skilful men, that wee might vse the worde *Soule* to signifie man as hee is borne, hauing onely the giftes of a humane soule, namely, the humane senses, and those other powers and vertues both animall and naturall, of which wee haue already spoken. And as for the *Spirite*, that wee must vnderstand thereby, whatsoeuer heauenly grace and knowledge of the trueth is giuen to man by the spirite of God dwelling in him, which guideth and leadeth him to the contemplation of the diuine nature, wherein consisteth his good and felicitie. Moreouer wee may see in sundrie places of the Scriptures according to the Hebrew phrase, the worde *Soule* taken not onely for the life of man, and for all things belonging thereto, but also for the whole nature of man: and thus also i the worde *Flesh* taken. Therefore when the flesh is opposed and set against the spirite in man, wee vnderstand thereby, not the body only, but also the soule of man, I meane such a one as it was at the beginning, when being left vnto it selfe it followed the corruption of it owne nature. And likewise by the spirite, wee meane that which is regenerated in euery part of man, whereby hee being withdrawen from the peruerse desires and corrupt affections of his nature, is lift vp to the contemplation of celestiall and eternall things.

The difference betwixt soule and spirite.

Matth.10.39. rom.13.1. Esay 40.5,6. Iuc.3.6. Rom.8.6.

But our God vseth in such sort to apply himselfe to the nature and abilitie of his creatures, that by little and little, and by degrees he dispenseth vnto them those things, which hee will bestowe vpon them, alwayes keeping that order, which hee hath vsed and followed in the creation of the worlde. For, as *Moses* testifieth, *hee first created it of nothing*. Then hauing created the matter of all natures, hee brought it into a woorke, and gaue vnto it a forme, and so polishing it by degrees and day by day, at length hee set it in that perfection, which hee minded to bestowe vpon it. Wee see likewise, that in the continuation of his woorkes, hee beginneth alwayes at the baseste and least thing, and so goeth on encreasing, augmenting and ascending vp vntill hee hath placed them in their perfection, whereof we haue daily experience, principally in plants and liuing creatures. For the generation of plants commeth of their seedes, from which they take their beginning. And when the seede, which is the least part of the whole plant, is put into the ground, it taketh roote therein and then commeth foorth, encreasing dayly vntill it come to those bounds, that are alotted vnto it by the Creatour, which it can not passe: because it can not attaine to greater perfection being of that kinde, but then daily falleth to decay, vntill it be wholly consumed

Genes.1.

How God proceedeth in the creation of his workes.

and returned to the elements from whence it was taken. The like is done in the generation of all liuing creatures, and namely in that of man. For what is his beginning? and what is his conception, natiuitie, childehoode, adolescencie, youth, mans estate, and then old-age? Wee see howe small his beginning is, and howe hee groweth steppe by steppe, and from age to age vntill hee commeth to the flower of his age, and to his full strength, as plantes doe: and from thence the neerer hee draweth to olde-age, the more hee fadeth and decayeth vntill hee come to death, whereby the body returneth to the Elements out of which it is taken. For as God hath giuen him a beginning, so hath hee appointed him limites, vnto which hee may ascend vp vntill hee come to his highest, and then hee is to descend, as the ordinance of God shall leade him. As for the soule, the same can not befall it in regard of bignesse, seeing it is not corporall as the body is, neither yet in respect of death, seeing it is immortall. For it can not be resolued as the body may, to returne into the elements, out of which it is not taken, but it abideth alwayes in that substance and nature which first it had, because it is of a celestiall and diuine nature. But if the question be of the faculties, powers and vertues thereof, the seedes of which it hath in it selfe, wee see by experience howe they shewe themselues more and more perfect, and howe the vse of them is greater in one age then in an other. For as long as the infant is in his mothers wombe, no man can perceiue that as yet hee vseth anie other vertue and facultie of the soule that is in him, then that which heeretofore wee called the *vegetatiue* or *nourishing* facultie, by which hee is nourished as plants are. After, when hee is borne, hee continueth a long time like to other liuing creatures, as though he had only a *vegetatiue* and *sensitiue* soule as they haue. Then by little and little as hee groweth from one age to an other, those vertues of the soule whereby hee differeth from beastes, appeare euery day more and more. And yet hee hath no other soule in substaunce, nor any other senses and minde throughout his whole life, then hee had when it first mooued; as also hee hath no other body. But a man may easily iudge, that this cōmeth not of the nature of the soule, but of the instruments it hath in the body, which in the infancie of man, hinder it from doing that which it doeth by them in other ages. Besides, wee may truely say, that God hath created it of that nature, that as hee hath ioyned it vnto the body, which hath his degrees of growth, so the soule hath some agreement therewith in this respect, touching the manifestation of her naturall powers and vertues. Neither is it any strange

How the powers of the soule manifest themselues.

How they haue their degrees in growth.

strange thing if God deale so with it in this matter. In the meane time wee see, that although the soule of man seemeth in nothing or very little to differ from that of plants, as long as it is in the mothers womb, nor from the soule of beasts during the time of his infancie: neuertheless afterward it sheweth very well wherein it differeth from them, and that it hath certaine vertues, which are not in any other soule. For if this were not so, both in respect of the age and growth of the body, as also in regarde of that property which is in the nature thereof, it woulde be alwayes like to that which it is in the beginning, as wee see it is with plantes and beastes, in whose soule wee can perceiue no more change in the ende and when they growe vp, then in their beginning and first birth. According then to that I haue now saide, we see by experience, that in the gifts and graces, wherewith GOD daily adorneth and enricheth his children, he doeth not communicate all at once vnto them, but by little and little and by degrees, as hee iudgeth it expedient, and as they are capable of reason and vnderstanding. Therefore it is written of *Iohn* Baptist, that the childe grewe, and waxed strong in spirite: which is as much to say, as that according as hee grewe in age, God increased the graces of his holie spirite vpon him, wherewith hee had indued him euen from his mothers wombe. Luke 1.80.

And when wee haue profited well in his schoole, so that wee are assured of, and instructed in those things, which wee ought to followe according to the worde of GOD, wee easily attaine to that *Good*, which is the ende of all inquirie of the trueth, namely to contemplation, which followeth iudgement, as iudgement followeth reason and the discourse thereof. For reason discoursing, is as it were the inquisition of the trueth that is sought for, and iudgement is as the election that maketh choice of the trueth, and of that which it taketh to be most certaine: and Contemplation is as it were a quiet and setled beholding of all those things which were gathered together by reason, and receiued with approbation by iudgement. For there is no more place for disputation, seeing all things are certaine and cleere. Nowe all pleasure and delight proceedeth from the conuenience and agreement, that is betwixt the thing that pleaseth, and him whome it doeth please. And because there is nothing more agreeable to the nature of the spirite and minde of man then trueth, hereof it commeth, that notwithstanding al corruption that is in him, there is no man but naturally desireth knowledge and skill, accounting science to bee excellent and woorthie of great praise, and ignorance to bee full of shame, yea, hee iudgeth it a verie ill thing to bee deceiued,

The difference betwixt reason, and iudgement, and contemplation.

deceiued, Wherefore wee may not doubt, but that as knowledge is more true and certaine, so doeth the spirite receiue greater pleasure: and when it hath found the trueth, it delighteth greatly therein. And if for the causes before touched by vs, it can not find the trueth so certainely as it desireth, yet it taketh singular pleasure in approching so neere vnto it as it can. For this cause the more certaine the trueth is which it knoweth, it is the more agreeable and pleasant vnto it, especially when it knoweth the true spring and first causes thereof. Therefore as the mindes of men delight more in those things that resemble them most, of so much the more noble and excellent nature they are, yea more heauenly and diuine, and so will take pleasure in such things as are most excellent and celestiall. Contrariwise, the more earthly, vile, and abiect they shall be, the more will they delight in mortall, base and contemptible things, and despise such as are of greatest value. For this cause many Philosophers haue esteemed more of the studie of Philosophie and the knowledge thereof, then of kingdomes and great riches, being prouoked and pricked thereunto, by an vnspeakeable pleasure which their spirite tooke in the knowledge of those things that were reueled vnto them therein. On the other side, wee see that ambitious men delight more in honours and worldely greatnesse, then they woulde doe, at leastwise in their owne opinion, in all the skill of the Philosophers. A couetous man pleaseth himselfe a great deale more in telling and beholding his crownes, then in any other thing whatsoeuer. It is no maruell therefore if ambitious, couetous, and voluptuous men, and such like doe commonly deride those that take delight in learning, and chiefly in the doctrine and contemplation of those celestiall and eternall things, which they set before their eyes, or if they preferre greatly their owne estate and condition, before others that take pleasure in such things. For they are pearles cast before swine, which are not valued as they are woerth, but onely of such as knowe them and their value.

Why some haue preferred Philosophie before riches.

Nowe if heathen Philosophers haue oftentimes willingly abandoned all their goodes, that they might wholly addict themselues to the study of their humane Philosophie, & to the contemplation of such things as they could know thereby, notwithstanding that it was alwayes accompanied with some doubting, and that they could neuer attaine to a certaine knowledge either of the beginning or ende of things: what ought Christians to do, when the question is of Diuine Philosophie and Wisedome, the treasures of which are opened and offered vnto them in the word of God? For it is without all comparison farre more certayne then any science, and containeth in it other trueths,

trueths, and matters that are a great deale more profound, excellent, and more worthy of contemplation. And they to whome God hath beene so gratious, as to giue some taste and experience of these things, are able to iudge well of them, yea farre better then any others. For it is certaine that euen for a little true knowledge of God, and of the trueth of those things which hee hath reuealed vnto vs in his doctrine, wee receiue singular delight, with great ioy, and sweete consolation. So that euery man may perceiue, howe much greater the pleasure will bee when the knowledge shall be greater. If then this small taste, which wee may haue in this worlde of these delicacies and spirituall delights, bringeth vnto vs such singular ioy, we may easily iudge howe great it will be in that most happy contemplation, which wee shall haue in heauen with God, when wee shall beholde him face to face, and knowe him as wee are knowen, whereas heere wee see him but as it were in a glasse, and through a cloude. For that is the contemplation of all contemplations, seeing it is the beholding of God, with whome nothing may bee compared. Then there shall be no cloude of ignorance, when wee shall haue, not a likely or probable, but a most certaine and true knowledge. For the trueth shall bee shewed vnto vs most certaine in GOD who is the Authour and Father thereof, in whome wee shall throughly and perfectly see and knowe the causes of all things. For our spirites shall be helde no longer in such an obscure and darke prison, as heere they are constrained to suffer in our mortall bodies. Therefore there shall bee no more diuersities, disagreements, or contrarieties of opinions and iudgements, that some shoulde condemne that which others approoue, but all shall be of the same iudgement. But seeing we are fallen into the matter of contemplation, it shall not be vnprofitable, if vpon occasion of that diuision, which is commonly made of the actiue and contemplatiue life, wee note, that although the spirite desireth aboue all things the pleasure that is in contemplation, as the proper foode and delight thereof, yet wee must alwayes consider, that wee are not only borne for our selues, but also for others, and to this ende, that wee shoulde all in common serue one an other, both generally and specially. For God doeth not onely commaund the performance of that seruice, which hee requireth of vs towardes his owne person according to that which is contained in the first Table of the Lawe, but he commaundeth vs also in the second Table to doe that which hee requireth of vs towardes other men. Therefore hee will not haue vs dwell alwayes in contemplation, but wee must put to our hand, and discharge vs of our dutie towards euery one, according as he teacheth

Of the benefite that commeth by the contemplation of diuine things.

Of the contemplation that is after this life.

When all men shall be of one iudgement.

The actiue life must be ioyned with the contemplatiue.

vs by his word. Wee are then to learne, that so long as wee liue in this world, we must not separate the actiue life from the cõtemplatiue, but alwayes ioyne them both together, vntil we come to that blessed life, which shalbe altogither contemplatiue, when we shalbe deliuered frõ al the miseries and necessities, and from al the troubles & lets in which wee are wrapped and detained in this mortall life. God graunt vs his grace to vse all our senses so well, both externall and internall, and all the powers, faculties and vertues of our soule and spirite, of which wee haue hitherto spoken, that wee may cause them all to serue to his glory, and that wee may attaine to that blessed contemplation, which is prepared for all his elect in his celestiall pallace: and that to this ende hee woulde dispose in vs our will, and all the affections of our soule, of the nature of which we will beginne to morrowe to discourse. And first, ASER, I thinke thou art to intreate of those appetites that are naturally in man, seeing Desire is the proper subiect of the Will, as thou shalt instruct vs more at large.

The end of the fourth dayes worke.

THE FIFT DAYES worke.

Of the Appetites that are in al liuing creatures, and namely in man, and of their kindes: and particularly of the Naturall and Sensitiue Appetite. Chap. 33.

ASER. As God and all that is in the worlde, is propounded to the minde of man, that hee might knowe him so farre foorth as is needefull for him, so is hee also propounded to the will, that hee might will, desire, and folowe him as farre as his nature is capable thereof. Wherefore if man had not sinned, but had continued in his first estate wherein God created him, this great and eternall *Goodnes* had shed in our soules that diuine worde, together with his holy spirite: which worde, being the eternall sonne of God, woulde haue alwayes taught and shewed vs the Father, of whome hee was begotten before all time; and woulde haue lightened our mindes with the light of all wisedome that we might haue beheld and seene him: and

The obiect of the will is as large as that of the mind.

the holy spirite would haue ioyned our hearts and willes vnto the Father and to the Sonne, through a mutuall loue repleniſhed with all ioy and gladneſſe, and through certaine motions agreeable with the diuine nature. By which meanes there ſhould haue bin in our hearts a great fire of loue towardes God, and next to him wee ſhould haue loued all other good things, according to that order which is ſhewed vnto vs in his heauenly wiſedome and doctrine, and ſhould haue deſired them for the loue of him. But nowe in the eſtate of naturall corruption in which wee are, all this goodly agreement, harmony, and concord which ought to be betweene God and man, is wholly peruerted and ouerthrowen. For in place of the true knowledge of God, there is nothing but ignorance and doubting in our mindes: and as for the will, it ſearcheth after and deſireth other things whereunto it applieth it ſelfe, and ſeeketh not after God. Neither doeth it keepe any order in thoſe things which it hath for obiects, and which it ſetteth downe in ſteade of the things commanded in his word. So that while it thinketh to attaine to that good whereunto naturally it aſpireth, it obtaineth nothing to it ſelfe but a very great euill.

What great confuſion is in our corrupt nature.

Nowe when wee ſpake before of the braine, and of the internall ſenſes of the ſoule, and of the principall part and vertue thereof, we made ſome mention of the wil, which ought to be directed and ledde by vnderſtanding and reaſon. It remaineth nowe that we looke more narrowly into the nature thereof, and of the affections of the ſoule, of the vitall vertue, of the heart, and of other members, which are the ſeates and inſtruments thereof, euen as when wee intreated of the animall vertues of the ſoule, wee conſidered of their ſeates and inſtruments. Firſt then we muſt marke what hath beene hitherto ſpoken, namely, that God hath giuen to all his creatures a naturall inclination, that leadeth euery one of them to that which is naturall and agreeable to it ſelfe. Beaſts haue an appetite to follow that good that is fitte for them, and therefore alſo hath God giuen them the knowledge of that good, and ſenſes meete for that purpoſe, to the end they might ſhewe vnto them, what is good for their preſeruation to followe it, and to ſhunne the contrary. Wee haue learned alſo howe God hath giuen both the one and the other to man, and vnto what degree concerning both of them, hee hath lifted him vp aboue all liuing creatures. For as hee hath created him to enioy a farre greater and more excellent *Good* then hee hath beaſtes, and hath giuen vnto him a will to wiſh and deſire it, ſo hee hath endued him with a deeper knowledge whereby to knowe that *Good*: becauſe hee coulde not wiſh for it and deſire it, except hee did knowe it,

Of the deſires that are in creatures.

and he could not knowe it, if he had not a minde capable thereof, and endewed with greater knowledge then that is, which hee hath giuen to beasts. For this cause as they haue a kind of knowledge agreeable to their nature, and to the qualitie of that *Good*, which being fitte for them is the greatest they can attaine vnto: so also hath man a knowledge according to his nature, and to the ende for the which hee was created. So that the knowledge that God hath giuen him, serueth to stirre vp his appetite and desire of that *Good* which hee knoweth: and this appetite also serueth his knowledge, so farre foorth as man being mooued and pricked forward to loue God, reioyceth and reposeth himselfe in him, hauing knowen him to bee his soueraigne *Good*.

Three kindes of appetites.

But to the end wee may the better vnderstand this whole matter, we must note, that there are three kinds of appetites among the creatures, which are commonly called, the one naturall, the other sensitiue, and the third voluntary. As for the naturall, wee may diuide it into two sortes. For there is one generall to all creatures, whether liuing or without life, which is nothing else but a naturall inclination without any action, proceeding from any soule or life: as when wee say, that heauy things desire to go downeward, and light things vpward, as wee see it in the nature of the Elements, which are without soule and life. But beside this naturall appetite common to all creatures, there is an other that hath action ioyned with the inclination, which neuertheless proceedeth not of any sense. This appetite is proper to the vegetatiue and nourishing soule and life, whereof plants are partakers. For wee see by experience, that they haue a naturall appetite to drawe vnto them, and to retaine that which is meete for their nature and foode, and to expell the contrary. For if a plant waxe drie, it desireth to be watered, and draweth and keepeth humour and moisture necessary for it selfe. Wee see the like in mens bodies. For when the members want nourishment, they sucke the veynes, and the veines drawe vnto them blood. And as the members desire their foode, so they desire to bee vnburthened when they haue too much.

Of the Naturall appetite.

Of hunger and thirst.

The appetite which we call hunger & thirst, may be referred to this kind of naturall appetite, if this be excepted, that we can not say, it is without sense and feeling. For beside the desire of eating and drinking, there is withall a sense of this attraction, whereby the members sucke the veines, and the veines the blood: and this sense is not without greefe and displeasure. So that euery liuing creature is stirred vp to seeke for his foode, and to take his refection. Whereupon wee may diuide this naturall appetite also into two kindes, whereof

whereof the one shalbe proper to plants that haue no sense, and the other belong to liuing creatures that haue this feeling, of which I made mention euen now, and which differeth from that sense that is proper to the outward senses already spoken of. The reason whereof is, because it is properly such a kind of feeling, as those creatures haue, which keepe a meane betweene plants and liuing creatures, beeing partakers of both their natures, and yet are neither simply plants, nor perfect liuing creatures, as it hath beene already shewed. As therefore we heard in our former discourse, speaking of the growing vp of mans body, and of the manifestation by little and little of the powers of the soule, namely that as long as the child is in his mothers wombe, he is like to plants, so also hee hath then great agreement with these middle sorts of creatures in regard of this kinde of appetite, and of the manner of nourishing whereby it is fedde, For the seede, whereof hee is begotten and conceiued, is nourished and groweth vp as plants do, vntill such time as the Infant that is fashioned, haue sense and feeling, much like to that sense of the aforesaide creatures, which are partakers of the nature both of plants and of liuing creatures. For as yet he hath no vse of his externall senses, vntill such time as hee be borne. Nowe the seate of this kinde of naturall appetite, is chiefly in the liuer and in the stomacke, and generally in all the members that serue for nourishment. For these members haue that appetite that is ioyned with this kinde of sense, of which I spake euen nowe. And as for the appetite of the other members, which serue not for the nourishing of the whole body, but onely for themselues, it is more like to that appetite that is in plantes. For they feele neither hunger nor thirst as other members doe. And thus much for the natural appetite and the kinds thereof. Concerning the sensitiue appetite, it is that which accompanieth the sense, and belongeth onely to liuing creatures. There are two sorts of this. For either it is made with touching, or without touching. Pleasure and griefe belong properly to the first kinde, and the instruments and seats thereof are in the sinewes, or els in that small sinewy skinne, which giueth the sense. For those things delight the sinewes which agree with their nature, and looke what is contrary vnto them, the same affecteth them with griefe, which tendeth to their destruction, as delight procureth their preseruation. So that heate, colde, drynesse, and moysture, reioyce, helpe and comfort the sinewes, or els grieue, hurt & indamage them, according as they are eyther wel or ill applied vnto them. Therfore the sinewes were created, to the end they might be instruments of sense and motion, and that they shoulde receiue pleasure and paine. Now all these sorts of appetites, are not in the will and power

Two kindes of Sense.

Of the seate of the naturall appetite.

Of the sensitiue appetite & kinds thereof.

The vse of the sinewes.

power of man, neither proceed they from his imagination. For whether he will or no, he shall be subiect to hunger and thirst, and shall in the same manner feele and perceiue thinges as they are applied vnto him, if he be so disposed in body as he ought to be. True it is he may wel abstaine from eating & drinking, & from touching whatsoeuer he pleaseth, but this abstinence in the meane time wil not take from him that appetite which hee hath, but will increase it the more. For it cannot hinder, but that all the members will still desire their nourishment, and the body will alwayes haue this sense and feeling. And as for the sense of touching, it will alwayes feele that which it toucheth, and euen such as it is when it shalbe touched. But there are appetites of an other kinde, which are bredde without any touch at all, and follow the thought and imagination of a man. These are properly called affections, and haue their seate in the heart. Therefore they must bee distinguished from others that hauing sence of delectation and of griefe, are placed in the stomacke, or in the sinewes, or in the rest of the body. Now by the affections, we meane properly those motions of the heart, which follow knowledge, and either seeke after or reiect, that which is offered vnto them: so that according to the order of nature, knowledge goeth before these motions. Hereof it is, that we commonly say, that a man must know before he loue, and that no man desireth that which he knoweth not. But before we enter into a deeper and more particular consideration of the affections of the soule, and of the heart, wee must note this, that all knowledge is giuen of God to this end, to desire that *Good* which it knoweth, and in desiring to followe the same, vntill it hath ioyned and knit it vnto it selfe, as neere as is possible. For in this manner *Good* will be good vnto it, and not otherwise. To this ende sensuall knowledge is giuen for sensuall goods, and spirituall knowledge for those goods that are spirituall. And as the knowledge both of the one and the other is giuen to desire it, so also is it giuen that it might turne aside and flee from euill, which is contrarie to good, to the ende that the Will might not ioyne it selfe thereunto, by which meanes euill woulde indeede become euill vnto it, and coulde not otherwise bee auoyded. For as good coulde not bee good vnto vs, but onely so farre foorth as wee did apply it and ioyne our selues therevnto, so fareth it also with euill. And because GOD hath not created beastes to enioy any other good then corporall goods, and such as belong to their brutish life, which goeth not beyonde this temporall life, therefore he hath not giuen them the knowledge or appetite of any other good. So that as they haue no other knowledge but that which is sensuall,

Of the affections.

The ende of knowledge.

all,

all, so they haue no other appetite but sensuall, which is guyded onely by naturall inclination, wherein they haue nature onely for their Mistresse, which pricketh forwarde both their outwarde and inwarde senses without any direction at all of Vnderstanding and of Reason. Therefore this sensuall appetite common to all liuing creatures, cannot properly bee called Will. For as wee cannot call by the name of Vnderstanding and Reason, that naturall inclination which is giuen to beastes for their direction, seeing men onely are endued with Vnderstanding and Reason, so is it with Will, the name whereof agreeth not to that sensuall appetite, except wee woulde call it sensuall Will, in respect of the resemblance of Will, which it hath, wherein it differeth much from the Will in man: as the sequele of our speech requireth that wee shoulde now learne, to the ende wee may knowe the thirde kinde of appetite which wee set downe in the beginning of this discourse, namely the voluntarie appetite, which is proper and peculiar to man, and the subiect of his Will. Thou shalt tell vs therefore, AMANA, what Will is properly, what her actions are, what libertie and freedome she hath, and what power Reason may haue ouer her.

The best things in beasts are sensuall.

Beasts haue no Will.

Of Will, and of the diuers significations and vses of these wordes, Reason and Will: of the actions, freedome, and nature thereof: of the power which Reason may haue ouer her. Chap. 34.

AMANA. The loue of GOD towardes men hath alwayes beene, and is such, that albeeit hee hath iust occasion to hate vs as sinners, yet that hindereth him not from louing vs alwayes as men. For hee considereth man otherwise in the nature and substance with which hee created him, and as hee is his woorke, then in that disorder and confusion, which after entered vpon his nature by the woorke of Satan in him. For this cause wee see that hee causeth his sunne to shine aswell vpon the euill as vpon the good, sendeth raine to the one as well as to the other, and powreth many benefites vpon all in generall. But besides this loue, whereof euery one receiueth fruite, there is another more speciall towardes his elect, whom hee loueth not onely as he loued vs all in *Adam* the stocke of mankinde, and as his creatures created after his image, but loueth them also as regenerated and newe creatures in Iesus Christ his Sonne, the latter and iust *Adam*, GOD and man, and the stocke of spirituall men framed againe by him to the image and similitude

Matth. 5.

of

of God. Therefore we muſt vnderſtand, that God hath and doeth loue men in regarde of the good hee hath put into them, (which is wrought chiefly through the benefite of ſpirituall regeneration) the remnant of which Good he ſtill loueth. And in louing that he loueth himſelfe, becauſe he is the ſoueraigne and onely good, which is worthy to be loued in reſpect of it ſelfe. Whereby we may ſee, what is the true fountaine of all loue, and of all the deſires, appetites and willes of all creatures. For they muſt all bee drawen out of one and the ſame ſpring and fountaine, namely the loue and will of God, and that good which he loueth and willeth. And the greater the *Good* is, the more it ought to bee loued, ſo that euery Will ſhould deſire to ioyne it ſelfe therevnto, to follow after it, and to haue the fruition thereof. And becauſe there can be no *Good* greater then God, therefore no other can be loued but that. So that whileſt he loueth himſelfe, he loueth all the good that may bee, becauſe there is none but in him and from him. Therefore this followeth neceſſarily, that as all good things proceede from him, ſo they muſt bee all referred to him, and returne thither as to the Wel-head, euen as all waters returne into the Sea from whence they came firſt of al. Hauing then learned of our former diſcourſe, that God hath giuen to man vnderſtanding to know good, and will to deſire and follow it, it is his duetie alwayes to referre all the good things he hath, vnto him that is ſoueraigne and eternall *Good*, and to account nothing good, as in trueth it cannot be, but him that ought to bee ſo accounted, and to looke at him as the laſt and moſt bleſſed end.

From whence the deſires of all creatures ought to be deriued.

What Will is, and how it worketh.

We vnderſtand then properly by Will, that facultie and vertue of the ſoule, whereby we deſire that which is good, and eſchew euill by the direction and guyding of reaſon. Therefore there are two actions of Will, wherof the firſt is that inclination to good by which it imbraceth the ſame, and the ſecond is the turning aſide from euill. And when it is idle and inclineth to neither ſide, it is depriued of both theſe actions. Nowe although we ſaide before, that reaſon helde the ſoueraignty amongſt the powers, vertues and offices of the ſoule, yet wee muſt know, that reaſon raigneth not ouer Will as Lady and Princeſſe, but onely as Miſtreſſe to teach and ſhew it, what it ought to followe, and what to flie from. For the will hath no light of it ſelfe, but is lightned by the minde, that is to ſay, by reaſon and iudgement, which are ioyned with it, not to gouerne and turne it from one ſide to another by commandement and authoritie, either by force or violence, as a Prince or Magiſtrate, but as a counſailer or directer, to admoniſh and to conduct it. And ſo the will deſireth or refuſeth nothing, which reaſon hath not firſt ſhewed that it is to be deſired or diſdayned. Therefore

How reaſon is ſet ouer the Will.

fore the act of Will proceedeth indeede from Will, but it is iudged of and counselled by reason: so that a man may say, that it is as it were begotten by reason, and brought forth by Will. But that wee deceiue not our selues in these names of reason and of Will, we are to knowe, that both of them are taken diuersly, as the names of Minde and Vnderstanding are. For sometime they are taken for that vertue of vnderstanding which is in the soule, and sometime for the action thereof and the thing which it doeth vnderstand: as when we say that wee haue the vnderstanding of something. So reason is sometime taken for the minde that giueth direction and counsaile, and for the will which obeyeth it, and restraineth the affections: and in this sence, it comprehendeth both the Vnderstanding and the Will. But sometime it is taken onely for that part, which vnderstandeth and hath knowledge to conduct and guide, as nowe we must so take it, in making it the Mistresse and counsailour of the Will. Besides, reason is also taken oftentimes for the arguments and discourses of reason, as when we say of a man, He hath good reason in that: or els, He hath proued his saying by good and pregnant reasons, that is to say, by good arguments. And if we take reason so, it signifieth not only that power and vertue of discoursing which is in the soule and in the minde, but also the act and effect therof. The like may be said of this word Will. For it is commonly taken, not so much for that power and vertue which the soule hath to Will, as for the Will it selfe, which is the action and effect thereof: as when one speaking of tyrants saith, that their Will is all their reason. For then we meane, that they take not Reason for their counsailer, neither follow the aduice thereof, but onely their Will, and that which pleaseth them. So then wee vse this worde Will for that which proceedeth from it: and so likewise it is often taken in the holy Scriptures, when they speake of the Will of God, whereby we doe not vnderstand that power of Will that is in him, but that which hee willeth and commandeth vs. And therefore we craue that *his Will may be done*, and not that which we will. But speaking now of the Will of man, we take it not in this sence, but we vse it for the power and vertue of Willing that is in the soule, which power is aboue the sensitiue appetite, whereof we haue already spoken. For we see by experience, that there are certaine degrees of appetites, and that the appetite of the senses is subiect to the Will, as I hope we shall intreate more at large in the sequele of our speech. Wherefore the Will is the highest and most soueraigne vertue of desiring, farre aboue all other appetites, and that which woorketh with libertie, after the minde hath shewed vnto it what it ought to follow, and what to eschew, what to make choyse of, and

Diuers acceptions of the words, Reason & Will.

Psal. 115.

Matth. 6.

The Will is the chiefest appetite.

and what to refuse. The actions thereof are to Will, and not to Will: and the meane or middle thing which shee hath betweene them twayne, is to suspend her action, yntill shee decline eyther on the one side or the other. And as concerning the naturall disposition of the Will, it is to will that good which is truely good, or that which seemeth to bee so: and to shunne euill, eyther that which is euill in deede, or that which it thinketh to bee so. Nowe if shee choose and followe euill for good, it followeth not therefore, but that shee woulde alwayes followe the good, as that which properly appertayneth vnto her, and reiect euill as her enemie. But the reason why shee maketh choyce of euill for good, is because shee is deceiued, taking one for another, which commeth to passe through the ignoraunce and corruption that is in the nature of man. For albeeit shee can will and not will that thing which is propounded vnto her, yet shee cannot simply will and not will one and the same thing all at one time, nor yet make choyse of cleane contraries. For shee can desire nothing but onely vnder some shewe of good, nor refuse any thing but vnder some shewe of euill. Wherefore it may well bee, that it will not desire that which shall bee shewed vnder some appearaunce of good, but it cannot hate or reiect it. Likewise it may peraduenture abstayne from reiecting or flying from that, which shall bee presented before it with shewe of euill and not of good, but it cannot desire, loue, and pursue the same.

The Wil aymeth alwaies at good.

Wherevpon it followeth, that our Will is at libertie and free, and cannot bee constrayned: yea God the Creatour and Lorde thereof woulde haue it so, otherwise it shoulde not bee a Will. It is verie true, that it followeth reason alwayes, because the Will hath no light of it selfe, but onely so farre forth as it receiueth the same from reason, which guideth and directeth it. And therefore it neuer appliеth it selfe to any thing whatsoeuer, but hath reason alwayes for a guide, whome it followeth. Neuertheless it is not so subiect therevnto, as that it may compell it to followe all the reasons that are propounded vnto it by reason, or tye it to any of them, but that alwayes shee hath her libertie to make choyse of which reason shee please, out of all those that are set before her. And so it is alwayes a Will, although it change sometime, beeing perswaded by reasons to will when it was vnwilling, or disswaded from Will to bee vnwilling. But in the meanetime shee willeth whatsoeuer shee will, and that as long as it pleaseth her to remayne in one opinion. For not onely no creature whatsoeuer is able to take from her that which GOD her

The Will is free and vnconstrayned.

Creator

Creator hath giuen her, but shee cannot deprive her selfe thereof, no more then she may not be that which shee is. For as God will haue his image shine in the minde of man by vnderstanding and wisedome, of which hee hath made it partaker, so hee will haue his image also to shine in the Will by that freedome and libertie which hee hath giuen vnto it. As therefore hee cannot bee constrained, but woorketh and doeth what pleaseth him with all libertie, as beeyng a Soueraigne that hath no superiour, so hee hath appoynted, that the Will which hee hath giuen to men and Angels, shoulde bee alwayes franke and free, and not bee subiect to violence or constraint: to the ende hee might haue them children, not slaues, because hee requireth of them a voluntarie obedience, and such a seruice as is not forced or constrayned, but agreeable to his owne nature. For as hee doeth nothing himselfe by constraint, so hee will not constrayne those by whome hee will bee obeyed: neither delighteth hee in any seruice that is not voluntary and proceeding from a good heart, and from a sincere and pure affection towardes him. Therefore seeing God hath so loued vs, and done vs so great honour, as to create vs after his owne image, and likenesse, wee are vile and ingratefull wretches, if wee doe not acknowledge the same, and cause our Will to be seruiceable to him that hath bestowed it freely vpon vs: as wee ought also to perfourme the like seruice vnto him with our minde and reason, wherewith he hath endued vs for the ruling and direction of the Will. But when our Will taketh any other obiect beside obedience to God, it proceedeth from the same cause that blindeth our minde and reason, namely sinne, which reigneth in vs through the corruption of our nature, as wee haue already touched it. Neuertheles that which I haue said is alwaies true, that the wil hath *Good* in such sort for her obiect, that she cannot truly & without dissembling Will that which is euil, if it hath no shew or reason of some good. But notwithstanding she hath free libertie, yet is shee so ordeyned of God, that shee cannot will that which is euill, but onely that which is good, whether it bee good in trueth, or in opinion onely. For if shee were not created and ordayned of GOD to desire and followe after good, there woulde bee no cause why she shoulde loue or desire vertue more then vice, or loue God, rather then hate him. But wee must consider diuers degrees in the actions of Will, and in the freedome thereof. For some there are whose heart and Will agree so together, that there is no dissimulation, neither any commaundement of the Will eyther towardes it selfe or towardes any other, but it heartily desireth or refuseth that, which

Of the image of God in the Will.

Good is alwayes the obiect of the Will.

Diuers degrees in the actions of *Will*.

which it seeketh after or escheweth. As we may say of an ambitious man, that hee doeth truely and with all his heart desire honour and glorie, as also a couetous man doeth riches. But there are other actions of the Will, wherein she commaundeth her selfe, or els the inferiour powers that are subiect vnto her: as wee see in a man infected with the dropsie, who beeing verie drye and thirstie, desireth greatly to drinke. But this appetite that commeth from the senses of the bodie, is restrayned by the Will that hath power ouer it, which knowing what hurt would issue thereof to the sicke partie, commandeth this appetite, and appoynteth that hee shall not drinke. The reason why she will haue it so, is, to the ende that the patient might auoyde greater euill then that which hee endureth, knowing well, that to drinke woulde hurt him more then helpe him, because the thirstinesse woulde not bee taken from him, but encreased. Wherefore although the sensuall appetite putteth the patient in minde to desire drinke, yet Will following the iudgement of Reason, opposeth it selfe against this appetite, and commaundeth it selfe to abstain, & also the outward members, as namely the mouth not to drink, and the handes not to giue it any drinke. Now if it so fall out, that the Will giue place to the appetite, it is alwayes with her consent, and that because shee agreeth rather vnto the sensuall appetite then vnto Reason. Which agreement proceedeth of her impatiencie and incontinencie, because she hath not patience to stay for the better, but rusheth vpon that pleasure, which at that present seemeth best vnto her and neerest at hand. Therfore it is alwayes requisite that the grace of God should gouerne our minde and will, to perswade them euermore to counsaile and to imbrace the best: otherwise wee shall make choyce of the worst, and of euill rather then of good. Which we shall easily vnderstand, if we consider what good things the wisest and most vertuous men, guided only by the light of nature, are able to propound to themselues and to follow: and what difference in that poynt there is betwixt them, and those whome God doeth guide and gouerne by his spirite. The discourse then of this matter belongeth to thee, ARAM.

How the Wil cõmandeth the appetite.

Of those good things, which both men, guided onely by the light of nature, are able to propound to themselues, and to follow; and they also that are guided by the spirite of God: of the power and libertie of the Will in her actions, both externall and internall. Chap. 35.

ARAM. Among the heathen Philosophers there haue alwayes beene some great personages endued with excellent doctrine, who

who seemed to haue bene led with a burning affection towards good and vertuous things: this no man can deny. But if we compare them that haue had none but naturall light, with them who beleeuing the worde of life, haue receiued that light, which the spirite of GOD hath kindeled in their heartes and mindes, wee shall finde very great difference betwixt them. For they that followe the light of nature, take not an infinite, spirituall and eternall good, which is God, for the obiect of that good which they desire, but a finite, carnall and temporarie good, and that also no farther then their reason and sense iudge it good for mankinde, or for the societie of men, or for themselues, and those whome they loue. The like respect they haue in eschewing euill, which they iudge contrary to such a good. And yet there are very fewe that goe so farre, who giue not themselues to vertue, rather for their owne profite or glorie, then for the loue they beare to vertue, or to the benefite of the common societie of men. And surely I thinke, that if glorie had not more mooued so many excellent men, as haue beene heeretofore among the Grecians, Latines, and other heathen people and nations, then their loue to vertue, and to thinges profitable for the common wealth, they woulde not willingly haue incurred so great dangers to effect so many valiant deedes as Histories specifie of them: neyther woulde they haue set vertue at so high a price, if no glorie or profite shoulde haue redounded to them in following her, or at leastwise in seeming to seeke after her. If any haue beene founde to haue done otherwise, as wee reade of some, it is to bee attributed to a speciall grace that God hath bestowed vpon them in their ignorance, more then to others. But yet all this would bee nothing, or very litle, seeing the good which the Will propoundeth to it selfe, and pursueth in this sort, is not the true and soueraigne good, which of it selfe is able to make men blessed.

The difference betwixt the natural and regenerated man.

Wee are then to knowe, that the wisest and most vertuous men, guided onely by the light of naturall reason, doe not propounde to themselues, nor seeke after any other good then that, which consisteth in ciuill honestie, in worldly honour and glorie, in this bodily life, and in the commodities thereof, and in those delightes and pleasures, which their humane sense and reason desire, according as some delight eyther in the knowledge of thinges, or in ciuill and morall vertues, or in honours, or in riches and in such like thinges. Yea the best that euer were among the Heathen, and the wisest of this worlde that are like vnto them, neuer went farther, neyther in deede coulde. For seeing they knowe not GOD truely,

What is the chief good that meere naturall men seeke after.

truely, they can neither loue him nor seeke after him) either because they are not throughly perswaded that there is a God, or if they bee sure of that, yet they stand doubtfull what he is, whether he haue care of men or no, and whether he heare and helpe them, when they call vpon him. And if they be in aduersity, then they loue him much lesse. For if they thinke that their miseries come from their owne nature, or at all aduenture, they suppose they are not bounde vnto him, neither ought to loue him, seeing hee hath prouided no better for their affayres. And if they thinke, that himselfe doeth sende them because of their sinnes, they are so farre from louing him, that contrariwise they hate him, and storme against him: as it is most manifest by infinite blasphemies contayned in the bookes of Heathen Poets, Historiographers, and Philosophers, aswell against God, as against his prouidence, iudgements, and all his woorkes, when they fell not out to their lyking. Nowe if their Vnderstanding was so blinded in the Knowledge of God, their Will was much turned out of the way. For it is alwayes like to a shippe carried hither and thither by diuers tempests, which seeketh still some hauen to arriue at, but can finde none. So the Will seeking after the good which it desireth, runneth and skippeth from one to another without order, and can finde no rest, except that heauenly light shine into the minde, which may teach it the true good, and frame it to the seeking and imbracing thereof. Therefore when this light is in the spirite of man, it first presenteth to the Will that infinite good, namely God, in whom alone shee may satisfie her selfe, and then all other good thinges that depende of that, all which shee desireth, euery one in his order. Thus shall God haue the first place, and the next his creatures, all which wee ought to loue so farre foorth as hee hath created them, and so consequently are good. And if wee place God in the highest degree of loue, as the soueraigne good, with whose loue we ought to be as it were wholly swallowed vp, wee will loue nothing but in him and by him, and for his sake: and consequently we will desire nothing but according to his Will, because wee can Will or desire nothing but that which wee shall loue, and wee shall loue nothing, but that which wee ought to loue, neither with any other affection nor to any other ende. Which is the proper effect of the spirite of God in them that are regenerated and guided by him. And thus when the darkenesse of our minde is driuen out by light from heauen, which is brought vnto it by Iesus Christ, and the *Will* inflamed by the holy Ghost, then doe our hearts reioyce in the goodnesse of God, and our conscience resteth therein, then doe we loue him, and beginne to obey him

What good men are taught to ayme at by the heauenly light.

him, not desiring any other thing. Therefore we beseech him to guide & gouern vs, to reforme vs daily more & more after his own image and similitude, to ỹ end we may be made conformable to him both in mind & will, & become true temples for him to dwel in. And whatsoeuer he sendeth vs, whether it be prosperity or aduersity, we take and receiue al as from his hād, giuing him thanks in prosperity, & not abusing or extolling our selues against him: and calling vpon him in aduersity without murmuring or despiting his maiesty, which we adore alwaies, whether we vnderstand & comprehend his iudgements, or no. Likewise we are led by him to loue all good things, according to ỹ order which is shewed vnto vs by his heauenly wisdome, namely, other men made after the image of God as we are, & those vertues, life, & things that are agreeable vnto him, desiring thē for the loue of God, & knowing that we serue him in the lawful vse of all these things, yeelding praises and thanks vnto him, as to the author & creator of them. Neuertheles it cōmeth to passe that we see oftentimes a very great confusion in the maners & works, euen of the holiest & best men that may be: but ỹ is whē God withdraweth from them his spirite & grace, although it be neuer so litle a while, or when he doth not manifest & shew forth his vertue & power in thē. For without God we can doe nothing, & through him nothing is impossible vnto vs. It is very certain, that there remaineth alwaies natural infirmity & corruption in man, and that the mind, reason & memory may be troubled by the affections of the heart, which resēbleth a fiery furnace, & is like to a thick smoke ascending out of a great fire which would dim the eies & make them as it were blind. And whē the light of ỹ mind is thus darkned, reason cānot discourse so wel, nor iudgement iudge so vprightly, nor memory retaine so firmly, or bring forth so readily ỹ which it hath kept, as if none of them were thus hindred with darkneſſe, which compasseth about the light that ought to guide thē. Now if there be such a let & impedimēt in regard of ỹ mind, the Wil is much more troubled by this fire of affections that heateth & kindleth it, whereby it is made a great deale more vntoward to follow the counsel & aduise of reason, then reason is wel affected to admonish and counsel it in that which is to be followed, or to be fled. And when these two principal parts & powers of the soule are thus troubled and moued, it is no maruel if man forget God & himself, & if w̄al his soule & body he turn aside from ỹ which he ought to follow after. As cōtrariwise there is no doubt, but ỹ as long as the celestial & eternal father disperseth his diuine light into our minds by his sonne, who is his eternal word and wisedome, preparing them by his holy spirit to receaue the same, and by this meanes also kindeleth the heart and Will with

How we must cary our selues both in prosperity and aduersity.

Of the frailety of mans estate.

the heate thereof, disposing and framing them to follow this light, no doubt I say, but there will ensue a good agreement and great conformitie of the minde and heart, of the Reason and Will, and of all the affections, yea of all the senses and members of man. But let vs return to the sequele of our speech, which hath an especiall respect vnto the Will, we haue then to consider more narrowly of the power and freedome of the Will, both in her internall and externall actions. For the first, if the question bee of deliberating about any thing, it is in the choyce of the Will to propound the same to the minde, to aduise and consult thereupon, or otherwise not to propounde the same vnto it. After whileſt the matter is in deliberation, she may command eyther to prosecute the same, or to deferre it to some other time, or to giue it ouer quite, and to turne the minde to some other thing, as it were a Prince among his councell. And if the consultation bee finished, and sentence giuen by iudgement, yet may the will stay it selfe from desiring and following after that which is counselled, and iudged to bee good by reason. So that the whole consultation lieth in the liberty and choyce of Will. For men are not drawne by an immutable violence of nature as beasts are, but reason enquireth what way is to be taken or left, and wayeth and examineth what good or euill is in euery thing. Therefore *Will* may goe about againe with that which was once deliberated of, to the end the first conclusion be not approued & staied in, but that greater inquiry may be made, to finde out, if it may bee, some better or more profitable thing. And thus when many thinges are shewed & set before her, she may choose what pleaseth her, although it be not that which was best approued by iudgement, and which reason vpon very euident arguments counselled her to follow. For if there be another side that hath some shew of good, albeit neuer so small, she turneth to that if she please: so that vpon one onely coniecture, or opinion of good, she will lay holde vpon that, and reiect the other side in which peraduenture the true good is to bee founde. The chiefe cause whereof is in the corruption of our nature, and in those impediments of good discoursing, and of vpright iudging, whereof wee haue alreadie hearde, and which hinder reason and iudgement diuers and sundrie wayes. And this also taketh place in respect of Will, which likewise hath great occasions offered to beguile and deceiue it selfe, because all the affaires of men are intermingled with good and euill thinges. Therefore it is very hard to be able to discerne and separate them well one from another. For men being compounded of diuers natures, namely of a body and of a soule, they propound also diuersity of good & euil things vnto themselues: & because they

Of the power of the Will in all actions.

they know corporall and terreſtriall things better then ſpirituall and eternall things, therefore they preferre them oftentimes before the other. Which is the cauſe why there are ſo many that loue this life a great deale better, and thoſe outward good things belonging therevnto, then they doe eternall life, and thoſe goods, which are able to leade men thither, and giue them full fruition therof when they come thither. Therefore in ſo great diuerſity of good and euill things, it is no marueile if there came nothing into deliberation, wherein reaſon findeth not ſome good or euill, which in the end it counſaileth vs to follow or to auoyde, according to the circumſtances of times, places, perſons, qualities and other ſuch like things. It commeth to paſſe alſo oftentimes, that *Will* refuſeth all counſaile and exhortation to doe that onely which ſhe pleaſeth, thereby to ſhew that ſhee is Lady and Miſtreſſe and ſubiect to none. And beeing mounted vp to that pride, ſhee accounteth this Lordſhippe which ſhee taketh to her ſelfe to bee a great good, and ſo maketh knowne her power and magnificence, as it were a tyrannicall prince, making choyce in the meane time of a falſe kinde of good, which is no way good, but a very great euil. And thus much concerning the libertie of the Will in her internall actions: which freedome alſo appeareth plainly enough in the outwarde actions. For after [illegible]th liked of a thing, ſhe m[illegible]t it in execution, or ſtay execution: yea after ſhe hath begunne, ſhe may giue it cleane ouer, or doe not ſo much, or ſo ſpeedily as ſhee might. And although it falleth out oftentimes, that men are hindered from executing their Will, yea are forced and compelled to doe the cleane contrary, yet their Will, if we conſider the matter well, is neither hindred, forced or conſtrained. For that keepeth it not from willing ſtill that which it pleaſeth: but the violence offered outwardly, ſtayeth the effectes and execution thereof. Hereof it is that wee commonly ſay, that a mans Will is taken for his deede, although it bee not put in execution. Nowe to conclude our ſpeech, wee knowe that the Will hath hinderances to let her from chooſing thoſe good things which ſhee ought to followe, and refuſing thoſe euils ſhee ought to eſchewe and auoyde. For Reaſon beeing appoynted as Miſtreſſe, to guide and direct Will by her iudgement, the ſelfeſame thinges that mooue Reaſon and Iudgement, doe mooue Will alſo, as if the one touched the other, or as if there were a certayne knitting and ioyning of them together, not vnlike to the linkes of a chayne, of which if yee mooue or touch one, the like is done to the others that are neere vnto it, by reaſon of the coniunction they haue one with another. Wee ought alſo to knowe, that although the Will often

Why men preferre earthly things before heauenly.

Will ſometime reiecteth all counſaile.

What freedome the Will hath in outward actions.

The neere coniunction of Reaſon and Will.

chooſe euill in ſtead of good, yet it ceaſſeth not therefore euer to deſire good naturally, which is moſt fitte and agreeable to the nature therof: but it is deceaued in that it hath no skill to diſcerne betweene true and falſe goodes, and to diſtinguiſh the greater from the leſſe. And as wee haue hearde, that euill ſpirites may trouble and mooue the fantaſie and minde, ſo no doubt they can doe the like towardes the heart and Will, to induce them to euill, and to driue them to doe greater thinges then weake nature woulde doe of it ſelfe, if it were not holpen by them, euen to cauſe them to committe ſuch crimes as nature abhorreth. Therefore wee muſt without ceaſſing watch and pray that wee enter not into temptation, and if wee bee tempted, that wee fayle not, neither bee ouercome. And this wee may aſſuredly beleeue wee ſhall obtayne, if through regeneration by the ſpirite of GOD our minde bee taught, and our Will guyded by his light. Nowe then hauing ſpoken enough of Vnderſtanding and of Will, which are the principall powers of the ſoule, let vs come to the affections thereof: and firſt it ſhall bee good for vs to conſider of the diſtinction that ought to bee made betwixt all theſe faculties of the ſoule, and betweene their ſeates and inſtruments, which they haue in the bodie. But wee ſhall learne theſe thinges of thee, ACHITOB.

Euill ſpirites haue power ouer the Will.

Of the diſtinction that ought to be betweene the Vnderſtanding and knowledge, and the Will and affections in the ſoule, and betweene the ſeates and inſtruments which they haue in the body: of the agreement that is betweene the heart and the braine. Chap. 36.

ACHITOB. The heauens, the earth and all the elementes, the ſtones, plants, beaſts & al the other creatures that want reaſon & vnderſtanding, obey God in their kind, but yet they know him not: & the obedience which they yeld vnto him proceedeth not of any knowledge they haue of his will, or of iudgement in them to diſcerne good from euill, but only ſo farre forth as they are drawne by their natual inclination in thoſe things that concerne their nature. But Angels and Men, in whome God woulde haue his image to ſhine in euery part of them, and after all ſorts, were created by him of that nature, that hee would be knowne of them, and that they ſhould follow his Will, not without Vnderſtanding and iudgement thereof, nor without agreement of their willes with his. Therefore he hath giuen them a nature that is partaker of Vnderſtanding, and preſcribed vnto them rules of iudgement and of certain knowledge, which are vnto them as it were

The difference of mans obedience to God from that of other creatures.

lawes

lawes ordained by a soueraigne Prince for the ruling of his subiectes. And to the end that these lawes should not be in vaine, he hath placed in man a Will to execute them, and an affection of ioy, that is brought to him by meanes of the good which he receiueth or expecteth, when he obeyeth these lawes that command nothing but iust things. So that hee would haue the nature of man to leade a ioyfull life, and by this meanes be preserued, that he might solace himselfe in the knowledge of God his Creator, and in obeying him, settle and rest himself in him. As contrariwise, it pleased him to place there an affection of sadnesse, to take vengeance of rebellion against his lawes, and of the transgression of them, to the end there might be a flame of anger and griefe to destroy that nature, when it doeth not conforme it selfe to the rule of his diuine wisedome and will. Hereby we know by experience, what difference there is betweene a ioyfull life, and that which is sad & full of griefe, and how ioy preserueth and maintaineth the one, and sorow consumeth and extinguisheth the other.

But to the end we may fully vnderstand these thinges, and bee able to iudge aright of the diuers powers, vertues and offices of the soule, wee must diligently consider, that as GOD hath distinguished the Vnderstanding from the Will and affections, and the *Animall* vertue and life from the *Vitall*, so also hee hath giuen them diuers seates and instrumentes in the bodie. There is likewise great difference betwixt Vnderstanding and Knowledge, and the Will and Affections, as we see it by experience in common life. For it falleth out often, that after we know a man, we either loue him or hate him. And if at the first we loued him wel, yet after hee is knowen vnto vs, we may fall to hate him: or if wee first hated him, afterward vpon better knowledge we may receiue him into our loue. Nowe although these affections of loue and of hatred bee thus mutable in vs, yet the selfe same knowledge remayneth alwayes with vs. For if wee did not still knowe him, wee coulde neyther loue nor hate him: because as a man cannot loue without knowing the thing loued, so hee cannot hate that which is vnknowen. Therefore it is no difficult matter to iudge, that the Vnderstanding differeth from the Will and affections, and that they are distinct offices, and seuerall properties and vertues of the soule: which haue also their diuers seates and instrumentes. For the internall senses are ioyned with that power which the Soule hath to knowe: and the heart with the power of the Will and Affections. Heereof it is, that wee see manie endued with great knowledge of honest and vertuous thinges, but they haue no good affection to followe after them

Difference betwixt Knowledge and Affections.

Of the discord betweene the heart and the braine.

them and to put them in practise: so that their heart agreeth not with their braine, nor their will and affections with their vnderstanding & reason. Contrariwise, there are others that haue not so great knowledge of goodnes and of their duetie, and yet they haue a good affection and Will to do wel, but for want of vnderstanding what is right and iust, they obserue and keepe it not according to that measure of desire which is in them. Where wee see againe how and in what sort there is no good agreement betweene the brayne and the heart, and betweene those powers and vertues of the soule, which wee haue

A comparison.

alreadie named. So that wee may compare the former sort of men to one that hath eyes to guide him, but no legges or feete to goe vpon, or if hee haue any, yet hee will not set them on woorke. As for the other sort, they are like to blinde men that long to goe and to walke, and haue legges to carrie them, but they cannot goe whither they woulde, because they haue neyther eyes nor sight to direct them, nor guides to leade them. Nowe by the consideration of these two sortes of men, wee may well conclude and iudge with our selues what they are, that want all these thinges mentioned by vs, because they haue neyther sounde knowledge of the trueth and of that which is good, nor Will and desire to haue any, nor any affection to followe that which is good: whome I woulde compare to them that are blind, and withal haue both hand and feete lame at one time. But this matter may yet bee vnderstoode better, if wee make this our speeche to agree with that which Saint *Paul*

Rom. 1. 18.

wryteth to the Romanes, where hee sayeth, *That the wrath of God is reuealed from heauen against all vngodlinesse, and vnrighteousnesse of men, which withholde the trueth in vnrighteousnesse*. For wee may vnderstande by trueth, those true and naturall impressions of the knowledge of GOD and of his lawe, and of good and honest thinges which are in men as beames of the diuine wisedome, shining in that part of the soule whereby hee knoweth. But because the Will and the affections of the heart agree not with this knowledge, and there are no diuine motions, nor celestiall flames to stirre vp and to kindle the heart with the loue of God, and to procure it to followe after that knowledge, therefore men are detayned in vnrighteousnesse, and yeelde not vnto God that honour and obedience that they owe vnto him. Wherein they shew themselues vnthankefull and vnrighteous. And therefore the Apostle expounding himselfe saieth by and by after,

verse 21.

That when they knewe God, they glorified him not as God, neither were thankefull, but became vaine in their imagination, and their heart voyde of vnderstanding was full of darknesse.

Whereby

Whereby hee declareth, that their ingratitude and naughty *heart* was the cause why they abused that vnderstanding and knowledge which they had receiued of God, and afterward also he depriued them of these excellent gifts of his grace, which he attributeth to the heart for certaine reasons which wee are to note. For wee may see in many places of the Scripture, and in their writings and exhortations that followe the doctrine and stile thereof, that the heart is often taken for the seate of the minde, of the vnderstanding and of reason, as well as for the affections of the soule. Neuertheless the Philosophers and they that followe them in such discourses, attribute these soueraigne powers of the soule onely to the braine, which they make the seate of them, as wee haue sufficiently shewed heeretofore: and as for the affections of the soule they assigne the seate of them to the heart. Now one body hath not two, but one soule. Therefore although it haue many faculties, powers, vertues, and offices, yet they are all comprehended vnder those two and depend of them, euen as in one body there are many members appointed to diuers operations. Nowe because reason ought to be the Gouernesse and Mistresse of the affections, it is necessary they shoulde agree together. For as reason guideth before, the affections will followe after. Therefore wee may alwayes iudge of reason by the affections which it ought to gouerne, as of the gouernement of a good Prince by the estate of his subiects, & of a good father of a family by those of his household. Moreouer, seeing the affections proceede from the heart, there is the seate of that loue which wee ought to beare as well towardes God, as towardes men, which comprehendeth the whole lawe of God and all iustice. For he that loueth God, is not onely afraide to offend and displease him, but desireth also to serue & please him: and he that loueth his neighbour, doeth not onely abstaine from procuring him any dishonour or losse, but laboureth also to aduance his honour and profit. Therefore if the minde be lightened and inflamed with diuine light, and the reason also that ruleth therein, then the heart will waxe hote, and burne with the loue of God and of his neighbour. Which if it fall out so, the heart will not be slacke in shewing foorth those heauenly motions that are within it, & in giuing matter to the soule to glorifie God, and to the tongue and mouth, which will speake out of the abundance thereof. Likewise there will be an accord and consent betweene it, and the voyce and tongue, which then will vtter nothing but the trueth. And this is the cause of that which wee were taught before, namely, that God by his prouidence and wise counsaile hath ioyned neere vnto the heart the chiefe instrument of the voyce, which is the lungs:

How the Scripture taketh the word heart.

Matth. 22. 40.

Of the agreement that ought to be betweene the minde and the heart.

lungs: as the other instruments that are higher, are lodged neere to the braine, and cheefely the tongue, as the Oratours and Embassadours of Kings are placed next vnto them. Wherefore if mans nature had not beene corrupted through sinne, but had continued perfect and sound, there woulde alwayes haue beene a goodly concord and consent betweene the heart and the braine, the voice and the tongue, the reason and the affections. Next, wee must note, that seeing the heart is the first member of the whole body that receiueth life, and the giueth the same to others, as also the last that leaueth life: and seeing it is the shop of all the vitall spirits, without which neither the braine, nor the rest of the members can haue life, or perfourme their dueties, it is not without cause, that this member is taken to be as it were the seate not onely of the affections, but also of reason. Therefore it is taken in the Scripture one while for the minde, as when *Moses* saieth to the people of Israel, *Yet the Lord hath not giuen you a heart to know:* and another while it is taken for the affections, as when our Sauiour Christ saieth, *Thou shalt loue the Lord thy God with all thy heart, with all thy soule, and with all thy minde*. For wee see heere howe he putteth a difference betweene the heart and the minde. Sometime they are put indifferently one for another, or one for both, especially the heart, as when the Lorde saide to *Salomon*, *Beholde I haue giuen thee a wise and an vnderstanding heart*, the heart is taken for the senses and minde, as it appeareth very euidently. For the same cause Saint *Paul* continuing his speach of Gods punishment aboue mentioned, against the vngodlinesse and vnrighteousnesse of men, hee addeth to that before recited, this saying: *Wherefore also God gaue them vp to their hearts lustes, vnto vncleanesse, to defile their owne bodies betweene themselues: which turned the trueth of God vnto a lie.* In which place wee see howe the Apostle maketh the heart to be the seate of the appetites and of the affections, and howe hee calleth the vnruly and disordered affections of the heart by the name of lustes; for so hee expoundeth himselfe by and by after, calling them *Vile Affections*, vnto which God gaue them vp. Whereupon wee will note this, that the naturall affections of the heart, which pricke it forward to the desire of pleasure, and which minister pleasure vnto it, shoulde be no sinne at all vnto men, but a benefite giuen them of God in the perfection of their nature, were it not that by reason of the corruption which hath taken holde of it, such desires and affections can not containe themselues within the limites of their sound nature: but there is alwayes some excesse euen in the perfectest, and that being sinne, is properly called euill concupiscence, because it continually prouoketh vs to euill,

Why the heart is taken sometime for the seate of reason.

Deut 29.4.

Matth.22.37.

1.King.3.12.

Rom.1.24,25.

Pleasure of it owne nature a gift of God.

euill, and causeth vs to goe beyond the bounds which God had set to our affections. Whereofit is come to passe, that that which should be a benefite vnto men in their naturall pleasures, is become hurtfull vnto them. Nowe forasmuch as the order of our discourses hath brought vs to the tractate of affections which haue their seate in the heart, before wee goe any further, we must say somewhat of the nature of this part of the body, as we haue done of the braine, to the ende we may the better know the seate and instruments of the vital power and vertue of the soule, and of the will and affections, as those which belong to the animal power and vertue, haue bene declared vnto vs. Let vs then heare ASER handle this matter.

Of the nature and composition of the heart, and of the midriffe: of the tunicles or skinny couerings of the breast, and of the Pericardion, or cawle about the heart: of the motion, office, and vse of the lungs, of the heart, and of the arteries. *Chap. 37.*

ASER. It is not without good and iust cause, that God hath ordained that reason should lodge in the highest part of the frame of man, and that the will and affections should lodge lower, namely, in the heart. For by this order hee would admonish and tell vs, what part and power of the soule ought to beare greatest sway therein, and that vnderstanding and wisdome, which teach vs the true rules according to which wee must square our whole life, ought to raigne and haue the first place, seeing the principall cause wherefore God hath created vs, is to knowe him, to the end that knowing him we should loue and honour him as wee ought: and as for the affections, they are to be guided and gouerned by wisedome and vnderstanding. Wherfore if this order appointed by God be confounded and turned topsie turuy in vs, hee causeth vs to feele and knowe it well enough. For although sinne be the cause, yet the impression of that diuine image, which God hath set in the nature of man, cannot be so wholy defaced in vs, but there will alwayes remaine very euident and wonderfull testimonies thereof. And therefore presently after we haue ouerthrowne this order, and that the will lifteth her selfe vp against reason, euen then doth reason condemne that fault of hers, and compelleth the heart to take vengeance thereof, and to punish in it selfe her disobedience and rebellion, with great torments and griefs: insomuch that either it must consume away and perish, or els returne to his due order and place, and the wil must know, that she hath a mistres, not onely to teach her, but also to correct her when she shall do amisse, and peruert her order.

The end of mans creation.

But

But let vs speake of that, which more particularly concerneth so wonderfull a part of the body, namely, the heart. First wee must remember how wee diuided before the internall parts of the frame and building of man into three bellies and lodgings, of which the first, I meane the braine, was shewed vnto vs with all his partes. Nowe we will come to the second, which is in the middest betweene the other two, namely, in the breast, which containeth the vesselles and instruments of the vitall facultie and vertue, and those are the heart, the arteries, the lungs, the rough artery, with the appurtenances thereof.

Of the second belly of the body.

Heereof it is that the name of the heart is oftentimes taken in the holy Scriptures for the middest, or for the inward and secret part of a thing, as when it speaketh of the heart of the earth and of the sea, and of the heauens. Nowe, as wee haue heard howe reason hath his throne and iudiciall seate in the braine, what ministers and what secretary hee hath neere about him, and in what chambers and lodgings they are placed, as also what ministers and officers are ioyned with him for the execution of his iudgements and decrees, namely, the wil and the affections: so also wee must consider what manner of lodgings and habitations are assigned to these latter sort in the heart. And although these officers and ministers are not alwayes obedient to reason, but rise vp against it oftentimes, and doe cleane contrary to that which it iudgeth and appointeth to be done, yet by that order which God set downe, they were to obey, and to agree well amongst themselues, as he sheweth it by the disposition of their lodgings. We haue heard before, that the heart and the lungs are lodged within the breast, as in a strong holde, and are compassed rounde about therewith for their safegard and defence. But wee must note, that there is a partition called *Diaphragma* by the Græcians, which separateth the instruments of the vital partes, from the nourishing parts that are in the third belly and lodging of the body, of which wee wil speake heereafter in his order. This partition is aboue in respect of the naturall instruments appointed for nourishment, and beneath in regard of the spirituall instruments that serue the vitall part. And because it is a great rounde muscle of the breast about the ende of the neather part thereof, it hath two vses, of which the first and greatest is to be an instrument of breathing: the second is to helpe to purge and expell the excrements of the body. Next to that there is a tunicle or skinne which is very thinne and slender, much like to a Spiders webbe, & is spread ouer the whole capacitie of the breast, out of which two others proceede that diuide it throughout, to the end there might be two distinct places of receipt, that if a man had some great wound in one part thereof, whereby the office

Ezech. 27.4. ionas 2.4. matth. 12.40.

Of the midriffe and of his vse.

Of the skinnes of the breast and of their vse.

office of respiration and breathing which it hath, should vtterly perish, yet the other part that is vnhurt, might at least wise retaine the one halfe. These skinnes serue also to couer and binde together all the vesselles and instrumenrs contained within the breast: and the former of them, which hemmeth in the ribbes, serueth chiefely to defend the lungs on that side where it is ioyned to the bones of the ribbes, to the ende they shoulde not touch the bare bones, when they execute their office, namely, when wee breathe. Concerning the heart, it hath for his next dwelling house a membrane or skinne called by the Græcians *Pericardion*, which signifieth as much as if in our language wee shoulde say in a worde, a *compasse-heart*. And therefore this skinne is made of the same fashion the heart is, namely, very large and ample beneath, but afterward it narroweth by litle and litle, so that it endeth pointwise, being in proportion like to a pine apple or to a pyramide, which is the figure of a flame of fire. Whereby it seemeth that God hath made the heart of this fashion to admonish vs, that it is the place of that naturall fire which is in the body, and appointed to giue it so much naturall heate as is necessary for the life thereof. This skinne, which is also called the litle closet of the heart, is of such capacitie, that it is seuered from the same on euery side as much as is requisite, that his motion might in no wise be impeached. Some thinke, that there is some water within this vessell, or some moisture like to a dew to water the heart, that it shoulde not drie vp through the great heate that commeth of continuall motion, in which it is without ceasing. Nowe because this humour cannot be seene but onely in dead bodies, there be that thinke it is made there onely after death, through the exhalation and gathering together of the spirites, which are there dissolued. And in deede it seemeth to be a hard matter to knowe this by Anatomy, because commonly it is not practised but vpon dead bodies. And although a man woulde trie the experiment vpon quicke and liuing bodies, yet they woulde be alwayes dead before he should come to that part, or at least wise there woulde be such a change and alteration, that it would be very hard for a man to giue a right iudgement. Neuertheless this might be knowen by cutting vp that part in some beast or other. For there is alwayes some moisture found there euen before it be starke dead, although indeed it cannot liue long after that part is opened. But let vs returne to that which we begunne to speake of the heart, which being the roote and fountaine of naturall heate, disperseth it abroade by the arteries into the whole body, and giueth life to euery part therof. For albeit the instruments of respiration serue the voyce, yet they were created principally for the hearts sake, that the

Of the cawle of the heart.

Of the fashion of the heart.

Of the water in the cawle of the heart.

Of the office of the heart.

the naturall heate which is in it, might bee refreshed, increased and fedde by them. For this cause hath the Diuine prouidence made the lungs to be as it were the forge and shoppe of respiration, to this ende, that the aire without might bee sent euen to the heart, for the causes and endes before spoken of. For the aire that is to be brought to the heart, is first prepared in the lungs, to the ende it might moderate the heate of the heart and spirites, and not enter in thither either too hote, or too colde, or in too great abundance, whereby it might be damnified or quite choaked vp. Therefore hath God made the flesh and substance of the lungs very light, soft and spungie, more then any other part of the body, so that it holdeth much of the nature of the aire, and that for two notable causes. For first, seeing the lungs haue not their motion of themselues, neither are fastned to the body to receiue motion from it, it was needefull to haue them of such matter, that they might bee easily mooued and followe the motion of the breast. Next, they will receiue the aire more easily without any violence, if at any time it enter in vehemently and in great quantitie. To conclude this point, they are so seated in regarde of the heart, that they wrappe it and clothe it both on the right side and on the left, and serue to defend it against all the neighbour-bones neere about it.

Of the lungs and of their vse.

How the lungs couer the heart.

But heere wee are to note the agreement and mutuall relation, which the heart hath with the heauens, in that as the first motion of the whole worlde beginneth by the heauens, of which all the other motions that are in nature doe depend, so the heart is that member in mans body, which first receiueth life and motion, and which is the wel-spring and fountaine thereof: whereupon also it is the first that liueth, and the last that dieth. And because God hath created it to put into it the vital facultie and vertue from whence the life of liuing creatures proceedeth, hee hath also appointed the arteries, who receiuing their originall from the heart, are afterward distributed and spread throughout all the members of the body, as the sinewes and veines are, to giue vnto the aire and vitall spirites necessary for life, euen as the blood is likewise distributed by meanes of the veines that come from the liuer, to nourish them withall, and as sense and motion are carried by the sinewes that are deriued from the braine and marrowe of the backe bone, as wee haue already shewed. Therefore as the aire hath his motion, and the windes their course, euen such as GOD hath appointed them in the whole body of this great worlde: so wee see that the ayre and vitall spirites are in mans body, which is the little worlde, as windes that haue their course and passages

How the heart agreeth with the heauens.

Of the arteries and their office.

How the vitall spirites agree with the aire and windes.

ſages therein, to bee carried vnto all the members, and to be diſtributed and communicated vnto them by meanes of the arteries. Hereof it is that they heaue and beate in thoſe places where arteries are appointed to be, ſo that by their peace and quietneſſe, Phyſitions iudge of the vertue and ſtrength of the heart, and conſequently of the whole body, of health and ſickeneſſe, of life and death, and of the whole poſition thereof. Therefore the heart hath a double motion to ſerue for this vſe: which I ſpeake, becauſe it hath yet a third motion and that of another nature, of which wee will ſpeake hereafter. But as for this firſt double motion which is heere mentioned, it is ſo called becauſe the one is made when the heart giueth out, and the other when it ſhrinketh in. For when it extendeth it ſelfe foorth, then is it refreſhed and cooled thereby, and when it gathereth inward and reſtraineth it ſelfe, then doeth it expell and driue out thoſe fuliginous and ſmokie excrements, which otherwiſe woulde ſtifle it. This two-fold motion is naturall, proceeding from the proper nature of the heart, and not voluntarie as that of the muſcles is, which is gouerned by the motion of the braine and ſinewes that come from it. For the heart hath his filaments or ſmall threedes, apt and conuenient for that purpoſe. Nowe this motion ſerueth not onely for the vſes already ſpoken of, but alſo for the nouriſhing of the vitall ſpirite, I meane to drawe the blood wherewith it is nouriſhed, and alſo to prepare foode for the lungs, thereby to returne ſuch mutuall helpe vnto them as it receiueth from them. For as the lungs ſerue to ſend breath vnto it, thereby to coole it and to further it in the execution of that office which it hath, ſo the heart ſerueth to nouriſh and feede the lungs. Whereby wee haue a goodly aduerticement concerning that mutuall agreement that ought to be in vs, and of that reciprocall helpe which wee owe one to an other, and howe wee ought to acknowledge the good turnes that are done vnto vs, and doe the like againe to them, according to that abilitie which euery one ſhall haue ſo to doe. For if wee deale not in that ſorte, it will be all one with vs in humane ſocietie, as if one ſhould ſeparate in our body the heart from the lungs, that the one might not doe his duetie towardes the other: which queſtionleſſe woulde cauſe the death and ouerthrowe of the whole body.

Of the double motion of the heart, and the vſes thereof.

An admonition to mutuall loue.

Moreouer, wee muſt note, that betweene theſe two motions of the heart nowe ſpoken of, there is ſome ſmall ſpace, in which there is a little reſt: and then doeth the heart reſtraine it ſelfe and drawe from all ſides rounde about the aire which is drawne in by the lungs, which it enioyeth and hath vſe of. And for this cauſe the heart, whoſe

whose flesh is hard and can hardly suffer, hath three kindes of filaments called *Fibres*, which serue for all these motions. Thus you see the heart that is lorde of mans life, howe hee hangeth as it were in his coffer, and withdraweth himselfe into his chamber or closet, being in a manner separated from the rest of the body to which he giueth life, but onely that hee is ioyned thereunto by veines, arteries, and sinews, which hee vseth as pipes, some to receiue the benefites that come vnto him from others, & some to distribute his good things by. Wherein we haue a faire resemblance of that mutuall communicating which ought to be among men. For although the heart be as the fountaine of life, which it imparteth to all the rest of the members and partes of the body, yet can it not liue alone, without those necessary helpes of the other members vnto which it is seruiceable. Nowe we are to consider the substance, situation and counterpoize thereof, with the nature and vse of the vitall spirite: which shall be the matter subiect of thy discourse, AMANA.

Of the substance, situation and counterpoize of the heart: of the nature and vse of the vital Spirite, and of the forge, vesselles and instruments thereof: of the sundry doores and pipes of the heart, and of their vses. *Chap. 38.*

AMANA. All men, howe ignorant and brutish soeuer they be, carry about with them in their hearts a great testimony, that they haue both a God and a Iudge, who approoueth that which is good, and punisheth the euill. For although they neuer heard one worde of his worde, yet they cannot be ignorant of this, which they sensibly feele and knowe by experience in themselues, that nothing but euill can befall them for euill, howsoeuer it be long a comming, and that they cannot feele the euill which their sinne hath brought vpon them, but they will repent them for committing it, and wish it had neuer bin done. This is naturall Diuinitie, which no body can be ignorant of. Whereunto Saint *Iohn* leading vs, saith very wel, *If our heart condemne vs, God is greater then our heart, and knoweth all things.* 1. Iohn 3. 20. And we see that repentance ordinarily followeth sinne, and that a sinner can not but feele some heauinesse and griefe. Yea nature it selfe teacheth vs, when wee are displeased for some thing whereof we repent vs, to strike our breast, because the heart is within it, as also to hang downe our eyes for shame. But the vexation, sadnesse and sorrowe, which after the fault committed, a man is striken with, because of the hurt that taketh holde of him, and the punishment he expecteth or endureth already, seruеth

Whereof the striking of the breast arose.

ſerueth not but for a continuall torment vnto him, as if hee were in a hell, except he change his mind, amend his fault and returne to God againe, and ſo betake himſelfe againe to that place and order of his, which God had aſſigned him. Beholde what good inſtructions we haue in our ſelues, which ought to pricke vs forward to goodneſſe, and drawe vs backe from wickedneſſe: eſpecially our heart beareth vs certaine teſtimony of that which is acceptable in the ſight of God.

Of the ſubſtance of the heart.

Now as we haue heard, that the forme thereof is apteſt for the motion it hath, ſo the ſubſtance & matter whereof it is made, is a kinde of fleſh that hath none like it in all the other partes of the body. For it is needful it ſhould be ſo thicke and faſt, that it may the better diſcharge that office and duety that is laide vpon the heart. On the other ſide, it is ſo ſeated in the breaſt, that the foundation and foote thereof is directly in the middeſt of it: but the narrow end of it bendeth ſomewhat towards the left ſide. Which is done in regarde of two great commodities, wherof the one is, that it ſhould not ruſh againſt the bones of the breaſt: the other, that it ſhould heate the left ſide the more, ſeeing the right ſide is holpen by the heat of the liuer, which is on that ſide. And although the left part of the heart be very bigge, and hard, and conſequently more heauy then the right, which is more ſubtile, thinne and ſoft, and therefore lighter, neuertheleſſe God hath giuen it ſuch a counterpoize, that both ſides are of equall waight: ſo that although there be no ligamēt or band to tie it vnto the other parts that are neere about it, yet without inclining or bending any one way more then other, it hangeth in the middeſt of the veſſell and skinne that compaſſeth it round about. For the left part, which of it owne nature is heauieſt, containeth in it a lighter matter, namely, the vitall ſpirite, and the right ſide that is not ſo heauy hath in it a more heauy matter, which is the blood. Whereby wee ſee howe the prouidence of God hath ſo well framed the counterpoize, that both partes are equall, like to an euen and iuſt paire of ballance. From whence alſo we may take a good leſſon concerning the vprightneſſe that ought to be in our heart and wil, and in al our affections, & with what heart we ought to folow the ordināces of God, & that way which he ſheweth vs in his word, how we ſhould continue and abide ſtedfaſt therein, and *turne neither to the right hand nor the left*, as wee are often commanded in the holie Scriptures. Moreouer, foraſmuch as the skin that cōpaſſeth the heart, hath the bones of the breaſt on the one ſide, & the lungs on the other, it was requiſit that it ſhould be of a matter ſo wel tēpered, that it might receiue no harme by ỹ hardnes of the bones, & on the other ſide ſhuld not be ſo hard as to be able to hurt the lungs, which are of as ſoft & tē-

The ſituation of the heart.

Of the counterpoize of the heart.

A good leſſon for euery one.

Deuter. 5. ezech. 20.

der a flesh as any is in al the body. Which teacheth vs sufficiently, that the prouidence of God hath forgotten nothing in any respect. But we must further know, that there are two capacities or holow places in the heart distinguished one from another by a partition, the one being on the right side, the other on the left. That place on the right side serueth to receiue the blood that commeth from the liuer to the heart by veines, both for the nourishing of it selfe and of the lungs, and for the generation of the vitall spirites, whose forge and shoppe is in the other void place on the left side, where the hart doth exercise his chiefe office, which is to ingender the vitall spirites of the finest and thinnest blood, which resolueth it selfe there, as if it came of the sweate that proceedeth out of the right capacitie. Now the vital spirit is as it were a most bright and liuely flame, like to the celestiall nature, which carrieth heat & life to the whole body, and is the instrument of the chief actions & works therof. In this left hollow place there is a great artery, which is as it were the stocke of al the arteries in the body, which a litle from the heart diuideth it selfe into two branches, whereof the one ascendeth vpward, to carry the vitall spirite into the vpper partes of the body: the other, which is some what bigger, descendeth downeward. By meanes of these arteries, which are as it were the pipes of the heart, the greatest benefite of all is communicated to all partes of the body.

Of the two voide places in the heart, and of their vse.

What the vitall spirite is.

Of the great artery.

Now because the arteries and veines haue neede one of an others help, they meet one another, & are so linked and ioyned together, that the arteries are seldome alone without the veines. For the arteries being ioyned vnto the veines doe giue them aire and spirite, which through the vitall heate stirreth the blood, and helpeth to bring it to perfection, and to preserue it. In like manner the arteries sucke some small quantitie of blood out of the veines, whereby the vitall spirite is carried, sprinckled, and increased. Wherein wee haue againe a notable example and goodly paterne of that mutuall communicating, that ought to be among men, without which neither nature nor humane societie can be preserued: the like also heereof wee see betweene the heart and the lungs, in which there are pipes that passe from the one to the other for their mutuall helping and succouring one of an other. For the Arteriall veine, that proceedeth out of the right side of the heart, carrieth the blood to the lungs to nourish it: and the veiny artery, which commeth out of the left side of the heart, carrieth ayre vnto it from the lungs to refresh it. For after it is brought to the lungs by the artery or wind-pipe, the lungs communicate the same vnto the heart. Likewise by that same veiny artey, the ouer-heated ayre and fumes

An example of mutuall succour.

Of the veiny artery.

fumes are carried from the heart: and ſerueth beſides to carry the ſpirite and the arteriall blood vnto the lungs to heate them. Therefore this artery is not altogether ſo thicke as the reſt are, nor ſo thinne as the veines, to the ende it may eaſily enlarge or ſtraiten it ſelfe, or giue and receiue the ayre, and that through hardneſſe it hinder not the motion of the lungs, as alſo that the foggy blood may not euaporate and ſweate through. For this cauſe it is called the veiny artery, becauſe it holdeth of the nature both of an artery and of a veine, and hath this office belonging properly vnto it, to carry the ayre and the ſpirit.

There are alſo in the heart other ſmall peeces, which Anatomiſts diſtinguiſh from it, as the two little eares, the right and the left, which are as it were little doores, as there is alſo in all the pipes thereof, which are ſo ſmall, that vnneth may they be diſcerned by the eyes. Theſe doores and pipes that are in them ſerue partly to this ende, that when the heart ſucketh ſuch blood as is neceſſary for it ſelfe, the veine wherewith it draweth ſhoulde not breake, through any ouer-great, vehement, and ſodaine attraction: and partly, that the ayre might enter in more gently and better wrought, according as neede requireth. For this cauſe alſo it is, why the heart doeth not drawe the ayre immediately from the mouth, both becauſe if this ſpace were not betweene, it coulde not drawe ſo much as it wanteth, and ſo woulde bee choaked, as alſo becauſe it ſhoulde receiue it in too colde, whereupon it woulde be greatly hurt. Therefore it hath pipes, paſſages, and inſtruments, not onely to bring this ayre vnto it, as it is brought to the lungs, but alſo to diſpence and prepare it as is moſt conuenient for it, as wee haue learned already by our ſpeach of the rough artery, and of other inſtruments of the voyce and of reſpiration. Out of which wee are to note two goodly points of the prouidence and wiſedome, whereby hee doeth admoniſh vs of that moderation, which wee ought to keepe in all things, and how we ought to behaue our ſelues, not only in one worke, but alſo in all things that wee take in hand. For concerning the firſt, GOD hath prouided alwaies throughout the whole worke of mans body in ſuch ſort, that there ſhould be no violēt thing, but hath ſo wel framed, diſpoſed, and linked all together, that no one part or member ſhoulde receiue hurt of another, but al might help & ſupport ech other. Therfore if there be any burthen to cary from one to an other, God hath ſo diſtributed it by little and little, and by ſuch conuenient means, that no part is preſſed: teaching vs thereby, that he loueth moderation and hateth violence in all things: for which cauſe hee diſpenſeth all and

Of the doores and pipes of the heart.

Goodly inſtructions for al men.

Moderation is to be kept in all things.

distributeth drop by drop, as it were by destillation. And to the end he may conioyne in one, things of a contrary nature, hee alwayes placeth between two contraries, things of a middle disposition which are most apt to tie them together and to keep them. Besides, we see howe hee hath ordred al the parts of the body so wel, that one only member and instrument serueth oftentimes for many offices & vses, as we haue already touched it. Wherin God doth admonish vs further of two things wel worthy the noting. The first is, that we ought to looke so wel vnto al things, that we neither forget nor omit any thing that shalbe requisit & necessary. The other, that we should imploy our selues about euery thing that we can and may do, according to those gifts and graces, which wee haue receiued of God, and that we should vse al things to euery such purpose as they will serue, and so auoid al vaine and superfluous charges. For (as it is commonly said) nothing is to be done by many things, that can be performed by fewer: otherwise there will be more hindrance then helpe, and greater losse then profit. For this cause as God hath not giuen to the body one member-lesse then there ought to be, so he hath not giuen it one more. For if there were either more or lesse, it would not only be monstrous, but there would be eyther some want, or some let & hinderance. And when as one member is able to satisfy two offices, he hath not created many to do it, if either profit or necessitie required not the help of many. Whereupon gouernours of Common-wealths ought to learne, that their people are not to bee burthened with vnprofitable and vnnecessary offices and persons. If therefore men woulde learne those lessons that God giueth them in their owne bodies, and in the members thereof, they woulde alwayes keepe a meane in all things, following this heauenly example, and neuer offend either with too little or too much. But notwithstanding wee haue all Nature to be our Mistres, so that shee keepe a schoole within vs, and teach vs these things her selfe, yet wee profite little thereby. Nowe leauing this speach, seeing wee haue taken a viewe of the nature of the body, and of the naturall motion thereof, which is commonly called the Pulse, and what vse it hath in this corporall life, as also of other things concerning this matter, it shall be good for vs nowe to speake of another motion that is in the nature of the soule, which serueth not onely for this life, but also for the spirituall, in respect of which especially it is giuen vnto it, an image and representation whereof wee haue had in this motion of which wee haue already spoken. It belongeth to thee, ARAM, to discourse vpon this matter.

Superfluitie to be auoided in all things.

Good counsell for Princes.

Of

Of the second motion of the heart, which belongeth to the affections of the soule, and of those that goe before or follow after iudgement: of the agreement that is betweene the temperature of the body, and the affections of the soule. *Chap. 39.*

ARAM. As God is not onely an eternall and infinite essence, but also infinitely good and happy, so hath hee not rested in giuing vnto his creatures life and beeing, as it were imparting to them some part of his being, but it hath pleased him also to make them partakers of that *Good* which is essentiall in him, and of his blessednesse and felicitie, according as euery one was capable thereof in his kinde. For he will not onely haue them to be, but also to be well. For this cause we see, that although men desire much to be, and therefore are greatly afraid of death, as of an enemy that seeketh to vndoe them, yet many times it falleth out so that they desire death, to the end they might be no more, because they thinke it a greater good, or at least wise a lesse euil to be no more, thē to be miserable & vnhappy. And by this we may knowe, that man was not created of God only to be, neither was that his principal end, but also to be blessed. For this cause as God hath giuen to the creatures an inclination to preserue themselues in their life, to the end they might be, so he hath put into them a natural appetite & desire of that which is good, to the ende they might be well, and that good might befall them, but man specially is thus affected: which desire of good is also ioyned with an eschewing of euill. For in the pursuite of *good*, his contrary, which is euil, must of necessitie be fled from. And of this naturall inclination to good proceede all those affections of the soule that draw it hither and thither to seeke for it: but because of her badde iudgement, proceeding of the darkenesse of ignorance which is in the minde, she chooseth oftentimes the cleane contrary to that which she desireth, as we haue already touched.

Man was created not onely to be, but also to be well.

What the affections are.

We call then properly by the name of affections, the motions and acts of that naturall power of the soule, which consisteth in following after good, & eschewing of euil. For receiuing of God in our first creation to be & to be wel, we haue still some naturall seedes of the perfection of these two great gifts, which teach vs naturally, that it is a good thing for one to preserue himselfe and his beeing, as also to be wel and happy in his beeing: but this is only generally. For whē we are to come from these generalities vnto particulars, there are wonderful errors and disorders throughout the whole course of mans life. Now among the motions of the soule, some go before iudgement, others follow after: although oftentimes they are so sodaine & headstrong withall, that it

Two kindes of affections.

appeareth plainly they haue shaken off the bridle, & neuer expected & staied for any iudgemẽt. Notwithstanding it is true, that the hart is not moued before there hath bin some iudgement to determine, whether that which is then offred vnto it be good or euil. But bicause the motions of our spirit & mind are very light & sodain, and need not so long time, as otherwise is requisit for vs if wee will take good heede to our matters, hereof it is that they seem to vs many times to preuent & goe before iudgement giuen, when indeed they follow it. And as for those naturall motions, which in truth go before it, they are such as are bred & borne of the disposition of the body, as the desire to eate in hunger, and to drinke in thirst, & sorrow in time of sickenes, or the motion of a melancholike humor, or ioy proceeding from good and pure blood in the heart. But the other motions follow the aduice of iudgement, & as that is mooued and changed diuersly by such meanes as haue alreadie bin declared, so the affections alter, and increase or decrease, or otherwise vanish cleane away and come to nothing. Whereof it followeth, that they are appeased by the same meanes by which they are moued, according as they are applied vnto them. But although it behoooueth that the affections should be pricked forward by iudgement, yet it followeth not thereupon, that they can not be stirred vp, except this mature & ripe iudgement be alwaies there, which ordaineth things to be done after the discourse of reason. For it is enough for them if they haue another iudgement, that obserueth not such an exact & diligent examination, but onely that which fantasie offereth without any other discoursing. And this iudgement thus moued by fancie, is most vsual & ordinary, and that which most guideth & ruleth the affections of men. Therfore it is a sodain & tumultuous iudgement, of which a man may truly say, *a short sentence of a sottish iudge*. Thus fancie, being very turbulent & skittish, & drawing to it selfe confusedly some shew and apparance of opinion & iudgement, whereby it deemeth that which is offred vnto it to be either good or bad, is the cause that wee line in the middest of marueilous troubles in respect of our affections of feare, of desire, of sorrow, of ioy, and that one while we weep, and sodainly we laugh againe. And because it hath great power ouer the body, as wee haue already declared, these perturbations doe manifestly incline that way. We see also by experience, that there is great agreement betweene the qualities and temperature of the body, and the affections of the soule: insomuch that as the bodies of men are compounded of the qualities of heate, colde, moisture, and drieneſſe, so among the affections some are hote, others colde, some moist, others drie, & some mingled of these diuers qualities. So that euery one is most subiect to those

What affections goe before iudgement.

Agreement betweene the temperature of the body and the affections of the soule.

those affections that come neerest to the nature, temperature,& complexion of his body. As for example, the affection of ioy is hote and moist,& therefore they that are hot and moist,as children, yong men, sound and healthy folkes,and idle persons, are more easily inclined to that affection. Contrariwise, sorrow is a colde and drie affection, and therefore they that are colde and drie are most giuen to that affection, and such are olde folkes and they that are of a melancholy humour, which is earthy,cold and drie. For the like reason,they that haue a soft and tender heart, receiue more easily the impression of ioy and griefe, as wax taketh the print of a seale: and they that haue a hard and hote heart,quickly receiue ioy & keep it a long time. And on the other side, they that haue hard and cold hearts, receiue sorrowe and griefe very soone, and retaine it long, as appeareth in melancholy and melancholike persons. And as the affections followe the temperature and complexion of the body, so they for their parts haue great vertue and power ouer the body. Therefore we see, that ioy is as it were a medicine to the body, and foode to the naturall heate and moisture, in which two qualities life chiefely consisteth,as we haue already heard. For it greatly preserueth and increaseth them: forasmuch as it strengtheneth the animall and naturall vertues, stirreth vp the spirites, helpeth digestion, and generally profiteth the habite and disposition of the whole body. For the heart thereby sendeth with the blood, much naturall heate,and more spirites vnto all parts of the body. By meanes whereof the members are watred and moistned by the humiditie contained in the fountaine of blood: whereupon it followeth, that all the partes increase in bigneſſe and waxe fatte. For this cause Physicions alwayes exhort sicke persons to be as merry as they may, and to auoide sorrowe and sadnesse, which being colde and drie is contrary to life, and so consumeth men. For it drieth vp the whole body,because the heart thereby is closed vp and restrained: so that no great quantitie of spirites can bee made there, and those fewe that are there, can not easily bee distributed and dispersed with the blood throughout the members. Whereupon the vitall vertue and her companions being weakened, the liuely colour of the face waxeth wanne and pale, and in a manner vanisheth cleane away: and so consequently the whole bodie becommeth leane and consumeth, as if it tooke no nourishment, yea death oftentimes followeth thereupon. This agreement therefore, which is (as we see) betweene the temperature and complexion of the body,& the affections of the soule, ought to teach vs to be very temperate in our eating and drinking, and in all other things belonging to our life. For as wee are either temperate or intemperate,

The affections can doe much with the body.

Ioy good for the body, and Griefe hurtful to it.

temperate, so will the qualities be whereof our bodies are compounded: and so consequently according to the temperancie or intemperancie that is in vs, the affections of the soule also will be more moderate or immoderate, and the perturbations which they shall bring with them, will be greater or lesse, and more easie or vneasie to be prouoked or appeased. Whereby wee might knowe what great agreement God hath made betweene the body and the soule, For notwithstanding their natures differ much one from an other, yet seeing they must be linked together, it is necessary they shoulde haue some agreement betweene them, to the end they may be conioyned and vnited in one. It is true, that by the reasons of humane Philosophie, we know well howe the coniunction of corporall things and of their qualities, what contrarietie soeuer it is betweene them, may be effected and wrought. But as wee cannot see or knowe our soule, or any spirituall nature, as wee knowe our bodies and bodily natures, so can wee not iudg so easily of the meanes whereby the body agreeth with the soule, and corporall natures with spirituall, but onely as experience and the effectes giue vs some sight thereof. For wee see by experience from whence the good or ill disposition of the body, and health and sickenesse proceede, namely, from the good or ill temperature of the qualities thereof. Wee see also, that according to the nourishment which the body taketh, & that sobrietie or gluttonie it vseth in eating and drinking, and according to the abstinence or the effectes it bringeth foorth in all things, it is either better or worse affected and disposed. We see likewise the changes and alterations that befall it, according to the ages and exercises it hath. Wherefore although we had nothing else to looke vnto, but to maintaine and preserue our health, yet ought we to desire to be sober, moderate, and very temperate in all things, seeing moderation beareth so great sway in all the partes of mans life. But it ought to be more pretious in our eies, when wee see that the temperance or intemperance that may be in our bodies, extendeth it selfe vnto the estate of our soule, and that it can do much eyther in the helping and maintaining, or in the hurting and troubling thereof. For wee knowe already by experience, that which is of a cholericke nature, is more subiect to those diseases that are bredde of a cholericke humour, then a flegmatike person that is of a contrary temperature, and that a flegmatike bodie is most subiect to diseases proceeding of flegme. The like may bee saide of all the other qualities and complexions. If then euery one encline more to such diseases, as may proceede from those naturall qualities which abound most in his body, it is an easie matter to iudge, what is like

How the agreement betweene the body and the soule may be discerned.

Naturall qualities breede diseases.

to

to fall vpon him if they exceede, whereby they are encreaſed much more. And if that humour which naturally exceedeth moſt in a man (and of which his temperature and complexion hath his name) cauſe him to incline moſt to thoſe diſeaſes that may be bred thereof, a man may iudge into what diſpoſition of body he may fall through exceſſe of other qualities, which are more repugnant to his nature and complexion, if there be no ſuch counterpoize and equalitie, that one contrary may ſerue as a remedy againſt another. But hauing conſidered of theſe things, we muſt goe forward and proſecute our ſpeech of the affections of the ſoule, which are as it were health and ſicknes therein, according as they ſhalbe eyther well or ill moderated, and ſee what conueniencie there is betweene corporall and ſpirituall phiſicke. Finiſh therefore this dayes woorke, ACHITOB, with ſome diſcourſe vpon this poynt, which may ſerue to inſtruct vs in the mattter of the affections of the ſoule, of which to morowe we are to intreate particularly and in order.

Of the Health and diſeaſes of the ſoule: of the agreement betweene corporall and ſpirituall Phiſicke: how neceſſary the knowledge of the nature of the body and of the ſoule, is for euery one. Chap. 40.

ACHITOB. It is alwayes in his power who hath giuen vs beeing, namely God the ſpring and fountaine of all eſſences, to preſerue and keepe vs therein, and to take it alſo from vs when it pleaſeth him. But foraſmuch as he delighteth not in deſtroying the woorkes which himſelfe hath wrought, hee hath giuen vnto his creatures certaine meanes to preſerue themſelues in that nature wherin he created them. And that they might haue thoſe meanes neere at hand, he hath placed them euen in their owne nature. For they haue by nature an inclination, that moueth and vrgeth them to keepe and defend themſelues aſmuch as they can poſſible, from euery thing that may corrupt their nature, that is contrary vnto it, or that wil bring to an end that beeing, which they haue receiued of God. But that which herein is moſt to be lamented in man, is his ouer great care and curioſitie in ſearching out remedies meete for the maintenance and preſeruation of his bodie, the leaſt griefe and ill diſpoſition whereof ſeemeth vnto him to be very burthenſome: but as for thinking eyther vpon thoſe means, wherby God hath appoynted him to attaine to an eternall and bleſſed life, or vpon the diſeaſes of the ſoule, which in ſteed of life will bring death vnto it, and are farre more dangerous, ſtubberne, and vneaſie to be cured then thoſe of the body, he dreameth litle thereof, his care is very ſmall,

Men are more carefull for the health of their bodies then of their ſoules.

ſmall, he eſteemes them not great, and therefore is very ſlouthfull in ſeeking remedie for them.

The affections breed the health or ſicknes of the ſoule.

We are to know then, that the affections of the ſoule are as it were health and ſickneſſe therein, according as they are either temperate or intemperate. For as there is no euill diſpoſition or ſickneſſe in the bodie, but contrariwiſe good health, if there bee not ſome exceſſe in the qualities of which it is compounded, which may deſtroy that equalitie that is requiſite for the keeping of it ſounde: ſo is it with the faculties, powers, qualities and affections of the ſoule, which according to her nature hath her health and her diſeaſes. Wherefore when the harmonie, conueniencie and temperature of her powers and affections, is ſuch as her nature requireth, then is ſhee well diſpoſed and in health: as contrariwiſe ſhee is ill affected and diſeaſed, when in place of temperance and mediocritie, there is intemperance and exceſſe. Nowe according to that which wee hearde in the former ſpeech of the conueniencie betweene the temperature and complexion of the bodie, and the affections of the ſoule, wee ſee that a man of a cholericke nature is a great deale more eaſily ſtirred vp to anger, then an other that is of a flegmatike or melancholy nature. For ſeeing the cholericke humour is by nature hote and burning, like to fire, that man in whome this humour raigneth is ſooner inflamed with anger and wrath, then an other that is of a contrary nature. For fire will more ſpeedily kindle in a matter that commeth neerer to it owne nature, and of which it may more eaſily take holde, then in another that is more contrarie to it. It is otherwiſe with flegmatike or melancholike men, according as the humours which rule in them, diſpoſe and incline them more to be caried with one affection rather then with another. Therefore wee ſee that they which are of a cholericke complexion, as they are of a more hote and dry nature, ſo their affections are more ſodain, burning and violent, like to fire. Flegmatike and melancholy perſons as they are colder, ſo they are not ſo eaſily mooued, but are more ſlowe and heauy, and haue alſo other inclinations and other affections. And as they that are cõmonly ſaid to be ſanguine, are of the beſt temperature ſo their affections are for the moſt part more cheerful & more temperate. And as there are diuers mixtions of bodily qualities, ſo there are ſundry ſorts of temperatures and complexions of the body, and conſequently of ſoules in regard of their faculties and affections. Therfore alſo there is great agreement betweene corporall and ſpirituall Phyſicke. For this cauſe the Phyſicions both of the bodies and ſoules of men are to follow almoſt one & the ſame methode, and obſerue a like

How the ſoule receiueth from the body in regard of the diuers temperatures thereof.

Agreement betweene corporall and ſpirituall Phyſicke.

order

order in their arte & practiſe, euery one according to the ſubiects propounded vnto them: inſomuch that looke what the one doeth vnto the body, the other is to deale ſo with the ſoule, ſuch things being applied as beſt agree with their ſeuerall natures. Wherein they may further eche others worke greatly, obſeruing that ende at which both of them aime, which to the one is the health of the body, and to the other the cure of the ſoule, conſidering that the one may helpe the other, as hath bin already touched. For if the body be not temperant, hardly wil the ſoule be: & if the ſoule be intemperate, the body deſireth not to be temperant. Therfore alſo we ſee, that not only Phyſicions for the body appoint men diets, both for the preſeruation of their bodily health, and alſo for ỹ recouery & reſtoring thereof again, but alſo ſpiritual Phyſicions doe the like in regard of the ſoules health, ſo farre foorth as bodily ſobriety wil ſerue greatly to that purpoſe. For this cauſe not only ordinary ſobriety & moderation, which ought to be kept throughout the whole life of man, is ſo greatly recommended vnto vs in the holy ſcriptures, but faſts alſo, which being more ſtrict abſtinẽces, are very profitable, yea neceſſary oftentimes according to times, places and perſons. For they ſerue to tame and humble the fleſh, that it may be the better kept in, & leſſe hinder the ſpirit, which thereby is the better inabled to attend to euery good worke, & to the contemplation of diuine & celeſtial things. Therfore the people of God & holy men faſted oftẽ, wherof wee haue many teſtimonies in the ſcriptures. And as it is neceſſary that bodily Phyſicions ſhould know wel the tẽperatures & complexions of mens bodies, and their natures, their health and diſeaſes alſo, with their conuenient and apt remedies: ſo is it needfull, that ſpirituall Phyſicions ſhoulde knowe the nature of ſoules, of their faculties, powers & affections, & the natures of vertues, which are their health, and of vices, which are their diſeaſes, together with thoſe medicines & remedies that are neceſſarie for the preſeruation & increaſe of vertues, and for the diminution & aboliſhing of vices. For without this knowledge, neither of them can be good Phyſicions, but it may bee feared, leaſt they make ỹ diſeaſes worſe, or in ſteed of curing the ſick perſons, kill them outright. But we muſt yet draw more inſtruction out of this matter here offered vnto vs. For whatſoeuer hath beene hitherto ſpoken concerning the agreement between the temperature of the body, and the affections of the ſoule, or concerning the health & diſeaſes of them both, or the knowledge that is requiſit in Phyſicions to follow a good method in their art & practiſe for ỹ healing of their patiẽts, I ſay the vnderſtãding of al theſe things is not only neceſſary for ỹ Phyſicions both of ſoules & bodies, but euen for euery one of vs particularly. For if we

Luke 21.34. Rom. 13.13. Epheſ. 5.18. Act. 13.2.

Iudg. 20.26. Pſal. 69.10. Eſth. 4.16.

The knowledge of phyſicke neceſſary for all.

we were all skilfull in the art of corporall Phiſicke, I meane not ſuch skil as is needful for them that make publike profeſſion thereof to all, but onely ſo much as is neceſſary for the preſeruation of our owne health, I doubt not but we might eaſily auoyde many infirmities and diſeaſes, whereinto we fall daily for want of good diet, good gouernment and the vſe of thoſe meanes, which might either retaine vs in health, or reſtore it quickly vnto vs, when it is ſomewhat altered or impeached. Moreouer we ſhould haue this aduantage beſides, if we fell into any diſeaſe, that we ſhould know the better howe to keepe and gouerne our ſelues more moderately and wiſely, and obey the Phyſicions counſell the better, becauſe we ſhould haue greater knowledge of that which we ought to doe, & of the danger whereinto we might fall, or which we might eaſily auoyde. Wee may ſay as much of the ſoules phiſicke, the knowledge whereof is a great deale more neceſſary for vs, not onely becauſe the ſoule is more noble and precious then the body, but alſo becauſe it is a harder matter to knowe the nature and diſeaſes of the ſoule, then of the bodie. And if wee prooue ſo happie as to be able to comprehend any thing, wee ſhall know daily better and better what things are in vs of God, and what is his order, as alſo what there is of Satans, and what is that diſorder and confuſion, which by meanes of ſinne he hath brought into all things. For as ſinne is cauſe of that exceſſe, which is in the qualities of which our bodies are made, and conſequently of the diſeaſes that proceed from thence, which afterward bring death to the bodie, ſo is it in reſpect of the ſoule, and of the exceſſe that is in the affections thereof, and in all the other partes of it, contrary to that nature in which God created the ſame. And as ſinne is the cauſe of the diſorder and confuſion that is in both of them, ſo it is the cauſe that one helpeth to ſpoile another, whereas there ſhould be a pleaſant harmonie and concord, not onely of the bodily qualities among themſelues, and ſo likewiſe of the qualities of the ſoule among themſelues, but alſo of the qualities both of ſoule and bodie one with another. For God hath put, not onely into our ſoules, but into our bodies alſo, the ſeedes of all the vertues, and the pricks and meanes to incite and to leade vs vnto them, in ſuch manner and forme as ſhalbe declared hereafter. Although wee may learne ſomewhat by that which we haue heard alreadie of the conueniencie that is betweene the body and the ſoule, betweene the temperature of the one and the affections of the other. For if the one bee anſwerable and correſpondent to the other, no doubt but God ſo diſpoſeth of the temperatures and complexions of the bodie, as he hath diſpoſed of the nature of the affections in the ſoule, ſeeing the one is

Sinne is the cauſe of all diſorder, diſeaſes and of death.

to

to serue the other through that mutuall agreement, which they ought to haue one with another. Nowe to morrow wee will prosecute our speech begunne concerning the affections of the soule, to the end we may fully vnderstand this goodly and large matter, which may procure to the soule and body, both life and death. And first, mee thinkes wee are to enter into the consideration of foure things, which are in the will and in the power to desire, that is in the soule, namely, natural inclinations, actions, habites, and affections. This shalbe then, ASER, the subiect of thy discourse.

The end of the fift dayes worke.

THE SIXT DAYES worke.

Of foure things to be considered in the Will, and in the power of desiring in the soule: and first, of the naturall inclinations: of selfe-loue, and the vnrulinesse thereof. Chap. 41.

ASER. All the actions of the soule are bredde of the powers and faculties thereof: and therefore by the benefite of nature, which is the gift of God, she hath receiued powers for all thinges, which she ought to doe. Now concerning the facultie of knowing in the soule, and in the vnderstanding part thereof, of which we haue intreated heeretofore, we finde three thinges worthie of diligent consideration, namely, naturall principles, actions, and habites gotten by long custome. Wee may remember those sundry degrees, which we said were in the knowledge of the minde, and how by this facultie it doeth not only know simple and particular things as beasts doe, but also compoundeth and ioyneth them together: how it compareth one with another, separateth them and discourseth vpon them: finally howe it iudgeth, and eyther approueth or refuseth them. All which things are actions of the minde, proceeding from those notices, and naturall principles of knowledge that are therein. Nowe if these actions be sodaine, and passe lightly, so that the minde doeth not stay in them, nor acquaint it selfe with them, the bare and simple name of action belongeth to them. But if the minde doeth one and the same thing often, museth much vpon it, calleth it often to memorie, and accustometh

Three things to be considered in the facultie of Knowledge.

How habites are bred in ỹ minde.

cuſtometh it ſelfe thereunto, ſo that it is in a manner imprinted in it, and thereby the minde becommeth prompt and ready in regarde of the long continuance therein, then doe theſe actions take the name of habite, which is bredde by the often repeating and reiterating of the ſame things. Whereby the minde is made more skilful and ready, and the ſpirites more fitte and apt to performe thoſe exerciſes, vnto which they haue addicted themſelues, and wherein they haue continued. So that ſuch a habite is as it were a light in the ſpirite and in the ſoule, whereby the actions thereof are gouerned.

Foure things to be conſidered in the Will and deſires.

In like manner wee finde in the Will, and in that power of deſiring, which is in the ſoule, foure things to be conſidered, namely naturall inclinations, actions, habites, and affections which intermingle themſelues in euery one of the other. All theſe thinges are good of their owne nature, euen as nature it ſelfe, being conſidered as God hath created her. But as nature was corrupted through ſinne, ſo is it with theſe things by reaſon of that diſorder which the nature of ſinne hath brought vnto them. But let vs firſt ſpeake of naturall inclinations, and then we will proſecute the reſt. As therefore the minde hath his naturall principles of knowledge, ſo the will hath her naturall inclinations and affections, which of their owne nature are good, as they are taken from that firſt nature created of God: neither woulde they at any time bee wicked, if there were no exceſſe in them proceeding from nature corrupted, which afterwarde breedeth in vs ſuch inclinations and affections as are altogether euill and damnable. We loue our ſelues naturally, our wiues, our children, our kinsfolkes and our friendes, yea we are by nature ſo enclined to this loue, that if it were not in vs we ſhoulde not onely not bee men, but not deſerue ſo much as to bee accounted and taken for beaſtes, no not for the wildeſt, moſt ſauage and venemous beaſtes that can be. For we ſee by experience what great inclination & affection there is in euery one of them towardes their litle ones. Therefore when S. *Paul* maketh a beaderoll of the vices and ſinnes of ſuch men as are moſt vicious and execrable, and as it were monſters of nature, he ſaith expreſly, *that they are without naturall affection:* which indeede cannot be cleane rooted out of any nature liuing, vnleſſe it be altogether monſtrous and vnnaturall: For it is an affection which is as it were a beame of the loue that God beareth towards all his creatures, and which he cauſeth to ſhine in them, ſo that it is not poſſible, that they which are capable of any affection of loue, ſhould not loue their owne blood and their like, eſpecially men. Wherefore if this loue and this affection were well ruled and ordered, it is ſo farre from being vicious, that contrariwiſe the ſpirite of

Of natural inclinations and affections.

Rom. 1. 30. 2. Tim. 3. 3.

God

God condemneth as Monsters, those men that want it. And therefore God doth not forbid and condemne this loue and affection in his law, so farre forth as it is ruled thereby, but he approueth it, & appointeth it to be the rule of our loue towards our neighbour, when he saith, *Thou shalt loue thy neighbour as thy selfe.* But when this loue & affection is disordered in vs, it is not only vicious, but also as it were the originall and fountaine of all other vices and sinnes, whereas if it were well ordered & ruled according to the will & law of God, it would be as it were the fountaine and welspring of all vertues. For wee should not loue our selues but in God and through him, nor consequently our wiues, nor our children, nor our friends, nor any other creature whatsoeuer: whereas cleane contrariwise, wee set God aside, and seeke nothing but our selues and the things of the world. Therefore this loue and affection being nowe so vnruly through sinne, is so violent in vs, that it withdraweth vs from the loue of God and of his creatures, to loue the deuil and his wicked workes, because it seemeth to vs, that he is a greater friend vnto vs then God. For whereas the holy spirite doeth resist and set himselfe against our euil affections, and wil haue vs to bridle them, Satan on the contrary part letteth them loose, & not onely giueth vs ouer to follow our peruerse and vitious affections with full sway and libertie, but also prouoketh and thrusteth vs forward with great vehemencie. Whereby we may iudge, what loue and affection a man may cary towardes creatures in those things wherein they may be contrary vnto him, and with what fury and rage he may be ledde against them that resist his disordered affections, seeing he carieth such an affection towardes God his Creator. Therefore Saint *Paul* speaking of wicked men that should be in the latter times, saieth first, *That they shoulde bee selfe-louers*: and hauing set downe this disordered loue as the roote, after he commeth to the branches & fruits of such a tree, saying, *That they shall bee couetous, boasters, proude, cursed speakers, disobedient to parents, vnthankfull, vnholy, without naturall affection, truce-breakers, false accusers, intemperate, fierce, despisers of them that are good, traitors, heady, hie minded, louers of pleasures more thē louers of God, hauing a shew of godlinesse, but denying the power therof.* And in the Epistle to the Romanes he expresly mentioneth *haters of God*. Thus we see what the loue of mē is towards thēselues, being left in ỹ corruptiō of their nature, in respect of ỹ which ought to be, if it were not vnruly & disordred. For man should loue himself as the gift of God, as also his life & being which God hath giuen him, & that blessed estate for the enioying of which hee hath his being, and that *Good* wherein it consisteth, and whereby he may attaine vnto it, and shoulde loue no other thing, nor otherwise. But the great

Leuit. 19. 18. matth. 5. 43.

Of the vnrulines of our naturall affections.

2. Tim. 3. 2.

Rom. 1.

Of true loue towards a mans selfe, & towards his.

great exceſſe that is in the loue of our ſelues, cauſeth it to bee cleane contrary, both to that loue which ought naturally to be in vs, and alſo to our loue towards God, ſo that it ouerthroweth and confoundeth all heauenly order, and the whole courſe of mans life. Neuertheles, when it ſo falleth out that this loue and affection is moderate in vs, although in deede it be neuer ſo as it ought to be according to the rule of Gods will, yet are they acceptable in his ſight, as our other naturall affections and friendſhips are, which we beare towardes them that belong to vs: prouided alwayes that they bee ruled and guided by faith and true loue, and kindled with the flames of the holy Ghoſt, as they were in *Zacharie* and *Elizabeth* towards their ſonne *Iohn*, and in ſo many other holy men, as haue loued both themſelues and theirs according to
Gen. 22. God, whereof we haue a notable example in *Abraham*. For out of all queſtion if euer father loued his children, hee loued his ſonne *Iſaac*. But he ſhewed euidently by the effect, that he did not onely loue him with the loue of fleſh and blood, as commonly we loue our children, but he loued him alſo in God, towards whome yet his loue was farre greater, ſeeing he was very ready to offer him vp in ſacrifice vnto him, when he ſo commanded it. But although this naturall loue and affection bee not ſo pure in vs as in theſe holy men, but that ſtill there is mingled with it ſome thing of our owne becauſe of ſinne, which wee haue by inheritance, yet is it alwaies acceptable to God, ſo that hee be firſt and chiefly loued. For through his mercie he beareth with our infirmitie, which euermore accompanieth our deſires and willes. As for thoſe that are guided onely by the light of nature, and are not regenerated by the ſpirit of God, albeit theſe naturall affections are too vncleane in them, yet they doe not ſo much diſpleaſe him, as inhumanitie and crueltie doe, that are cleane contrary to the other, & which doe vtterly diſpoſſeſſe men of loue and charitie. We may conſider the ſame things in all the other naturall inclinations. For wee ſee that ſome are by nature inclined to ciuill iuſtice, ſome to liberalitie, and others to ſuch like vertues. Now if theſe inclinations be well guided, they are goodly ſeedes of vertues, but if they bee not well ordered and ruled, they corrupt & degenerate, yea they turne into the vices that are contrary to thoſe vertues. For iuſtice, which is neuer without moderation, may be turned into ouer great rigour, or into crueltie, as wee ſee it in many, who being naturally inclined to ſeueritie, which many times is very neceſſarie in iuſtice, become ſo rigorous and extreme, that their ſeueritie, which ought to be a vertue, is turned into crueltie. The like may be ſaid of other inclinations and affections. Now that which befalleth theſe inclinations, is procured alſo vnto them by the humors and

Naturall inclinations are ſeeds of vertues or vices.

and qualities of the bodie, which haue acertaine agreement with the affections. For a sanguine man, in whose nature blood beareth greatest sway amongst the other humours and qualities, will naturally be more enclined to loue, to ioy, to liberalitie, and to such other affections as are most agreeable to his nature. But if this complexion bee not moderated and well guided, it will easily passe measure in euerie affection, so that it will fall into fooliſh and vnlawfull loues, into excessiue and vnmeasurable ioyes, and into prodigalitie in steede of following liberalitie. The same may bee saide of all the other temperatures and complexions for their part, in that they may bee seedes and prouocatiõs either to vertues or to vices, according to that correspondencie, which is betweene the bodie and the soule, and the temperature of the one with the affections of the other. Therefore we may well conclude, that as diseases ingender in the body of the humours that are in it, according to their change, mingling and corruption: so it falleth out in the nature of the soule and in the affections thereof. For as good naturall humors become euil by corruption that seazeth vpon them, and turne that health which before they affoorded into diseases: so the inclinations and naturall affections of our soule, which of their owne nature are good and the seedes of vertues, are turned into vices and into their seedes, through that corruption which sinne bringeth vnto them. Behold then what we haue to consider of those natural inclinations that are in the Will & in the desiring power of the soule, & of the actions thereof, namely to wil and not to will, & to suspend and stay her action, and to commaunde ouer the power of the appetites, of all which wee haue largely intreated in our discourse of the Will. Wherefore we will come to the habites, of which thou shalt now discourse, AMANA.

The originall of all diseases.

Of the Habite of the soule in the matter of the affections, and of what force it is: of the causes why the affections are giuen to the soule, with the vse of them: of the fountaine of vertues and vices. Chap. 42.

AMANA. If a man will learne any occupation, hee proues not a woorkeman the first day, but learneth by little and little, and beginneth to labour therein: afterward by long continuance and custome he groweth more ready in his arte, and practiseth it with greater facilitie and ease. A painter waxeth expert in his science by often painting, and his hand wherewith he laboureth, by long continuance becommeth more steady, more ready and able, so that he can handle

his penſill with greater eaſe, and is farre more expert therein then hee was in the beginning. Wee may note the like in the ſoule, and in the chiefe powers and actions thereof. For there are ſome of them, which incontinently folow the nature of the faculties of the ſoule, when they haue their iuſt times, and are come, as a man would ſay, vnto their ripeneſſe, as we may ſee by experience in the corporall ſenſes. For not long after the childe is borne he ſeeth and heareth, the reaſon whereof is becauſe the ſenſes of ſeeing and hearing are by nature abſolute and perfect. Therefore in ſuch actions there needeth no exerciſe to cauſe them to performe that which they doe well, but onely a good vigour and ſtrength, becauſe in them nature is a great Miſtres that hath all efficacie. But there are farre more excellent actions, as ſcience, arte, prudence, fidelitie, and ſuch like, which had neede of vſe and exerciſe to cauſe them to doe readily and well. This vſe bringeth cuſtome, which hath in it a facilitie to worke, and a diſpoſition tending therunto. And then ſuch actions take the name of habite, which is bred by the reiterating thereof.

Thus the actions of the Wil & power of deſire in the ſoule, of which wee haue ſpoken before, when they are often reiterated, ſo that they grow to be firme and ſtedfaſt, are called habits, becauſe the Will is ſo accuſtomed thereunto, that it becommeth more conſtant eithet in deſiring one certain thing, or in eſchewing the ſame. Therefore as the affections are more or leſſe forward, more ſeldome or often vſed, more weak or ſtrong, ſo they are called either inclinations or actions, or habites. But we are to note, that habites extende not themſelues onely to thoſe things which we doe, but alſo to thoſe which we ſuffer & abide, which diſpleaſe vs and are contrary to our nature. For cuſtome diminiſheth & moderateth by litle and litle the ſenſe of that grieſe & paine which they bring vs, whereof we haue trial in all diſeaſes, which commonly ſeem not ſo grieuous & intollerable after we haue bin long accuſtomed vnto thē, as in the beginning of them. And although pouertie be a heauie burthen, neuertheleſſe cuſtome maketh it familiar vnto vs, and familiarity cauſeth vs to thinke it lighter. Wherefore we ought not to maruel, if our God doth vſually ſend affliction to his children to acquaint them therewith, as alſo to the ende they might obtaine the vertue of patience, which is learned by often ſuffering: inſomuch that there remaineth a habite in men, which being nothing els but a common cuſtome, cauſeth them mildly to beare & ſuſtaine all euents. Whereas there are ſome that like furious and deſperate men are caried away w̄ great impatience, either becauſe they neuer ſuffered much before, or if they did ſuffer, yet they neuer accuſtomed thēſelues to beare their

What a habite is.

Of the force of cuſtome.

their afflictions patiently. Moreouer we know by experience, that although the way of vertue at our first entring thereinto, seeme vnto vs very difficult to tread in, yet afterward we find it very easie, when wee haue walked in it a certaine time. For there is no honest trade of life in which we finde not great difficultie. And the more excellent it is, so much the more troublesome and tedious it will seeme to our flesh, whereas the path of pleasure will seeme to bee very delectable and easie, becausse it is a great deale more naturall to our corrupt nature. But howe harde so euer it bee to our flesh to followe after a vertuous, honest, and sober life, yet custome will make it easie to ouerpasse, as likewise to forsake that which is contrarie vnto it. Therefore it hath not without iust cause beene giuen out long since by wise and skilfull men, that it is very good and profitable to bee accustomed to good thinges, especially from ones infancie: that it skilleth much howe euerie one hath beene brought vp from his youth: that nothing is of greater force then custome, eyther to good or to euill, as that which seemeth to bee another nature. Nowe vpon this speech of habites wee are to note further, that as all other naturall thinges in the soule are giuen vnto it for the good thereof, so is this habite, which is no other thing but a custome rooted therein. For except continuance of time did confirme this power of the soule, I meane, that it ought not onely to doe a thing, but to doe it well and as it ought to bee done, that it is to gette a facilitie therein through vse and exercise, to the ende it may doe the same thing afterwarde more freely and readily, and bee more willing to occupie it selfe about the same thing, and that after the same manner, I say except this bee so, many inconueniences will ensue thereupon. The first is, that it shoulde labour altogether in vaine. The seconde, that it shoulde alwayes come rude and vnskilfull, as it were a newe prentice, to the exercising of these excellent actions and woorkes. Whereof this woulde followe, that hauing profited nothing with the time, it woulde not doe any thing perfectly. And this we ought not onely to vnderstand of those things which wee doe willingly, but euen of that which wee suffer and indure maugre our willes: wherewith of all other things we had neede to be best acquainted. For seeing wee are compassed about daily with so many miseries, seeing wee must suffer and vndergoe so many sharpe and vnworthie assaults, howe much greater will our misery be, if long custome & an habit in suffring should affoord vs no ease & refreshing? But let vs come now to ỹ which particularly concerneth the affections of the soule, that we may be fully instructed in ỹ nature & sundry kinds of

Sweat is Gentleman-vsher to vertue.

The cause and profite of an habite.

of them. First wee will note, that wee vnderstand by affection that natural power in the soule, which openeth it selfe towards *Good*, and withdraweth it selfe from euill, as wee haue alreadie declared before.

What affection is, & frō whence vertue and vice first spring.

Nowe when the actions of an affection are growen to bee habites, then are they called either vertues or vices, according as they are either well or ill done. And from hence proceede good or ill manners, of which morall Philosophie tooke that name, because it intreateth of them. For that sheweth what vertue and vice is, howe manie kindes there are of them, and what difference there is not onely betweene vertues and vices, but also betweene the sundrie sorts of them, as we haue discoursed at large in our first Academical assemblie. But let vs vnderstande this, that the knowledge of the soule and of the powers of it, about which wee nowe labour, is the right springhead and fountaine of that morall Philosophie and doctrine. This knowledge therefore is very profitable and necessary, to the ende that by it we may know the originall and beginning of all vertues and vices, of their whole generation, and their sundrie kindes. For if wee be well instructed in all the partes and powers of the soule, we know the causes of these actions: we knowe how the minde iudgeth, how the will chooseth and commaundeth, as wee haue alreadie spoken. And thus we see, that there are most sure and certaine principles of knowledge, which shine in the minde as it were a light, which are the rules whereby the soule squareth out her actions, and which discerne betweene trueth and falsehood, good and euill, to the ende that all the actions therof might agree with these rules, which are the beames of heauenly wisedome in our selues. For it is an order which God hath so ordained & established. And forasmuch as the soule was to dwell in the body, God gaue vnto it this naturall power of the affections, that it might bee wakened and stirred vp by them as it were with prickes, thereby to be kept from idlenesse, and from being lulled asleepe and oppressed with the heauines of the body, and so neglect all care of good things, & of that which is very expedient & profitable for it self. For this cause the soule hath her affections of which some serue for spurres to pricke her hither & thither, & as oftē as need requireth: others serue for a bridle to keep her back & to stay her from rushing vnto euill, & from following those things that are hurtful for her. And indeede we stand in need of such spurres and bridles: but herein we erre greatly in that we knowe not howe to keepe a moderation betweene these twaine. For because wee make these spurres too sharpe, and pricke the horse too much which we haue to guide, the bridle on the other side is two grieuous vnto him, so that he lifteth vp and girdeth forward ouer furiously.

The fountaine of morall philosophie.

Why the affections are giuen to the soule.

furiously. And this commeth to passe because wee doe not content our selues with that which is requisite for the succouring of our naturall necessities, but we adde therevnto infinite superfluities. For vpon some light necessitie that might soone be dispatched, we torment our selues a great deale more then neede is, because wee perswade our selues that our necessities are greater then they bee, and so seeke after moe remedies and helpes then is requisite. Of this wee haue daily experience in that care which wee take for thinges necessarie for this life, which is the cause that wee burne continually with insatiable couetousnesse, which is such a marueilous spurre vnto vs, that wee take very little rest for it. For if wee woulde bee contented with enough, it woulde not put vs to that torment, which wee dayly suffer. But nothing sufficeth vs: and therefore the affections are in our soule, as the windes vpon the sea. For some windes are very small, and mooue the water but a little: others are more vehement, and rayse vp certaine waues: and some againe are so tempestuous, and make such horrible stormes and gustes, whereby the Sea is so mooued, that sea and sande and fishe and all seeme to bee turned topsie toruie. The like may bee sayde of the motions of the soule. For some are so light, that they seeme to bee nothing els but small beginnings of mooving. There are others stronger which moue it somewhat more. And some also are so violent, that they altogether trouble the soule, euen in such a vehement manner, that they driue her from her seate of iudgement. Therefore these two first kindes of motions are properly called affections, and the other that are so violent are termed *Commotions* and *Perturbations*. For they bring a kinde of blindnesse with them, which is the cause that iudgement and reason see neuer a whit. Whereupon it followeth, seeing neither Reason nor Iudgement beare any more rule, that the soule is as if shee had no more power ouer her selfe, but were subiect to the iurisdiction of some other. The Grecians terme such affections with a worde that signifieth as much as if wee shoulde say passions. And in deede wee commonly say, that a man is passionate, when hee is tormented by such violent affections. For as the whole bodie suffereth when it is mooued, or thrust too and fro, and stricken on euerie side: so is it with the soule beeng violently mooued euerie way. And as the mooving is more or lesse moderate, so shee suffereth more or lesse: and if the motion bee verie violent, confusion followeth thereupon. Nowe for the sequele of this speech, let vs consider how the affections are more or lesse moderate, according to the disposition of the iudgement: and what is the spring and originall

The affections compared to the windes.

Of commotions & perturbations.

of so many sundry affections, as we see in men. It belongeth then to thee, ARAM, to handle this matter.

That according to the disppoſition of the iudgement, the affections are more or leſſe moderate or immoderate: of the cauſe of all the motions of the ſoule and heart: of the varietie of affections: of the generation: nature and kindes of them. Chap. 43.

ARAM. Whatſoeuer we doe or wiſh for, wee doe or deſire it for ſome *Good*, whether that which we iudge to bee good bee ſo in trueth, or in opinion onely. And therein wee reſemble God our Creator, who is not only good, but alſo goodnes it ſelfe, euen the perfection of all *Good* Wherefore if we deſire to know what is the true *Good*, we muſt vnderſtand, that there is but one onely true *Good*, euen the ſame, by participation of which we are firſt made good, and then of good, moſt happie. For we cannot be happy and bleſſed, which is the end we all looke for, but we muſt firſt become good. For as there is no true felicitie and bleſſednes but in *Good*, being the ſource and fountaine, yea the perfection of all happines and contentation, ſo alſo there is no felicitie nor bleſſednes but in *goodnes*, which is as proper to God as his very diuinitie: becauſe that as he cannot be God except he be good, ſo he cannot be good with that goodneſſe that is in him, but he muſt bee God. And as he is the eſſence of all eſſences, ſo he is the eſſential *Good*, and the eſſential *Goodnes* of al *Goods* and of al *Goodneſſes*. But although our nature doeth of it ſelfe alwayes tend to that which is *Good*, as wee haue ſhewed in the handling of the chiefe powers of the ſoule, Vnderſtanding, and Will, neuertheles we differ much, nay we are cleane contrary to God, when wee come to the election of *Good*, becauſe of the bad iudgement we haue, by reaſon of the darknes of ignoraunce wherewith our mindes are blinded.

How farre the iudgement can preuaile ouer the affections.

Hereof it commeth, that the more the iudgement is corrupted, infected, and deeper plunged in the fleſh, the more euill and carnall are the affections, the moe in number and the more violent: yea ſuch as doe not onely trouble and peruert the internal ſenſes of the ſoule, but the external ſenſes alſo of the body. This we may obſerue in them that are caried away with loue, who thinke oftentimes, and are verily perſwaded, that they ſee and heare thoſe thinges, which indeede are nothing ſo. Contrariwiſe, the purer the iudgement is, and the higher it is lifted vp from the fleſhe and from the earth, the fewer and lighter are the affections which trouble and moleſt it. For then it taketh greater heed and marketh what trueth or what falſe-

hood,

hood, what good or what euill there is in all thinges. Whereupon it commeth to passe, that the iudgement is not so often nor so easily mooued. And when it is mooued, it is not so violent nor headie, but more mature and moderate. For all great, violent, and turbulent motions proceede of ignoraunce and inconsiderateness, or through a false perswasion, which maketh vs to thinke, that the *Good* or *Euill* is greater then indeede it is. And this commeth for want of experience, which beeing as it were a darke cloude and mist before the eyes of our minde, doe greatly trouble it: insomuch that we ayme not at that certaine *Good*, after which wee ought to seeke, but contrariwise we propounde to our selues many sortes of *Goods*, with many and sundry endes and meanes to attaine vnto them, which we change and rechange from houre to houre, very inconstantly, according to places, times and occasions, whereby it is euident that there is no stayednesse in vs. Besides all this, there is another great mischiefe, namely that wee haue not that prudence which beastes haue by naturall instinct onely without reason or iudgement, whereby to knowe how wee may keepe our selues from those tempests, which our affections may moue in vs. For when beastes perceiue any tempest comming, they sodainly withdraw themselues, and seeke for meanes to auoyde it. And they that sayle on the Sea foreseeing the tempestuous stormes which threaten them, prouide thereafter in good time, least they shoulde bee caried away therewith. For otherwise they bring themselues within the compasse of this danger, that afterward they cannot bee Masters of their shippe, neither arriue at their desired hauen, but rather hazarde the breaking of their shippe against some rocke, or of sticking fast in some sande, or of beeing swallowed vp and ouerwhelmed with some whirlewindes and tempests. The like may bee sayde of the motions of the soule made by affections. For there are not so manie sortes of windes, whirlewindes, or tempestes in the Sea, as there is varietie of motions that come from the affections in our heartes. Therefore wee ought to bee verie carefull, that when wee see and perceiue any beginnings in our soules, wee straightwayes giue not our selues ouer into the power and swinge of our affections. But wee are so farre from looking to this, that we throwe our selues into the middest of the tempest, that it may carrie vs, not whether wee woulde, but whether that will. For seeyng wee enterprise our affayres, not by the appoyntment and decree of an vpright iudgement directed by reason, but at the iudgement and lust of our corrupt and crooked nature, wee are so much mooued as our nature hath power. For naturall

The originall of violent motions in the soule.

A similitude shewing the perilous motions of of the soule.

actions are not bounded by our will, but extende themselues as farre as the power and vertue thereof is able to permitte. But it is cleane contrarie with a prudent and wise man. For hee is not deceiued in the election and choyse of that which is good, because hee chooseth with good iudgement, and propoundeth not to himselfe many vncertaine *Goodes*, but one onely, which is the true and certaine *Good*. Likewise hee chooseth not many wayes and meanes to come vnto it, but a few that are well sifted out and infallible: besides, hee is not gouerned by his affaires and affections, but gouerneth them, neyther giueth himselfe ouer into their power, but abideth alwayes in his owne: insomuch that if any affection beginneth to moone by vertue of his naturall inclination, hee presently stayeth it, compelling it to giue place and to obey right iudgement. Thus much generally of the nature of affections: nowe it remayneth, that wee shoulde say something of the number and varietie of them. Surely it is very difficult, yea impossible to set downe a certaine number of an infinite thing: although indeede the number of the affections is not infinite by nature, but onely in regarde of vs, that cannot comprehend them all. But wee will reckon vp the chiefest of them, which are the fountaine of the rest.

The effects of a prudent and wise man.

Of the variety of affections.

The cause of all motions in the soule.

Heere then we haue first to note, that all motions of the soule are in regarde eyther of some good which they seeke, or of some euill which they woulde auoyde, because it is contrary to that good. Therefore euerie motion of it selfe tendeth alwayes to that which is good, or withdraweth it selfe from euill, or els setteth it selfe against it, as wee haue alreadie hearde in the handling of Will. Nowe euery good, and euery euill, is eyther present, or to come, or past, eyther possible or impossible. And as wee take the absence of euill for a good, so wee iudge the absence of good to bee an euill. For this cause the Diuines make two kindes of payne or punishment, whereof the first is the payne of losse and damage, and the other is the paine of sense and feeling. By the first they vnderstande that paine which a man hath because hee wanteth some good that hee should and woulde haue. For men account it damage, to loose that profite, which they ought to haue. By the seconde they vnderstande a payne which is felt, not onely when some good is wanting, which a man shoulde or woulde haue, but when some euill is present, that is contrary to this good, which men feele by effect. Therefore they say that the payne of the losse and damage, is the priuation of the ioyes of Paradise. For although there were no torments of hell for the wicked, but onely a priuation of that eternall life and

Two kindes of punishments.

happinesse,

happineſſe, for the which man was created of GOD, yet were this no ſmall puniſhment to bee depriued thereof. But there is a great deale more, when the wicked are not onely depriued of a bleſſed life, but beſides that are detained in perpetuall torments, as a malefactor that doeth not onely want all good company, but is withall kept in perpetual priſon and torture. But let vs proceede with our matter.

Of the generation, nature and kindes of the affections.

When any good is propounded, ſo ſoone as euer the ſoule and minde knoweth it, it is well liked of. And this liking or delight is as it were a little pleaſant winde of motion in the heart, which beginneth to ariſe and to followe after this good. Nowe when this pleaſure and liking is confirmed and waxeth ſtrong, it is turned into loue. And the motion of that preſent *Good*, which wee haue already gotten is called ioy: and the motion of ſome *Good* to come is called *Deſire*, which is incloſed within the bounds of loue. If the matter be of ſome euill, it is called offence, becauſe the ſoule is offended thereby: and therfore ſhe is diſpleaſed therewith and diſliketh it, whereas ſhee is well pleaſed with *Good*. If this diſpleaſure or diſlike be confirmed, it is turned into hatred. And as griefe is for ſome preſent euill, ſo is feare of ſome euil to come. The motion againſt a preſent euill, is anger, enuy, indignation: and againſt an euill to come, is confidence and boldneſſe. Now all theſe affections haue others vnder them. For fauour, reuerence, and mercy are compriſed vnder loue, delight vnder ioy, hope vnder deſire, and deſire vnder griefe. As for pride, it is a monſter compounded of diuers affections, as of ioy, of deſire, and of boldeneſſe. And as the affections are quickely bredde one of an other, ſo ſome of them are brideled and reſtrained by others. For the firſt, enuy, hatred and anger ſpring of loue. For they are motions of the heart that loueth, againſt him that hateth or hurteth her who is deere or beloued. And deſire riſeth of reuenge, and the ioy that commeth thereby, proceede from anger and malice. If a man loue any thing, he wiſheth it would come, and hopeth alſo that he ſhall enioy it: and contrariwiſe, hee feareth that it will not come to paſſe. If it come to paſſe, hee reioyceth. If it come not to paſſe when hee thinketh it will, or when hee expecteth it, he is grieued. In like manner, great ioy is leſſened through greefe, and enuy through mercy, or through feare. And one greefe altereth another, when it is greater: and feare maketh griefe to be forgotten, and cauſeth the lame to runne. To be ſhort, theſe ſundry motions of affections are like to ſtormy waues and billowes, which being driuen one of another, doe either augment, or diminiſh, or wholy oppreſſe one another. Wherefore the like happeneth in the motion of our affections,

How the affections are bred or brideled one of another.

Goodly ſimilitudes.

fections, that commeth to paſſe in a ſedition and ciuill diſſention, in which no man conſidereth who is the worthier perſon to obey and follow him, but who is the ſtronger and moſt mighty. So in the fight of the affections there is no reſpect had to that which is moſt iuſt, but only to that which is ſtrongeſt and moſt violent, and which hath gotten ſuch power ouer the ſoule that it hath wholly ſubdued her to it ſelfe: which thing wee ought to ſtand in great feare of. But whatſoeuer affections are in vs, there is alwayes ſome griefe or ſome ioy ioyned with them. Therefore following our matter, it ſhal be good for vs to conſider particularly of the nature of theſe two contrary motions, of which, ioy ſerueth greatly for the preſeruation of life, but griefe drieth vp and conſumeth the heart, euen vnto the death of it, as wee ſhall now learne of ACHITOB.

That Ioy, or Griefe are alwayes ioyned to the affections: and what Ioy and Griefe are properly. Chap. 44.

ACHITOB. The knowledge of the Affections of the heart and ſoule is very neceſſary for euery one, becauſe they are very euill and dangerous diſeaſes in the ſoule, but yet being knowen they may be cured more eaſily. This cauſe hath mooued vs, after wee haue ſpoken of the heart and of the naturall motion thereof, and of the vſe it hath in this life of the body, to enter into the conſideration of a ſecond motion it hath, which ſerueth not onely for this corporall life, but alſo for that ſpirituall life, in regard of which it was chiefely giuen, and of which we ſaide, that there was as it were an image and repreſentation thereof in the firſt motion. Now we ſhall better vnderſtand this by the ſubiect of this diſcourſe propounded vnto vs, being handled particularly as wee intend to doe. For as by the firſt naturall motion of the heart, it receiueth ſuch refreſhing as is neceſſary for the ſending of life vnto the whole body, and for the maintenance and preſeruation of the ſame, as alſo for the expelling and driuing out of all ſuch things as might hurt and ſtifle it: euen ſo is it in this ſecond motion, as farre as wee can conceiue of the nature of it. For ſeeing God hath appointed ioy as a meanes to preſerue life, hee hath likewiſe put this affection in the heart, whereby it is as it were enlarged to receiue within it ſelfe, and to embrace all *Good* that is offered vnto it: as alſo it reſtraineth and ſhutteth it ſelfe vp through griefe which is contrary thereunto.

The firſt motion of the heart is an image of the ſecond.

Moreouer wee ſhall finde, that there is no affection in vs, which is not

not intermingled with some griefe or else with some ioy. For seeing the heart is the proper seate and instrument of all the affections, when it is as it were stricken and beaten with some vnpleasant thing that is offered vnto it, then doeth it retire, close vp it selfe and feele griefe, as if it had receiued a wound, then doeth it flie from the thing it liketh not. Yea the heart doeth alwayes either enlarge or shut vp it selfe according to those affections that are within it, the causes of which are in it owne nature, God hauing so disposed and willed the same, for the reasons which we haue already touched. For if the heart be ioyfull, the ioy that it hath, doeth bring so great pleasure vnto it, that thereby it is opened and enlarged, as if it would receiue, imbrace, and lay holde vpon that thing which reioyceth it, and bringeth vnto it that pleasure, which it hath in this ioy. Nowe becausse there is ioy in loue and hope, the blood and spirites are gently and mildely dispersed by their mouings, by reason of the reioycing at the *Good* that is present, or that is expected, as if it were already present. And forasmuch as such motions are made by the enlarging of the heart, whereby we embrace the thing offered vnto vs, the face also appeareth smiling, cheerefull, and ruddy. For a man may easily iudge, that the obiect presented to the heart, mooueth that power whereby it is stirred vp, becausse that before the heart doth mooue it selfe, it must know the thing that offereth occasion vnto it to be moued, either with ioy or griefe, or some such like affection. For as wee haue learned already, the outward senses do first perceiue the things that are offered vnto them, and then they present them vnto the common sense, which presently by a singular prouidence of God sendeth them to al the other senses, and to al those powers that are in the sundry parts of the soule and body. This done, if there be matter of ioy, the heart being striken with that which is acceptable vnto it, enlargeth it selfe, and being thus gently enlarged, as it were to embrace the same, it disperseth much naturall heate with the blood, besides great quantitie of spirites, of which it sendeth a good portion to the face, if the ioy be so great that it mooueth a man to hearty laughter. For the face it selfe is in some sort blowen vp and enlarged: the forehead is made cleere and smoothe, the eyes glister and shine, the cheekes become ruddy, and the lippes gather in themselues. In a worde, the heart doeth so enlarge it selfe, that it is represented in the face, as it were in a glasse, or in an image framed to expresse the ioy and gladnes which it hath.

Griefe or Ioy in all the affections.

Ioy appeareth in the face.

The effects of of laughter in the face.

Moreouer, experience teacheth vs sufficiently, what difference there is between a cheerfull and a sad countenance. Therfore when we loue one, wee embrace him, as if wee woulde ioyne him to our selues, and

and put him into our bosome and heart, as some deere and very pretious thing. Which wee see chiefly in mothers, when they holde their little infants betweene their armes, and embrace them with great affection of heart. For this cause Saint *Paul* being desirous to let the Corinthians vnderstand what good will hee bare them, howe louing, ready and cheerefull his affection was towards them, what ioy he receiued thereby, as himselfe speaking plainly doth with his mouth giue
2.Cor.6.11,12 full testimony of his heart, writeth thus vnto them, *O Corinthians, our mouth is open vnto you: our heart is made large: you are not kept straite in vs.* And then complaining of them that their heart was not so bent towardes him, he saieth: *But ye are kept straite in your owne bowels.* And
What is meant by bowels in the Scripture. heere we may note, that by this worde *Bowels* is meant generally all the internall members and parts of man, especially the heart, and those that are next vnto it. Now because the heart is the seate of the affections, and the other members neere vnto it serue for his vse, therefore the bowels are taken in the holy Scriptures for all the motions of the heart, and for all the affections of men that proceed from it, but chiefly for loue, also for ioy, pitie and compassion, which haue their beginning from loue, whose nature is to open the heart: which in steade of opening shutteth vp it selfe against those that are not loued, or that a man hateth. Therefore as loue or hatred is great or small, hote or cold, so doth the heart open or close it selfe. Hereof it is saide in the historie of the two women that stoode before *Salomons* iudgement seat about
1.King.3.26. their two children, whereof the one was dead and the other aliue, that the bowels of the true mother were mooued towardes her childe.
Col.3.12,13, 14. And Saint *Paul* exhorting the *Colossians* to charitie and compassion,
The true workes of a Christian. saieth, *Now therefore, as the elect of God, holy and beloued, put on the bowels of mercy* (that is to say of tender affection) *kindnesse, humblenesse of minde, meekenesse, long suffering: forbearing one another, and forgiuing one another, if any man haue a quarrell to another: euen as Christ forgaue you, so doe ye. And aboue all these things put on loue, which is the bond of perfectnesse:* and *let the peace of God* (namely that which God hath established among his) *rule in your hearts, to the which ye are called in one body, and be gracious, or amiable.* We see here what vertues accompany these bowels of mercy, of which hee spake in the beginning, as in deed al these vertues and heauenly gifts are so knit together, that they cannot be separated one from an other. And Saint *Iohn* speaking of that liberalitie and loue, which ought to be among Christians, saieth,
1.Ioh.3.17,18. *Whosoeuer hath this worldes good, and seeth his brother haue neede, and shutteth vp his bowels from him, how dwelleth the loue of God in him?* Then he addeth, *Let vs not loue in worde, neither in tongue onely, but in worke*

and

and in trueth. And to this purpose *Esaias* saith, *If thou powre out thy soule to the hungry, and refresh the troubled soule, then shall thy light spring out in the darkenesse, and thy darkenesse shalbe as the noone-day.* All which places agree very well to that which wee haue touched concerning the motion of the heart, whereby it is either opened or closed vp, as the affections are disposed that moue it. But let vs consider more narrowly the nature of these affections of ioy and sorrowe, and what difference is betweene them, seeing we haue taken them for the ground of our speach. For the first, let vs know, that ioy is properly a motion or an affection of the heart, whereby it taketh pleasure and stayeth it selfe in that *Good*, which is offered vnto it: or if wee had rather thus, it is a motion of the soule, proceeding from the iudgement of some *Good*, which is already present, or certainely neere at hand. And therefore when the heart is enlarged therewith, not onely laughter is bred, but all the body also leapeth, when the ioy is so great that the breast cannot containe nor keepe in the heart. But when the ioy is moderate, it purgeth the blood by heate, it confirmeth health, and bringeth with it a liuely and vigorous heate, which is very wholsome and acceptable to the heart. True it is, that the heart and will often deceiue themselues in the choice and election of that which is *Good:* whether it be that following reason and iudgement corrupted, which should shew what is *Good*, they embrace their errour: or whether it be that Will being corrupted of it selfe through sinne, letteth loose the bridle against the iudgement of reason, and so suffereth her selfe to be carried headlong by her euill affections, in following some false shewe of good. Whereupon it commonly commeth to passe, that in steade of ioy which the heart should receiue of *Good*, vnto which the will tendeth naturally, it receiueth great sorrow and griefe after knowledge taken of the fault. This is the cause why we are so often admonished by the spirite of God, to renounce our owne sense, reason, prudence, and wisedome, and to submit our selues wholly to the counsaile and wisedome of God, and to iudge of good and of euill, of the true and false *Goods* according to his iudgement, and not according to our owne: as also to renounce our owne desires to followe his will. As for griefe or sorrow, wee may iudge of this affection by the contrary, which is ioy, namely, that it is a motion and an affection of the heart, whereby it is restrained and pressed either with some present euill, or with some that is in a manner present: which displeaseth the heart as if it had receiued some grieuous wound. Therefore it trembleth and languisheth, as a sicke body, who drying vp with griefe by little and little, in the end dieth, except hee haue some remedy against his sicke-

Isay 58. 10.

What ioy is.

How the heart chuseth euil for good.

What sorrow is.

nesse,

neſſe. For the like happeneth to the heart of man through griefe as long as it is within it, inſomuch that it neuer forſaketh it, vntil it hath quite dried vp and conſumed the ſame. And therefore as there is pleaſure and reſt in ioy, ſo in ſorrow there is dolour and torment. For it in-
Of melancholy. gendreth melancholy, and melancholy ingendreth it, and increaſeth it more, ſo that wee often ſee melancholy men very ſadde, although no harme hath befallen them, neither can they giue any reaſon of their heauines. Moreouer, this blacke melancholy humor is of this nature, that it will make the ſpirit and mind darkiſh, whereby it groweth to be blockiſh, & the heart looſeth all his cheerefulnes. And becauſe the braine is cooled thereby, it waxeth very heauy & drowſie. Now when
The effect of ſorrowe. griefe is in great meaſure, it bringeth withal a kind of loathing & tediouſnes, which cauſeth a man to hate & to be weary of all things, euen of the light and of a mans ſelfe, ſo that he ſhal take pleaſure in nothing but in his melancholy, in feeding himſelfe therewithall, in plunging himſelfe deeper into it, and in refuſing of all ioy and conſolation. To conclude, ſome growe ſo farre as to hate themſelues, and ſo fall to diſpaire, yea many kill and deſtroy themſelues. And as the heart by enlarging it ſelfe with ioy appeareth in the countenance, ſo doeth it alſo in ſorrow and griefe. For as in ſorrowe the heart drieth vp and gathereth it ſelfe in, ſo it cauſeth the face, which is the image of it, to retire and drawe backe, yea it depriueth the face of all colour, and cauſeth it to fall away. Briefly, it marreth all health, and hath for continuall companions, ſighs, plaints, groanes, teares, and weeping, and oftentimes gnaſhing of teeth, as it is written of the damned, becauſe of that ſorrowe and indignation in which they are, by reaſon of the torments which they ſuffer. It is true that the moſt of theſe things ſerue as a remedy againſt ſorrow. For howſoeuer griefe ſhutteth vp the heart as we haue ſaid, yet by groning, ſighing and weeping the heart doth in ſome ſort open it ſelfe, as if it woulde come foorth to breathe, leaſt being wholly ſhut vp with ſorrow it ſhoulde be ſtifled. Againe, teares are giuen vnto vs to teſtifie our griefe and to manifeſt it to others, that we may mooue them to haue pitie and compaſſion on vs, and to help and ſuccour vs. They ſerue vs further to declare what compaſſion we
A commendable vſe of teares. haue of other mens ſorrowe and griefe, which vſe is very neceſſary for vs to get and preſerue friendſhip one towardes an other, and for our mutuall comfort and conſolation. For we are greatly comforted, when we ſee any take pitie and compaſſion of vs. Wherefore when we can not otherwiſe ſolace them that are grieued, but only by declaring that wee are ſorrowfull for their heauineſſe, and for thoſe euilles which they ſuffer, yet doeth that affoorde great conſolation. And although

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it seemeth an easie matter to giue this comfort, yet is it harder then many thinke it is. For before wee can finde this in vs, wee must first haue loue in our hearts, which causeth vs to open our bowels, and mooueth vs to compassion towards our like, that we may weepe with them that weepe, as we must reioyce also with them that reioyce according as Saint *Paul* exhorteth vs thereunto. For by this meanes we testifie that vnion and coniunction which we haue one with an other, as members of one and the same body, and as if wee felt in our selues all that good and euill which others feele. Nowe because in our definition of these affections of ioy and griefe, we made two sorts of those that men feele in their hearts, namely, either of that good and euill which is present, or if that which they looke for, wee must consider more particularly of these things, and see first, why God hath put these affections in the soule, and what is true and present ioy, as also what that other kind of ioy is, which hath regard to that which is to come, which is properly called Hope. Now let vs heare thee, ASER, vpon this matter. Rom. 12. 15.

Of the causes why God hath placed these affections of Ioy and Sorrow in the heart: of true and false Ioy, and of good and badde Hope. Chap. 45.

ASER. Men haue commonly sharpe wittes to know vaine, earthly and carnall things: but as for heauenly, true & eternall things, they are able for the most part to vnderstand nothing. So that wee may compare the eyes of their soule to the eyes of an Owle, which seeth clearely by night, but when the sunne is risen, seeth neuer a whit. Euen so man hath some knowledge of the troublesome things of this worlde, but his sight cannot pierce vnto the celestial and diuine light. Therefore it falleth out often, that being beguiled by his owne sense and reason, in steade of *Good* and of *Ioy*, hee chuseth and followeth after that which is euill and full of griefe. For when the affection of the heart, which naturally desireth *Good* and seeketh after *Ioy*, is misled and deceiued by humane reason, it easily embraceth euill in place of *Good*, and that vnder some vaine shewe of good, which seemeth to be in that euill thing it chuseth. And although at the first the heart feeleth not that which happeneth vnto it, yet hath it leisure enough after to complaine of the torment, which is alwaies equall both for age and time, to the fault committed, and to the abuse of those gifts and graces which God hath placed in the nature of the soule. A comparison.

Forasmuch

Forasmuch then as the heart is the beginning of life, we may well know, that God hath not without good cause placed therein such vehement affections of ioy & griefe, which serue either to preserue or to destroy it, and haue for their companions hope and feare, as wee wil declare heereafter. For by these affections God would giue vs prickes and solicitours, to cause vs to thinke seriously of that lesson, which *Dauid* giueth vs, when hee saieth, *Taste yee and see howe gracious*
Psa.34.8,9,10. *the Lorde is: blessed is the man that trusteth in him. Feare the Lorde yee his Saintes: for nothing wanteth to them that feare him. The Lions doe lacke and suffer hunger, but they which seeke the Lorde shall want nothing that is good. What man is hee that desireth life, and loueth long dayes for to see good? Keepe thy tongue from euill, and thy lippes that they speake no guile. Eschew euil and do good, seeke peace and follow after it.* The Prophet sheweth here plainely, wherein true life & felicitie consisteth: and the reason thereof hee setteth downe afterward, namely, that the Lord looketh both vpon the good and bad, and that as hee preserueth the good, so hee rooteth out the remembrance of the wicked from off
Vers.19.21.22. the earth. Therefore hee saieth afterward, *Great are the troubles of the righteous, but the Lorde deliuereth him out of all. Malice shall slay the wicked, and they that hate the righteous shall perish. The Lorde redeemeth*
Of the ioy of the godly. *the soules of his seruants, and none that trust in him shall perish.* Wherefore as the children of God that are partakers of his promises, can not bee without great ioy in their hearts, which feedeth and preserueth them, and causeth them to liue happily, through the testimonie and taste which they haue of the sweetenesse, goodnesse and fauour of God towards them: so contrariwise, perpetual sorrow dwelleth in the heart of the wicked, who cannot haue that ioy in them, because they want that which should bring it vnto them. For howsoeuer it seemeth that there is no ioy in the worlde but theirs, yet they neuer haue any true ioy, neither indeede can haue. For they seeke not for it, neither doe they knowe what it is. And therefore in steade of seeking it in God in whome onely it resteth, they seeke it in creatures, and in al kind of vanitie, and yet finde nothing but in offending the maiestie of God. For
Luke 6.21. matth.5.4. Esay 61.3. this cause Iesus Christ hath long since pronounced their sentence saying, *Wo be to you that laugh, for ye shall weepe.* Contrariwise, *ye that weep are happy, for yee shall laugh. Blessed are they that mourne:* that is to say, that feele their miseries, and seeke for ioy and consolation in God: *for they shal bee comforted.* After speaking to his disciples, he sayeth, *Vere-*
Ioh. 16.20,21. *ly, verely I say vnto you that ye shall weepe and lament,* and *the world shall reioyce: ye shall sorrow, but your sorrow shal be turned into ioy.* And then he compareth their sorrowe and their ioy to that which a woman with

childe

childe hath, which is pained so long as shee is in trauaile, but when shee seeth it borne, shee receiueth ioy, and soone forgetteth her anguish. Whereby the worde of God teacheth vs, that the griefe of good men shall be turned into double ioy, that their sorrow shal be short, and their felicitie of long continuance. For there is one ioy euen in being deliuered from euill, although it be not so great as when any *Good* happeneth vnto vs. But the ioy is doubled, when besides this deliuerance, there commeth vnto vs some ioy which we had not, which is procured vnto vs by meanes of that paine and euill which we suffered. Therefore our Sauiour saieth further to this effect, *Yee are nowe in sorrow: but I will see you againe, and your hearts shall reioyce, and your ioy shall no man take from you.* If this ioy can not be taken away, it is eternall, so that death it selfe can not abolish it. Whereupon it followeth, that it remaineth yet after death, and that there is an other life after this in which wee shall haue fulnesse of ioy. Therefore wee may well call it our owne, seeing it alwayes continueth with vs. For if it were not so, Iesus Christ who is the trueth it selfe should de not bee true. But as hee cannot lie, so wee may assure our selues of his promise. For seeing it is grounded on him, and vpon his grace, resurrection, and immortall life, we may bee as certainely perswaded of it, as wee are assured of his resurrection, and of his eternall ioy and life, wherein hee liueth and raigneth for euermore. Wherefore all those to whome it is promised, and that are assured of the fruition thereof by faith in him, haue iust occasion to liue in great ioy. So that Saint *Paul* not without good cause saieth, *Reioyce alwayes in the Lorde, and againe I say reioyce.* Philip.4.4.

But of the ioy of carnall men wee must say as *Salomon* writeth, *That it is better to go to the house of mourning, then to the house of feasting.* Eccles.7.4,6. And that *there is a way that seemeth right to a man, but the issue thereof is the way of death:* Prou.16.25. yea, in laughter, the heart shall be greeued, and the ende of ioy is sorrowe. *The heart of the wise is in the house of mourning, but the heart of fooles is in the house of mirth.* For they thinke of nothing but of iollitie, whereas wise men meditate on the miseries of this worlde. Therefore wee may know howe greatly Epicures, and such as giue themselues to pleasures and dissolutenesse beguile themselues. For they thinke there is no ioy nor pleasure but in their life, and that there is no life more sadde or melancholy, then that of the children and seruants of God. But it is cleane contrary. For they that feare and honour GOD, haue more ioy in their heart in the middest of their greatest sorrowes, by reason of that sense and feeling ingrauen in them of heauenly and eternall ioy, which they certainely expect and beginne already to taste here, then

How worldlings deceiue themselues.

then all worldlings and carnall men can haue in the greatest triumphs of al their pleasures. Now, as there are two kinds of ioy in the hear. of men, so are there also of sorrows. For we do not only feele ioy for some *Good*, or sorrow for some euill, which we now taste of, but also for that which we attend and looke for. Concerning this latter kind of ioy, it is properly called *Hope*, which is an affection and motion of the heart, whereby it wisheth some *Good* to come, and prepareth to open it selfe and to receiue it. Therefore wee saide before, that Hope was comprehended vnder desire, vnto which it giueth forme and being. For Hope is a desire ioyned with confidence, that the *Good* which wee wish for will come to passe. Therefore the motions of Ioy and Hope are very like, seeing Hope is alwayes mingled with Ioy, neither is there any difference but in the time, because the one is of a present *Good*, and the other of that which is looked for. In the meane time Hope hath no euidence or science, but is grounded onely vpon coniecture of opinion, or likelihoode and probabilitie, or possibilitie. And yet there is nothing so light, or so small, or strange, vnto which the heart will not easily ioyne it selfe and take holde of it, when it seeketh for helpes and proppes to ground and stay it selfe vpon. Neuertheles there is great difference betweene hauing already, and hoping for a thing, namely, in respect of men, and of hope, which hath no other grounds, then those of which I nowe made mention. But when the expectation is grounded vpon God & his promises, it is as sure of that which it expecteth, as if it did already possesse it: which is very comfortable to a man, in respect of that which hapneth to them, who can haue no certaine hope or expectation of *Good*. For although there bee hope, yet if it be not grounded vpon God, it can bring no certaine ioy, or of any long continuance. Besides, when such a one shall faile of his hope, his griefe wil be doubled. Wherefore they that build not their hope vpon the word of God, can haue no true and certaine hope, but they feed thēselues only with their fantasies, as they that dreame they find great riches, which vanish away whē they awake. Such is the hope of the wicked, & of al worldly and carnall men. Neuertheless the perswasion of hope, which holdeth vs vp with the expectation of better things, is very pleasant and necessary for the life of man, in the midst of so many miseries, of so many sharpe & almost intolerable paines and trauailes which accompany them. So that it bringeth great comfort to men, and is in steade of sawce vnto them, without which they woulde find al things to be not only without taste, but also of a very bitter and vnpleasant taste. Therefore hath the prouidence of God prouided a remedy for this, namely, that hope should breed of very light causes, &

What hope is.

Difference betweene ioy and hope.

Of the true and certaine hope.

The profite and necessitie of hope

should

should leane & stay it self easily vpon them: as if it self were very light, or very hooked and gluish, being ready to take hold of, and to retaine whatsoeuer it meeteth withall, or can lay hands vpon, to ground and leane thereon.

Nowe if men finde so great comfort in hope such as it is, and being laide vpon so weake a foundation, it is easy to iudge, what ioy the faithful receiue by that most certaine hope of eternall life, and of al the good things that God hath promised them: in regard whereof S. *Paul* saith, *There is one body & one spirit, euen as ye are called in one hope of your vocation.* Ephes.4.4. It is not then without cause that he saith in another place, *We reioyce in tribulations, knowing that tribulation bringeth forth patience, and patience experience, and experience hope, and hope maketh not ashamed: because the loue of God is shed abroad in our hearts by the holy Ghost, which is giuen vnto vs:* Rom.5.3,4,5. as if he should say, that they which stay themselues vpon such a hope, shal neuer be ashamed nor deceiued. For the expectation thereof is neuer frustrated, but it hath alwaies a good & a happy issue. For when we perceiue that we are deceiued of our hope, we are ashamed and confounded. But this neuer hapneth to true hope, which proceedeth of a sound faith in Iesus Christ, by means whereof *we haue accesse through him vnto this grace wherein wee stand, and reioyce vnder the hope of the glory of God*, as Saint *Paul* said a litle before. Therefore he exhorteth christiās to reioice in hope, & calleth God the God of Hope, praying that he would fil the *Romans* with al ioy & peace in beliefe, that they may abound in hope through the power of the holy ghost. And in the epistle to the *Hebrews*, hope is compared to a *sure and stedfast ancre of the soule.* For this cause God is so often called in the holy Scriptures *the hope and fortresse of his people and of his.* It is written also, *that they which hope in the Lord, do reioyce.* For hee that hopeth in him shalbe healed and preserued. Therefore it is not without cause, that the spirite of God so often repeateth vnto vs this sentence, *Blessed are they that put their trust in the Lord: for they shal neuer be confounded. It is better to hope in him then to put any confidence in Princes.* But vnfaithful and wicked men can neuer be partakers of such a *Good*, because they haue no such hope. For it is written, *The expectation of the iust is gladnesse*, but *the hope of the wicked shall perish.* And againe, *The hope of the hypocrite shal perish, his confidence shal be cut off, and his trust shall be as the house of a spider. He shall leane vpon his house*, but *it shall not stand, he shall holde him fast by it, yet shall it not endure.* But to prosecute our matter, nowe that wee haue seene the hope of good men together with their ioy, let vs consider what remaineth to the wicked of their vaine and false ioy, namely, Feare, which is the second kinde of sorrowe mentioned

Rom.12.12. & 15.13. Hebr.6.19. Ier.17.7,13,17. psal.65.5. and 91.2,9. psal.31, 1. and 71. Pfal.118.8,9. Prou.10.28. Iob 8.13,14,15

tioned by vs. Tell vs then, AMANA, what Feare is, with the nature and effectes thereof.

Of Feare, and of the nature and effects thereof towards the body, the minde, and soule, and how it troubleth them: of the true harnesse and armour against Feare. Chap. 46.

AMANA. As wicked men can haue no certaine hope of any good they looke for, so they neuer haue any true ioy of any present good, because they alwayes forsake the true *Good*, and stay in that which is not *Good* but in their opinion and fantasie; neither doe they at any time referre the ende of good things vnto God, but looke onely vpon the things themselues. Therefore it is neuer in their power to reioice in that ioy which they accompt to be their true ioy, but only by offending God, as we heard before. Which is the cause why they seek after nothing more then to hide themselues, & to depart from him as much as they can possible, so that they would neuer heare any speech of him, but desire to bury the remembrance of him for euer, because they can heare nothing spoken of him but as of their iudge, neither think of him, but he awaketh their cõscience, which they labor with might and maine to rocke asleepe. Wherein they take a cleane contrary course to that which they ought to follow to obtaine the true *Good*. For seeing God is the soueraigne *Good* of all creatures, what *Good* can they finde that is greater, wherein they can fully reioyce and satisfie themselues? Or what other *Good* dare they promise to themselues to finde without him, and when they haue him for their enemy? But they are like to drunken men, who cannot vnderstand this Diuinitie, vntill they haue slept out their wine, and are awaked out of their drunkennesse. Then shall they knowe what is true and false Ioy, what is good and badde Hope, when their ioy shall bee turned into sorrowe, their expectation and hope into feare and terrour, wherewith the wicked shall be continually haunted, as the Spirite of God teacheth vs.

The wicked can not abide to speake or heare of God.

Nowe, as sorrow is a griefe for some euil which a man presently feeleth, shutting vp the heart as vnwilling to receiue it: so feare is a sorrow, which the heart conceiueth of some looked for euill, that may come vnto it. Therefore it restraineth the heart also and closeth it vp, as being desirous to auoide the euill. Wee see then that there is the same difference betwixt sorrowe and feare in respect of euill, that is betweene Ioy and Hope in regarde of *Good*. So that we may well say,

What feare is.

that

that Feare is not onely a fantasie and imagination of euill approching, or a perturbation of the soule proceeding from the opinion it hath of some euill to come, but it is also a contraction and closing vp of the heart, which commeth from that which euery one iudgeth to be euill for himselfe, when hee thinketh it is at hand and will light vpon him. Therefore first of all it draweth in and shutteth vp the heart, and so weakneth the same. Whereupon nature being desirous to relieue and succour it, sendeth heate vnto it from the vpper partes: and if that bee not sufficient, shee draweth away that heate also which is in the neather parts. By which doing she sodainely calleth backe the blood and spirites vnto the heart, and then followeth a generall paleneſse and cold in all the outward partes, and chiefly in the face, with a shiuering throughout the whole body. For seeing the first moouing thereof is in the heart, the other alwayes followeth: so that when the heart trembleth, the whole body doth so likewise. Whereupon it followeth, that by reason of the great beating and panting of the heart, the tongue faltereth and the voice is interrupted. Yea it commeth to passe sometimes, that present death followeth a great and sodaine feare, because al the blood retiring to the heart choaketh it, and vtterly extinguisheth naturall heate and the spirites, so that death must needes ensue thereof. Therefore we cannot doubt but that feare hath great power ouer all the body, and ouer life it selfe. For this cause *Esaias*, after he had denounced the iudgement of God against the Babylonians, & the comming of the Medes and Persians, by whome their citie shoulde be taken and themselues slaine, saieth thus: *Therefore shall all handes be weakened, and all mens hearts shall melt:* which is as much to say, as that their hearts shall faile them for feare. And therefore hee addeth, *They shalbe afraid: anguish & sorrow shall take them, and they shall haue paine, as a woman that trauaileth: euery one shalbe amased at his neighbour, & their faces shal be like flames of fire.* But here we will note what he meaneth by these flames of fire. For if the face waxe pale through feare, as it falleth out for the most part, it seemeth that it cannot be enflamed, for then it would be red rather then pale. But we are to know, that when nature will strengthen the heart, she sendeth vnto it from all parts, succours of heat and blood, to encourage it the more. Therefore they that haue but a little warme blood in the heart are naturally the greater cowardes: so that it is a better token of courage when the face is pale through feare, then when it waxeth redde. For this cause *Cato* misliked that a child should becom pale in the face through shame, in stead of being red: and that a souldier should looke red in time of danger, in stead of being pale. For as it is a token of impudencie in a child not to

How paleneſse, colde and shaking are bred in the body.

How death commeth through feare.

Esay 13.7,8.

A place of Esay expounded.

The cause of cowardlines, and the signe of courage.

bluſh for ſhame, ſo is it a ſigne of cowardlineſſe in a man of warre to looke redde when hee ſeeth himſelfe in any danger. Therefore a pale countenance ſheweth that the blood and naturall heate are gone to the heart to ſtrengthen it: but when it is redde, that argueth that the blood and heate are not much gone inward to ſtrengthen the heart: whereupon it is made more weake, and ſo the feare of it is greater and the trembling much more. And becauſe the blood and naturall heate mount vpward in ſteade of deſcending, therefore doth the face looke red. Which argueth want of courage and a fainting heart: as it befell the Babylonians, whoſe heartes were poſſeſſed with feare and terrour at the comming of their enemies, becauſe God woulde giue them ouer into their handes. Wee might alſo referre this rednesſe and inflammation of viſage to the paines and griefs which they were to endure. For when one is preſſed with griefe, his countenance is redde and fierie: becauſe men are then as it were ſhut vp in a fire.

And as the face is red through Feare, for the reaſons ſet downe by vs: ſo if the naturall heate leaue the heart and goe downeward, the feare is not onely encreaſed, but it bringeth withall a looſeneſſe of the belly. Therefore it is written in the Booke of *Iob*, where it is ſpoken of the feare that *Liuiathan* bringeth vpon men, that *the mightie tremble at his maieſtie, and purge themſelues through his moouings*: that is, through feare of him. Hereupon a heathen Poet, when hee would note a fearefull and daſtardly fellowe, ſaieth to this purpoſe, *That his heart was fallen into his heeles*. Nowe if feare mooueth all the body in this ſorte, no doubt but it greatly mooueth alſo the minde and the whole ſoule of man. For it ſo troubleth the minde, that it confoundeth all the thoughts thereof: as wee may trie by this, that many times the leaſt fancie of euill that entreth into our braine, is enough to trouble the minde very much. For as imagination and fancie beare great ſway ouer the affections, ſo they ſhewe what power they haue, chiefely in the affection of Feare. And ſurely among all liuing creatures, none hath ſuch a confuſed feare, or is more amazed therewith then man is. Therefore we may well ſay, that no miſery is greater, no bondage more ſhamefull, ſeruile or vile, then feare is. For it maketh men very abiects, flatterers, and ſuſpicious, and ſo daunteth their courage, that it leaueth them as it were halfe dead, yea, cauſeth them ſometimes to deſpaire vtterly, ſo that they are as it were Images deſtitute of counſaile, not knowing which wayes to helpe themſelues. For this cauſe the holy Scriptures make often mention of

Iob 41.16.

Effects of Feare in the ſoule.

of a heart that is powred out like water for feare, or that melteth like waxe. And in *Ieremy* it is saide, *In that day, saieth the Lorde, the heart of the king shall perish, and the heart of the Princes, and the Priests shall be astonished, and the Prophets shall wonder.* For truely if a man be once possessed with feare, especially if hee bee enclined thereunto by nature, but aboue all, if GOD terrifie him, a man may well exhort him to boldenesse and to take courage vnto him, and alleadge all the reasons that can be to strengthen him against Feare, but it will be to small purpose. Therefore one saieth very well, that no harnesse can be founde, which is able to incourage feare and to make it hardy. For if any Armorers had the skil to make such harnesse, they should want no customers. But onely God is able to arme vs against this, because it is he that giueth or taketh away the heart of man, that sendeth feare or boldenesse, as pleaseth him. For although hee hath sowed the seedes of them both in the nature of the body and soule of man, with the meanes also that leade thereunto, yet he hath not subiected himselfe to all those meanes, no more then hee hath to the whole order of nature: but hath alwayes reserued in his power both Feare and faintnesse of heart, and boldenesse and assurance, which are their contraries. For assurance is a certaine perswasion and trust, whereby wee are confirmed in danger against euilles that threaten vs and come neere vs: and boldenesse is a confidence, which pricketh forward the courage either to repulse euilles, or to followe after good things, which are excellent and harde to obtaine. Therefore when GOD is minded to punish men, hee taketh away their heartes whome hee will destroy, causing them to tremble and to flie for feare: as it is written in *Ioshua*, where *Rahab* speaking to the spies of the Israelites that were sent to *Iericho*, vseth these wordes: *I know that the Lorde hath giuen you this land; for the feare of you is fallen vpon vs, and all the inhabitants of the land faint because of you.* Contrariwise, our GOD heartneth and emboldeneth those by whome hee will ouerthrow others, and to whome hee mindeth to grant victorie. Therefore it is written, that hee will cause the feare of his seruants to fall vpon his enemies, that the wicked and such as haue not called vpon GOD, shall feare where there is no cause of feare, and shall tremble and flie for feare, although there be none that persecute them. So that if wee doe desire to finde a harnesse that will arme our heart thorowly against all feare, let vs put on the armour of the true feare of GOD, and of sounde Faith in him. For as the Prophet *Dauid* sayeth, *Blessed is the man that*

Iosua 7.5. Psal.22.14. Ierem.49.

The definitions of assurance and boldnesse.

Iosua 2.9.

Psal.53.5.

Psal.112.1,7,8

feareth the Lorde: the iust shall liue in assured hope: hee shall neuer be moued, hee shall not be afraide of euill tidings, for his heart is fixed and beleeueth in the Lorde: his heart is stablished, therefore hee will not feare. For whosoeuer feareth God and walketh in innocencie, God is with him: and hee that hath God on his side, what can hee or ought he to feare? For when hee is with vs, who shalbe against vs? May hee not well say with *Dauid, When I was afraide, I trusted in thee. In God doe I trust, I will not be afraide what man can do vnto me. In the feare of the Lorde,* (saith the wise man,) *there is assured strength, and his children shall haue hope.* Therefore Iesus Christ saieth to his Disciples, *Let not your heart bee troubled.* And then hee sheweth them the meanes, saying, *Ye beleeue in God, beleeue also in me.* For nothing but faith in God through Iesus Christ is able to giue vs this assurance. On the other side, if wee be not armed with the feare of GOD, and with true faith, that wee may be certaine of his helpe and prouidence, and of his loue towards vs, there is nothing that can assure vs: but rather that which is written in the Lawe will befall vs, *I will,* saieth the Lorde, *send a faintnesse into their heartes in the land of their enemies, and the sound of a leafe shaken shall chase them,* and, *They shall flee as fleeing from a sworde, and they shall fall, no man pursuing them.* And in an other place where mention is made of them that despise the Lawe of GOD, and rebell against the Lorde, it is saide, *The Lord shall giue thee a trembling heart, and looking to returne till thine eies fall out, and a sorrowfull mind. Thy life shall hang before thee, thou shalt feare both night and day, and shalt haue none assurance of thy life. In the morning thou shalt say, would God it were euening, and at euening thou shalt say, woulde God it were morning, for the feare of thine heart which thou shalt feare, and for the sight of thine eies, which thou shalt see.* Therefore when wee see, that in many great and dangerous affaires, the boldest and most couragious are oftentimes the greatest cowardes, and most astonished and carried away with feare and terrour, and euen many times without any great cause are amased and voyde of counsaile, whereas contrariwise cowardes by nature growe to bee most hardy in the middest of dangers, thereby GOD sheweth very well, whether strength and courage come from him or from men, and who is to haue the praise thereof. But nowe that wee haue seene the first motions of the heart, in the affections of ioy, of sorrowe, of hope, and of feare, and knowe that they haue respect to good or euill, either present or to come, let vs learne in the next place, that as contemplation consisteth in the rest of the Spirite after the discourse of reason and iudgement, so after the heart hath the fruition of that *Good* which

Psal 56.3, 11. and 118.6. prou. 14.26.

Iohn 14. 1.

Leuit. 26. 36.

Deu. 28. 65, 66, 67.

God is the authour of courage.

which belongeth vnto it, it is still and quiet, resting it selfe therein: which rest is called Delight or pleasure, of which the order of our speech requireth that thou shouldest dilate, ARAM, at this present.

Of the delight and pleasure that followeth euery ioy, and of the moderation that is required therein: of diuers degrees of pleasures, and howe men abuse them, especially those pleasures, which are receiued by the corporall senses. Chap. 47.

ARAM. It is certaine, that all the affections which God hath placed in the nature of man, were giuen vnto him in regarde of so many good things, which were meete and conuenient for his will to long after and to desire. For ioy and hope, which affoord pleasure and consolation to the heart, were bestowed vpon him to bee spurres and sollicitours to induce him to seeke after God his soueraigne *Good*, in whom alone he may finde all delight, rest and pleasure. As for sorow and feare, they are sure testimonies vnto men of the iudgement of God, and executioners of his vengeance: to this end that the feare of euill, which may come vnto them, should keepe them in awe, and that sorow and griefe for euill which they haue already committed, should be vnto them both hangman and punishment. It is true that these affections being naturall in euery one, bring forth contrary effects both in the good and in the bad. For the children of God neuer separate his power from his goodnesse, and the feare which they haue of him, is not ioyned with hatred, but with trust in his mercie, which mooueth them to be grieued for offending him, and to loue him, to seeke him and to reioyce in him, and to haue him in singuler honour and veneration. But the wicked who feare and tremble, like to malefactors fearing their iudge, hate and despite God, desiring nothing more then to escape his hands, and to flee from him as farre as they can. If they be grieued, it is because they may not enioy false ioyes, and vnlawfull pleasures. Therefore that which is giuen them for *Good*, is turned by them into sinne and euill, and pleasure into paine and griefe.

Why God hath giuen men affections.

The diuers effects of feare in the godly and in the wicked.

But here we must call to minde what we haue spoken already concerning the signification of this worde *Good*, as it is commonly taken, not considering whether it be true or false, but onely according to that opinion which men haue of it. For there are many, whose fancie is sufficient to affoord them as much pleasure, as if indeed they enioyed that *Good*, which they thinke to haue. We see many such fooles in the world. For some are Popes or Cardinals by fantasie: others Emperors

A fantasticall *Good*.

or

or Kings and great Princes, or otherwise very riche, or possessours of some such great *Good*. And yet such fantasticall fellowes are better contented and pleased with that which they thinke they haue in their fooliſhe imagination, then they that haue them in trueth, vnto whome commonly they serue for nothing but to torment them more. Therefore I knowe not which of them I shoulde esteeme more fooliſh and fantasticall. For none ought to bee taken for truely wise men, and of ripe iudgement, but they who knowe that all thinges in the worlde and vnder the sunne, are onely vanitie, as *Salomon* sheweth in his booke of the Preacher. Therefore hee saieth thus: *I saide in mine heart, Goe to nowe, I will proone thee with ioy: therefore take thou pleasure in pleasaunt thinges: and behold this also is vanitie. I said of laughter, thou art mad, and of ioy, what is this that thou doest?* But to goe forwarde with our matter, let vs consider what delight and pleasure is, so farre as men may enioy it in this life. It is then a rest which the heart taketh in the enioying of some *Good* that it liketh: euen as contemplation is the rest of the spirite after the discourse of Reason and Iudgement. Now wee are to note, that there is no delight and pleasure in any thing, except there be some agreement betweene that part or power that receiueth pleasure, and that which bringeth the same vnto it. This agreement cannot bee without good proportion of the one with the other, whereby there is some similitude and resemblance betweene them. For this cause also, the thing that bringeth delight must not exceede too much, either in greatnesse, or in smalnesse aboue the power which receiueth it, in regarde of that part or instrument whereby the pleasure is receiued.

Who are to bee accounted wise men.

Eccles. 2. 1.

Of delight and pleasure what it is, and how it is receiued.

Heereupon when wee spake of the eyes and eares, wee shewed that light was to bee dispensed to the eyes, and sounde to the eares, in good measure and moderation. For if the light bee too great, the eyes cannot receiue it: insomuch that they will bee hurt and offended, in steade of receiuing delight. On the other side if it bee too little, it will not suffice them: and therefore it must bee betweene both. And as euery mans sight is sharper and stronger, or more dull and weaker, so must the light bee dispensed according to that measure. The like may bee sayde of soundes in regarde of the eares, and of all other thinges in respect of those sences vnto which they agree. And if this moderation bee requisite for the outwarde sences, it is no lesse necessary in respect of the inward senses, and of all the powers of the soule. Therefore as God is incomprehensible and infinite, so is hee receiued with delight of that

part of the soule, which commeth neerest vnto his nature, and which is most incomprehensible, most ample, and most infinite in regarde of other partes, and that is the Spirite and Vnderstanding. On the other side, because there is no proportion or agreement in greatnesse and infiniteneſse betweene GOD and the Soule, shee receiueth and comprehendeth him by such meanes, whereby hee may bee applied vnto her, and shee made after a sort capable of him. For if hee shoulde present himselfe vnto her, such as hee is in his high and diuine maiestie, especially man beeing in this estate wherein hee is in this mortall life, shee coulde not beare so high maiestie, as beeing too exceeding great for her. So that insteede of receiuing pleasure, ioy and delight, shee shoulde not onely bee very much frighted, but euen wholly ouerwhelmed and swallowed vp as a droppe of water woulde bee consumed beeyng throwen into a great fire: as wee may iudge by so many examples as are in the holie Scriptures to this purpose. For when God manifested himselfe to the Patriarkes, hee neuer appeared vnto them in the greatnesse of his maiestie, but tooke vnto him alwayes some shape, and vsed such meanes as were agreeable to their nature. Therefore also it is verie requisite, that GOD shoulde descende and applie himselfe vnto our small capacitie, to the ende wee may enioy him and his *Goodes*, and take pleasure and delight in them. For this cause, hee hath not onely appointed the ministerie of his worde and Sacraments to shewe and communicate himselfe vnto vs by them, applying himselfe vnto our nature and capacitie, but hath also manifested himselfin flesh, in the person of his sonne Iesus Christ, to become more like vnto vs, and to drawe neerer vnto vs in our owne nature, to this ende that wee might enioye him and all his benefites the better, and receiue more true and entire delight in them.

How God communicateth himselfe vnto men.

And thus much for this poynt of the agreement that ought to bee betweene the thing that delighteth, and that which receiueth pleasure. Next wee are to note, that a man may take pleasure by all those partes whereby hee may knowe, as well by the internall as the externall senses, and by all the powers of the minde and soule. Whereupon it followeth, that as euerie one is more or lesse addicted to any of these partes, so hee delighteth most in those pleasures, which hee may receiue by that part vnto which hee is most giuen. Therefore wee see that the baser and more vile sort of people, and such as are most rude and ignoraunt, are more mooued by corporall and externall thinges, which moue the bodily

Of the diuers degrees of pleasures according to euery mans nature.

bodily senses, then by spirituall and high things, that are more meete for the spirite, and wherein it taketh greater pleasures. But with prudent and wise men, and such as are more spirituall, it is otherwise. So that as euery ones nature is more noble and excellent, or more vile and abiect, and according to the nature of those things wherein euery one delighteth, so is the delight, either more noble and excellent, or more base and contemptible, more pure & quiet, or more impure and troublesome, of longer or of shorter continuance, and hath moe or fewer pleasures, and those either more or lesse tedious. Now among those delights which a man may take by the bodily senses, the baseſt and most abiect of all, is that which is receiued by the sense of touching. For as it is most earthy of all the external senses, so are the pleasures that are taken by it. That delight which is taken by the sense of tasting, is a litle more honest and lesse contemptible, and yet is it brutish enough. As for the delight that may bee receiued by the sense of smelling, it is very light, and nothing so pleasant, as the yrkesomnesse that commeth of the contrary, is vnpleasant. For a good smel bringeth not so great pleasure, as an euill smell causeth displeasure: besides, that this sense of smelling is not so sharpe in man as in beasts. And concerning those pleasures, which a man may receiue by the eares, they haue some more beautie and excellency in them. For the more they holde of the nature of the ayre, they are so much the lesse earthy and brutish. And those which we receiue by the eyes, are yet more excellent then all the rest, because the eyes are of the nature of the fire, which commeth neerest to the celestial nature. And thus much for those pleasures, which a man may receiue by the corporall senses, of which the noblest and best are baser and of lesse excellency then the least of those, which we may receiue by the baseſt parts & powers of the soule. For, as much as the soule is more noble and more worthie then the body, so much is the least thing in it greater and more magnificall, then that which is most noble and most excellent in the bodie. And as there are diuers degrees of pleasures according to the varietie of the externall senses, and according to the difference that is betwixt them and the powers of the soule: so is it betweene the powers of the soule, as some of them are more noble and more diuine then others. For those which appertaine to the nourishing and generatiue powers, are more corporall, earthy and brutish, then those that belong to the vitall partes and to the heart. And those that are proper to the spirite and minde, are purest and best of all: among which, that delight that is in contemplation is the chiefest, as we may iudge by that which we haue alreadie spoken. Wherefore if we would consider well of all these degrees

The delights of the bodily senses.

The delights of the internall senses.

Cõtemplation is the greateſt delight of the soule.

of

of delight and pleasure, and could iudge well of them, we should not be so deceiued in them as commonly we are, preferring the least before the greatest, the basest before the noblest, those that are most earthy before them that are most heauenly, and those that fade soonest before them that continue longest. Besides, the very enioying of euery one of them ought to suffice to make vs know their nature, and the difference betweene the one and the other, and how farre one is to be preferred before another. For how do we see men giuen ouer to those pleasures wherein they delight, not onely in eating and drinking, in dainty morsels and delicate drinkes, but also in other carnall pleasures that are more earthy and vile, especially when they are excessiue and vnmeasurable, as they are in whoredome? For those which wee receiue in eating and drinking, belong to the sense of taste, which is brutish enough: but these others to the sense of touching, which is a great deale more brutish We know by experience also, that these senses are sooner wearied and tyred with their pleasures, then any other, and that such delights commonly bring with them more yrkesomnes and loathing, then ioy and pleasure: leauing many times behind them a long and shamefull repentance for pollutions receiued by them. The pleasures that belong to the other senses, as they are of longer continuance, so they weary not a man so quickly, especially those that delight the sight. Yea the baser and more vile the pleasures are, the sooner doe they loathe a man, as they know by experience that are giuen to whoredome. For how insatiable soeuer they be, yet can they not but be glutted therewith: neither are they able to continue their vnrulinesse so long in that pleasure (howsoeuer they want no good-will) as in the pleasures that come by eating and drinking. Neither can the greatest gluttons, drunkards, and daintie mouthed persons follow so long together after the delights of their gluttony, drunkennes, and daintie diet, as they may after those which they receiue either in smelling, or in hearing, or in seeing. As for the pains ỹ are to be taken in the obtaining and vsing of these pleasures, the more earthy & brutish the delight is, the greater labour is to bee had about it: and the more excessiuely the pleasure is vsed, the greater hurt commeth thereby, as wee daily see in gluttons, drunkards, and whoremongers, by the testimonie of those diseases which take holde of them through their excesse. Thus then we may learne by the vse of those pleasures, which are receiued by the bodily and outward senses, which of them are to be preferred before others, with the agreement necessary therein, and the moderation that alwayes ought to bee obserued in them. But to goe forward with our matter, we are now to compare together the

Of the abuse of pleasures.

Against the immoderate vse of pleasures.

the delights and pleasures that are receiued by the spirituall and internall senses, and to vnderstand what difference there is betweene the vse of the pleasures of the spirite and of the body, and howe the one driue away the other. Nowe let vs heare what ACHITOB will tell vs of this point.

Of the comparison of pleasures receiued by the internall senses: and howe men descend by degrees from the best to the baseſt pleasures: of the difference betweene the vse of spirituall delights and corporall: and howe the one chase the other. Chap. 48.

ACHITOB. Experience daily teacheth vs, that we need but a little griefe to diminish a great pleasure, or otherwise to take it cleane away, and to change it into great displeasure, yea to turne a great ioy into extreame sorow and sadnes. But few there are that meditate and knowe the cause thereof. The trueth is, we can think of no other cause, then of the corruption of our nature, of the estate and disposition of our bodie, of the course of our age and life, which decline continually and waxe worse and worse. Therefore a small griefe findeth greater strength within vs to cause our heart to giue back and to close vp it selfe, and wholly to cast vs downe, then a great ioy and delight is able to open and inlarge it, and to sustaine and holde vs vp. For a little force will throwe downe this shaking and reeling bodie, but there had neede to bee a great deale of strength to vnderproppe and stay it vp firme and stedfast. On the other side wee can more easily want pleasures, then not feele their contrary griefes. For wee doe not perceiue so much the want of a good which we haue not, as the presenee of an euill, which wee suffer. For in the first, it seemeth that wee want nothing, but in the other the sense is afflicted, and the sounde estate and disposition thereof is cleane taken away and ouerthrowne. Nowe if wee desire to feele such griefes as little as we may, and to approch as neere as our nature will permit, to true delight and pleasures, wee must withdrawe our selues from vile and abiect things, and contemplate most high and excellent things.

The cause why a little griefe is stronger in vs thē a great pleasure.

Nowe as we haue learned by the former discourse, that those delights and pleasures which are receiued by the chiefest senses that sauour least of the earth, are of longer continuance then the other, so we are to knowe, that the pleasures of the fancie are more stable and firme then those which come by the corporall senses. Hereof it is, that men

Of the pleasures of fantasie.

men are cloyed a great deale sooner not onely with the pleasures of eating and drinking and of other more abiect thinges, but also of sweete smelles, of musicke, of harmonicall soundes, and of the beholding of goodly sights, then with those goods that are in the fancy and in opinion, whereby the minde is deceiued, as namely the getting and possessing of siluer, of riches, of power, of honours, and of glorie. For these *Goods* are goods rather in opinion then in truth. But because fancie propoundeth them vnto her selfe for *Goods*, therefore shee taketh pleasure and delight in them. Therefore the couetous man delighteth in his golde, siluer, and riches: and the ambitious man in his power, glory and honours, which are the pleasures of fancie: and with which she is not so soone wearied, as the bodie is with corporal pleasures: but contrariwise, the more shee hath, the more her delight encreaseth, and becommeth insatiable. But the pleasures of reason, of the minde and of the spirite, continue a great deale longer then they: because the spirite is not wearie or tyred, but is recreated and refreshed. But none can iudge well of this, but those that haue had experience thereof. No maruaile therefore if such men as are addicted to these other more base and earthly pleasures, mocke and deride them that contemne their delightes, and make so great account of these spirituall and heauenly pleasures, that they are content to renounce all the rest, and to forgoe all the goods in the worlde that they may enioy these, as wee see it was with those holie personages that haue tasted of them. As for those carnall and beastlike men, wee may say of them as wee doe of hogges, that delight more in a puddle or sinke, then in pretious stones or sweete odours, namely that they followe that which is most agreeable to their naturall disposition, because they want iudgement to discerne the value of those thinges which they contemne and make no account of.

The pleasures of reason and of the minde.

Nowe among the pleasures of the spirite, those that consist in contemplation are of their nature by which wee shall become blessed in the life that lasteth for euer. Therefore it is no straunge thing, if manie of the Philosophers affirmed, that this kinde of life was the best of all and most excellent: and if *Aristotle* placed the end of all *Goods* and of beatitude in contemplation. Now if these Philosophers that neuer knewe what was the true and chiefe *Good*, did notwithstanding mount vp so high, what a shame is it for vs to whom the soueraigne *Good* is reuealed from heauen, if wee staye and as it were rotte in these base, brutish and supposed pleasures? Therefore we must consider, how we come downe by degrees from the highest

vnto

vnto the lowest steppe, by reason of this heauie burthen wherewith our nature corrupted through sinne, is sore charged: whereupon she is driuen downeward to seeke for delights and pleasures, and to recreate her selfe in these earthly things. But according as she retaineth more or lesse of her first puritie and nobilitie, so she keepeth higher, or descendeth lower from the contemplation of the highest and most excellent thinges, to those that belong to the affections of this life. Therefore some take pleasure in the administration either of the common wealth, or of their domesticall affaires. There are others, who not beeing able to soare vp so high, delight themselues in the knowledge and remembrance onely of those thinges that were done by other men, yea many times in histories and fables. Some take pleasure in handy-works, and in such artes and occupations as belong to thē. There are many, that cannot apply their mindes to so good things as those, but giue them the bridle to recreate and delight themselues either in vnprofitable sports and pastimes, or in vile and abiect idlenes. Yea there are others that come lower. For they suffer themselues to be ouercome by the allurements of their corporall senses, so that they fal into brutish pleasures, as if they were become brute beastes, and as if their minde and spirit were wholly swallowed vp and plunged in the most bottomlesse gulfe of immoderate and excessiue pleasure. And when a man is come downe so lowe, hee can descend no lower. But yet he may seeke after pleasures crosse-wise, and turne cleane out of the way from reason and iudgement, feeding and delighting his fancie and imagination with false opinions. From hence it is that he hath found out nobilitie, renowne, glory, popularitie, fauour of Princes, and all other vaine things that consist in externall goods. Yea if hee could, he would gladly be depriued of that spirite and minde which God hath giuen him, that he might not retaine and keepe any grauitie or seueritie beseeming his nature, but plunge and giue ouer himselfe with full saile to follow all kinde of pleasure, voluptuousnesse and delight. For his nature is become so nice and tender, that he can away with nothing that would molest him: so that euery litle burthen waieth very heauy vpon him. Againe, it is already so pressed with the fardell of corruption, that of it selfe it draweth downeward continually, and needeth not be driuen that way by any other meanes. Therefore a great many, that of themselues would not seeme to stoope so lowe, fearing to loose any part of their reputation, if they should not keepe that grauitie that beseemeth their person, finde meanes to doe that by others which they durst not doe of themselues. Hereof it commeth, that they delight in Mummers, fooles, tumblers, and others of like trades,

How we descend from true pleasures to false delights.

Of pleasures which men seeke crosse-wayes.

trades, which are not onely vnprofitable for the life of man, but very hurtful also, by reason of the corruptions which they bring with them. In all which thinges wee may see the vanitie of our corrupt nature, and of those pleasures it taketh delight in. But there are other notable reasons, whereby we know what difference there is betweene the pleasures of the minde and spirite, and those of the corporall senses. For the spirite needeth no space of time wherein to intermit his pleasures, and then to take them in hande againe, but onely changeth them from one to another, namely from the greater to the lesse, or from the lesse to the greater. In the meane time I say, there is no intermission, but it is continually busied: onely it changeth from one delight to another. For seeing our spirite is in continuall motion, it can in no wise cease from doing, vnlesse the power from whence the motion thereof proceedeth, bee stayed by some impediment of the instruments which it vseth. As in deede it falleth out in a drunken man, whose spirite and minde is as it were buried by those vapours that trouble it, of which the braine is full. The like is in an *Apoplexie*, or falling sickenesse. For these are violent thinges, and such as resist the nature of the spirite. But presently after the violence ceaseth which hindereth his power, hee falleth to his accustomed action againe, for the doing whereof he needeth no externall ayde, but onely that all lettes and impediments shoulde bee remoued and taken out of the way. Which being remoued the spirite and minde cannot bee idle, but necessarily thinketh of somewhat continually, about which it is occupied. Therefore whosoeuer laboureth to stay it altogether from thinking, so that it shoulde not bee busied about something, it is all one as if he went about to change the nature of the fire, and to keepe it from burning, after it hath founde conuenient matter and is alreadie kindled. For either it will bee vtterly extinguished, if the impediment it hath bee stronger then it, or els beeyng of greater force it will make way for it selfe. Therefore we had need to bee well aduised alwayes what matter wee minister to our spirite, and looke that it bee agreeable to the nature thereof, and beseeming the same, least it shoulde bee distracted and wander after those thinges that might hurt it. And when wee woulde recreate the minde, seeing it is in continuall action, wee must so change the matters about which it is to bee employed, that they bee good and honest, howsoeuer they be diuers and sundrie. But it is not so with the corporall senses. For they must necessarily haue some space of time to rest in euen from their pleasures, and to cease for a while from vsing them: because they are more fresh and pleasant after they

Of the vse of the delights of the spirite.

How the spirit is hindred in his actions.

How the spirite must bee occupied.

haue abstained for a time. But the spirite cannot rest. In the meane time the pleasures of the bodie, and those of the soule and spirite haue one another in chase. Therefore they that are addicted to corporall pleasures, haue lesse knowledge and feeling of those that are spirituall: and contrariwise they that delight in spirituall pleasures abstaine from those that are corporall. For these delights are in continuall combat one against another, so that they cannot be acquainted together, because they are contraries. This combat is such another as that which is betweene the flesh and the spirite.

How corporall and spirituall pleasures chase each other.

Moreouer, wee see by experience, that those delightes which wee receiue of naturall thinges haue more force and are purer, and continue longer then artificiall pleasures. For let a man shewe vs the goodliest woorkes that can bee, either of golde or of siluer, or pictures, or garments, or houses as curiously wrought as can bee deuised, eyther for beautie or cost, yet when wee haue seene them foure or fiue times, wee beginne to bee full of it, and take not so great pleasure therein as wee did. But who is euer wearie of beholding, I will not say the heauens, the sunne, the moone, and the starres, but the earth, the sea, riuers, mountaines, valleyes, gardens, trees, herbes and flowres? The cause heereof is the agreement of nature. For wee being naturall, naturall things are more agreeable vnto vs then artificiall. And because wee were created and made, not by the hande of a Paynter and mortall man, but by the hande of the liuing God, who paynteth liuing images and pictures, therefore wee take greater delight in his handie woorkes, then in the woorkes of any other, howe excellent a woorkeman soeuer hee bee. And indeede they are are of farre greater perfection then those that are made by the arte of man. Therefore Arte laboureth alwayes to follow nature, and to expresse her workes as neere as it can: insomuch that they are accounted the best woorkemen, and men delight most in their doings, that come neerest vnto nature. Howe much more then ought wee to like the woorkes of nature, and consequently God himselfe, who is the Author and Creator of nature, and of all her woorkes? For the least woorke of his in nature is more excellent in his kinde, then the perfectest woorke that humane arte is able to shewe. Nowe if wee come from his naturall woorkes, to those that are supernaturall and aboue the reach of nature, wee shall finde in them a great deale more matter of all kinde of delight. For if wee coulde consider aright of these thinges, we woulde ascende vp from artificiall thinges, and from that delight which they affoorde vs, euen vnto naturall thinges, and from these

Natural pleasures are more pure then artificiall.

Degrees to ascend vp to sound and perfect delight.

vnto

vnto the Author and Creator of them and of all nature, and there wee woulde seeke for our true delight and pleasure. Herein nature her selfe is our good Mistresse, as thee that leadeth vs thereunto as it were by the hande. But our inconsiderateneſſe, our blockishneſſe and ingratitude is the cause, why wee cannot learne this lesson of her, and why wee haue not the maruellous and excellent workes of GOD and nature, in such due admiration as wee ought to haue.

Whereupon it commeth to passe also, that wee take not so great delight and pleasure in them, and that custome, which ought to increase this delght in vs, is a meane rather to diminish the same. And by this meanes also wee are kept from that admiration, which wee ought to haue of God the Woorkemaster of them, and of that delight and pleasure, which wee shoulde finde in him, if we mounted vp so high and sought him there. But because wee are alwayes musing about vile and abiect thinges, wee haue no leasure to consider of and to contemplate higher and more woonderfull thinges. Nowe to ende this dayes speech, seeing wee are taught that God hath giuen vs the affections of ioy and of sorowe, to induce and mooue vs to seeke him, to the ende that by eschewing the euill that is contrary vnto vs, we might attaine to that soueraigne *Good*, which he hath prepared for vs, and to that true delight, pleasure and blisse, which wee may finde in him, let vs knowe, that we haue good occasion to pray vnto him inceſſantly, that he woulde vouchsafe so to lighten our senses and minde, and to rule all our affections and willes in such sort, that we may at the length attaine thereunto. For then we shall not onely be deliuered from all sorowe and griefe, but haue the full fruition of perfect ioy and perpetuall delight. And to the ende that we may goe forwarde to morowe with our matter of the affections of the heart and soule, thou shalt intreate, ASER, of the affections of loue, which follow those of which we haue alreadie spoken.

The ende of the sixt dayes worke.

THE SEVENTH dayes worke.

Of the affections of loue, of the nature, kindes and obiect of it: of the beginning of friendshippe: of the vertue and force of alluring that is in likenesse and in beautie: of the agreement that is betweene beautie and goodnesse. Chap. 49.

The knowledge of the affections very requisite.

SER. If wee know not throughly the affections of our soule, which, by reason of the corruption of our nature, are so many diseases in vs, wee shall neuer know our selues well, nor the image of God, which is imprinted in our soule, nor the affectiō of his goodnes towards vs. Likewise wee can neuer learne what pure and sound parts of the nature of the affections remain yet in man, & what is added thereunto by reason of sinne that is in vs, neither yet what vertue & vice are, except we truly know the nature of the affections. Moreouer, without this knowledge, we can neuer make choice of good from euil, or of truth from lying. For being, as we must needes be during this life, subiect vnto and tossed on euery side with an infinite number of strange passions, if they be vnknowen vnto vs, we cannot discerne amongst a multitude of contrary opinions, which of them is soundest, euery one of thē pretending some shew of good & of truth. Therefore as we saw yesterday the affections of ioy and of sorow, of hope and of feare, and of delight and pleasure, which folow ioy, wherby we may conceiue the contrary vnto it, namely griefe and torment which follow sorow, so this day we are to proceede in learning what other affections there are of the heart and soule.

What loue is.

I wil begin then with the affection of loue, which is a motion wherby the heart lusteth after that which is good indeed, or which seemeth vnto it to be so, desiring to draw the good to it selfe, to the ende it may enioy the same. This affection commeth neere to the nature of hope, but it is a great deale more hote. Therefore after the heart is once moued, it presently draweth vnto it that thing which is offered for good, labouring as it were to haue the fruition of some great *Good*. But let vs consider howe this affection is bredde in the heart. After that Iudgement hath iudged a thing to bee good, so soone as the same thing is presented to the Will, it doth by and by moue, allure, and draw the same vnto it selfe by a certaine naturall agreement, euen as the like is betweene the minde and the trueth, and betweene the eye and beautie. This motion of the heart and will, hath euen then ioyned

How loue is engendred.

with

with it a certaine kinde of reioycing, as testifying thereby, that the thing pleaseth it, and is very good and agreeable vnto it. Now when this reioycing is confirmed, it is called loue, which is an inclination or a proceeding of the will towards that which is *Good*. For it fareth with the Will, as if it went before to meete with the good that is comming, to receiue and to embrace it. Wherupon ariseth a desire of coniunction to knit the same thing to it selfe: and this loue is called, *Cupiditie*, *Lusting*, or *Coueting*. But because this affection is so out of square in this our corrupt nature, these names are commonly taken more in the euill then in the good part. Nowe this affection of desire or coueting, hath respect either to that good which we enioy alreadie, or which we haue yet in hope onely and in expectation. If it be already present, this cupiditie breedeth a desire to retaine and keepe it still: if it be yet in expectation, it bringeth forth a desire and longing to enioy it. And in this sort we loue all those things, which we esteeme and take to bee profitable for vs, either for the soule, or for the body, or for the external goods. For this cause many loue God, because they know that it is he who giueth good things vnto men. But this is not that true loue wherwith we must loue him. For although they are very wicked and too vnthankfull, which loue him not, at least wise with such a loue and for that cause, yet if we goe no further, we loue our selues more then wee doe him in this kind of loue, seeing the chiefe cause for which we loue him, is not in respect of himselfe, but of vs. For we loue him by reason of that good, which we receiue from him. But true loue is that, which causeth vs to loue a thing, because it is good in it selfe, and not in respect of any profite that may come vnto vs thereby. With this loue we ought to loue God, and our neighbours and friendes: and of this loue wee haue a very cleare and manifest image in the loue of Fathers and mothers towards their children. For they loue them, not because they haue respect to some good, which they may receiue of them, but because they are their children. For although they receiue nothing but trouble by them from the time of their childehood, and expences rather then profit, yet that letteth them not from louing them tenderly and with great affection. Nowe if by this loue grounded vpon such a cause, we iudge the like of the loue of God towards vs, seeing it is hee that hath imprinted the same in the heartes of parents towards their children, as an image of his loue towards vs, we conclude well. For seeing he is the fountaine of all true and perfect loue, all other loues are but as it were little riuers, which flowe from this liuely spring. But there is none so expresse an image thereof in all the creatures, as in the loue of fathers and mothers towards their children. For

Of the kindes of desire.

Of the loue of men towards God.

The loue of parents towardes thir children.

The loue of God towards men.

doeth God loue vs in reſpect of any profite, which hee looketh for at our hands? Hereof it is that he ſetteth forth himſelfe vnto vs as a Father, to the end we may the better know, that he loueth vs with a right fatherly loue. Therefore alſo hee will haue vs to call him Father, and ſo to account of him: yea hee will not haue vs to take any other for our Father of whome to depende wholly, but him alone. And no doubt but we ſhoulde receiue wonderfull ioy and conſolation, if we coulde as well feele within vs that loue which this good Father beareth vs, as we feele the loue which we beare towardes our children.

The originall of friendſhip.

Now when loue is reciprocall and mutuall, ſo that he which is loued doeth alſo loue for his part the partie that loueth him, then is friendſhip bred of loue, wherein there is mutuall beneuolence and goodwil. Wherefore as God loueth vs, ſo muſt we for our partes loue him, ſeeing this is the chiefe cauſe why he hath created man according to his image and ſimilitude, and hath giuen him a ſoule that is immortall, and endued with vnderſtanding and reaſon, to knowe him firſt and then to loue him. Therefore if wee conſider by what ſteppes wee aſcend vp to God, we ſhall finde, that as by the loue which he firſt bare vs, we deſcended from the higheſt to the loweſt, ſo likewiſe we mount vp againe from the loweſt vnto the higheſt by that loue which wee beare him.

In what ſort by loue we aſcend vp to God and deſcend againe.

For our ſoule deſcendeth from the higheſt, which is God, vnto the loweſt, which is the bodie, by the loue of the Creator towards her, who by meanes of this deſcending and coniunction communicateth his bleſſedneſſe both with the ſoule and with the bodie. And as ſhe came downe from him, ſo through the knowledge which ſhe hath of God, and loue which ſhe beareth him, ſhe aſcendeth vp again, & returneth to her firſt birth. Cõcerning thoſe degrees by which we come thither, we begin firſt at materiall and corporal things, as the beginning of mans generation and birth teacheth vs: then we come to the ſenſes of the bodie, by that vſe which we haue of them. Afterwarde we vſe imagination and fantaſie, and from that we come to reaſon and iudgement, next to contemplation, and laſt of all to loue. Heereby we may learne alſo to know the ſteppes of deſcending, ſeeing they are the ſame, but begunne at the contrarie ende. Wherefore if iudgement bee gouerned and ouercome by the affections, and reaſon by fantaſie, the eſtate of the ſoule is wholly ouerturned and peruerted, as if the bodie beeing minded to walke, ſhoulde ſet the head vpon the ground, and lift the heeles vpwarde. So likewiſe is it if in ſteede of mounting vp to God by loue, we deſcend in ſuch ſort to the creatures, that we aſcend vp no more to him, that wee may bee one with him.

Of the vnion that is in loue.

For loue maketh all things one. Therefore if we be vnited

nited with God, there must needes be perfect friendshippe betweene him and vs. For as he loueth vs, so we loue him, and then our selues for loue of him. And from the loue of our selues springeth our loue towards our wiues and children, as though they were a part of vs, as also towardes our like and towards our woorkes. For similitude and likenesse is a great cause of loue, seeing that when one resembleth vs, it is as if wee our selues were another: because similitude maketh many things to be as one and the same thing. Wherefore seeing God hath created vs to his image and likenesse, it cannot bee but that he loueth his image and similitude in vs, and vs also in respect of that, as if it were himselfe. For this cause the more this image is reformed and renewed in vs, the more (no doubt) hee loueth vs: and the like also may be said of our loue towards him. In like manner beautie hath great vertue to procure loue, and that for many causes. For first, the beautie which appeareth without in any body, is as it were a witnesse and testimonie of the beautie in the soule, according to that which we haue already spoken of the agreement of the powers & affections thereof with the temperature of the bodie. For God hath created all things in such manner, that he hath commonly ioyned beautie and goodnes together. And as it is written in Genesis, *That he created nothing but that which was verie good*, so there was nothing made, but it was very beautifull in his kinde. Therefore as there is agreement between the body & the soule, so bodily beautie is as it were an image of the beautie of the soule, and promiseth after a sort some good thing of the inwarde beautie. For internall perfection breedeth the external. Whereupon the internal is called goodnes, and the external beautie, which is as it were a floure of goodnes that is the seed. It is true that this which we say doth not alwayes fall out so, but that oftentimes a man may see the cleane contrary: whereupon wee haue this common prouerbe, *Proper fellowes at the gallowes, and faire women in the stewes.* For ordinarily the goodliest mē, & such as are best furnished with the gifts of nature in the disposition of their body, are most wicked and vicious: & more beautiful women are strumpets, then foule womē, at least wise they are in greatest danger, and haue much more adoe to keepe their chastitie. For there is alwaies great strife betweene chastitie and beautie, which is so much the more increased, as beautie is the greater, because it is so violent, that oftentimes many desire willingly to die for the beautie of others: and some are so tossed and tormented, that they become senseless and out of their wits, being ouertaken with looking vpon a beautifull face, which hath such prickes, that they pearce euen to the liuelyest part of their heart and soule.

Similitude is a cause of loue.

Beautie draweth loue.

Gen. 1.

Beautie a flower of goodnes.

A caueat for faire women.

The force of Beautie.

Wherevpon it commeth to passe that poore silly louers are so tormented and ful of passions, that they stand altogether amazed, and are like to them that are rosted by a soft fire: yea their soule is so subiected to their concupiscence and desire, that she must obey them, as if shee were some poore chambermaide and drudge. Whereby wee may know what good there is in such beautie, and what good commeth with it, also what coniunction & agreement it may haue with goodnesse, and whether a man may not truely say according to our common prouerbe, *That beauty without goodnes is worth nothing.* But we are to consider what is the cause hereof. For we speake not of that which is now done, but of that which should be done, if the nature of man had continued sound: and of that which yet would most commonly bee put in vre, were it not that euill education, besides that naturall corruption which is already in euery one, did infect euen that little good of naturall inclination which remaineth in man. But howsoeuer it be, bodily beautie doeth alwaies promise more good of the soule, then deformitie doeth. If it fall out otherwise, it is because God will shew, that all good things come from his onely grace and not from nature: and therefore he doeth not alwayes followe one course and one selfesame order without any change. Besides, he commonly recompenceth in one thing, that which is wanting in another, so that he supplieth that in the spirite, which is wanting in the body, or in the body which is wanting in the spirite. On the other side, becaus many abuse that beautie of the body which God hath bestowed vpon them, as they do all other his giftes, hee letteth them fall oftentimes into great vices, whereby they shew the deformitie of their soule, which bringeth also their bodily beautie into great obloquie and shame. For as beautie causeth vertue to appeare more faire, when it is ioyned therewith, so contrariwise, it maketh vice more vgly and loathsome to looke vpon. Therefore *Socrates* had reason to say, that it was good for euery one to beholde himselfe in a glasse, that they which sawe themselues faire shoulde bee the more afraide to blotte their beautie with vices, and that they which were foule shoulde labour to beautifie themselues with vertues. Nowe seeing we are entered into the causes why beautie draweth loue, following this matter, we woulde knowe of thee, AMANA, what other thinges are to bee considered heerein, with the sundrie degrees and kindes of beautie; and what is the proper effect of loue.

The causes of the abuse in beautie.

Beautie maketh vice more vgly.

A good vse of Looking-glasses.

Of

Of other causes why Beauty procureth Loue, and of diuers degrees and kindes of Beauty: howe it is the nature of Loue alwayes to vnite, and what other effectes it hath: howe Loue descendeth and ascendeth not: what power it hath to allure and breed Loue. Chap. 50.

AMANA. Many amongst the Philosophers haue made three kindes of good, or of good things: namely, that which is pleasant, profitable, and honest. Hereupon, forasmuch as Loue is a desire of good or goodly things, or at leastwise of things so accompted: they haue also made three kinds or sortes of Loue, of which the first is towards delightful and pleasant things, and such are those things which tickle and delight our senses, being properly called the goodes of the body. The second kinde of Loue is towardes profitable things, as honours, riches, greatnesse and such other like things, called externall goodes or the goodes of fortune. The third kinde is towardes honest things, as wisedome, prudence and other vertues, which are the goods of the soule. As for the two first kindes of Loue, wee may well place them amongst the perturbations of the soule, because so many euill affections spring from them, that al confusion proceedeth from them, yea euery mans life is thereby made miserable. But to loue and desire good and honest things, is that which truely maketh a man famous. For this loue maketh the chiefe part of his soule excellent, euen that part whereby he is man, and which is fartheſt remooued from bodily matter and from obscuritie, and neerest to diuine brightnesse, I meane the spirit and vnderstanding, which of all the other partes and powers of man, onely is voide of the blot of mortalitie. The consideration of the diuers degrees and sundry sortes of beautie doth prepare the way whereby we may come to this laudable and honest loue. For by them wee may ascend vp from the lowest to the highest, and turne our corporall and earthly loues into spirituall and heauenly.

Three kindes of Loue.

They that are most ignorant know that Loue is a desire of beauty, and that Beauty draweth Loue. Yea some of the learned Heathens haue taught, that it was Loue which mooued God not onely to create the world, but also to create it beautifull, and of so goodly a forme in euery part of it. And the name whereby it is called, yeeldeth testimony of the beauty of it. For worlde signifieth as much as a *goodly and well decked ornament*. Therefore seeing God hath created and framed it by loue, no doubt but loue is dispersed and shedde throughout the whole world, and is continually drawen and procured by beauty, to the

God created the world by Loue.

the ende it might bee conformable and like to the fountaine from whence it came. On the other side, all beautie is as it were a beame of that infinite and diuine beautie that is in God: and therefore as the diuine forme draweth vnto it true and perfect loues, so the image and similitude thereof draweth the images of loues. And that loue whereby almightie God was mooued to create all things, proceeded from his owne goodnesse. Nowe forasmuch as beautie is a beame of that goodnes which is shed ouer all, as the sunne spreadeth his light by his beames, the goodlier any thing is, so much the more amiable & louely it is. For the mother of Loue is goodnesse, and the mother also of Beautie is goodnesse: so that both of them are bredde and borne as it were of one mother. And according to the diuersity of natures created by God, so are there diuers kindes of beautie, which are all as it were beames, flames, and lights of that heauenly and infinite beautie, which is fountaine of al the rest. The first, chiefest, and most excellent kinde of all, is that beame of heauenly beauty, whereby the spirit and minde is adorned and polished with vnderstanding and contemplation. The second is, in that illumination whereby the soule receiueth knowledge. Therefore the vnderstanding mounteth vp to those two first degrees of Loue, which is drawen by such beauties: and from thence proceedeth the loue of spirituall things. The third kind, which is as it were an other beame of diuine beauty, appeareth in the effectes of lower degrees, which are in that fruitfulnesse, which God hath giuen vnto the creatures, putting into them seedes to preserue and to encrease their kindes. The last and lowest, yea, the most troublesome and earthly kinde, is in corporall matters, which are purtraited and painted with great varietie of formes and shapes. And as the vnderstanding ascendeth vp to the two first degrees, of which I haue already spoken: so the imagination stayeth it selfe in the two last, and from thence proceedeth the loue of the body and of bodily things, and the affection to beget of that goodly thing, thereby to drawe out a forme like to that beautie towardes the which a man is affectionated.

Diuers kindes of beauty and loue.

Nowe when wee shall consider aright of all these degrees and beames of beauty, it is certaine that wee wil striue to ascend vp from the lowest to the highest, whereas commonly wee descend from the highest to the lowest, feeding our spirites with corporall and terrestriall loues, which differ from their nature, in steade of spirituall and celestiall loues, which is their proper foode. But we must note further, that the greatest, last, and chiefest force of loue, is of many and diuers things to make one and the same. Therefore he that loueth our friend,

Loue tendeth to vnitie.

or

or doth him any good, seemeth to do that to vs which is done to him, and we esteeme of it, as if we receiued it our selues. For it is the nature of loue, which way soeuer it turne, alwayes to ioyne and knit vnto it selfe: as on the contrary side hatred is of this nature, that it will euermore dissioyne and separate. For this cause Iesus Christ prayed so earnestly for his vnto his Father, *to the ende* (saieth he) *that they all may be one, as thou O Father arte in mee, and I in thee; euen that they may be also one in vs.* And Saint *Iohn* saieth likewise of him, *that hee shoulde gather together in one the children of God which were scattered.* For seeing hee came to destroy the workes of the deuill, (as he saieth elsewhere) and seeing it is the nature of this enemy of mankind to scatter, to dissioyne and separat, by reason of the enuy & hatred which he beareth to God & men, it must needs be that Iesus Christ should gather together that which the deuil hath scattered, and vnite in one that which he hath separated: to the end that as man was one with God, before he was scueuered by sinne through the enuy and malice of Satan, so hee might returne into vnity and vnion with his Creator by the abolishing of sinne, which is the cause of the separation, and by the likenesse of vertue with God through the meanes of Iesus Christ. Therefore so great goodnes & beneficence of God toward vs, ought to enflame our loue towards him, and moreouer to encrease the same, when wee daily feele new benefits powred vpon vs, which proceed & come from his burning loue and charitie wherewith he loueth vs, although he receiue no benefite thereby. For we are to vnderstand, that although he which hath receiued a benefit from another, ought to carry greater loue towards him, then hee that bestowed the benefite is bounde towardes the other to whome hee hath done a good turne, yet the contrary oftentimes falleth out. The cause whereof is, because his loue that bestoweth a good turne proceedeth from his owne bountie and goodnesse, whereas the loue of him that receiueth a benefite, commeth of necessitie. So that the one hath a great deale better foundation then the other. For that loue which proceedeth of necessitie respecteth our selues, because wee loue for the good which wee haue receiued, and not in regarde of the person from whome the good commeth. And this loue proceedeth from the loue wee beare to our selues, so that it ought rather to be called Loue of concupiscence, then true Loue. For as wee loue the person that doth vs good, because of the good which wee receiue, so we loue him, and wish his good, not so much for it selfe as for our selues, and for that profite, which wee hope will come to vs thereby. But after wee haue begunne with this kinde of Loue, it serueth vs oftentimes as a steppe for to passe by afterwardes vnto true and perfect

Iohn 17.21.

Iohn 11.52.

1. Iohn 3.8.

Sinne the cause of our seperation from God.

A double ground of loue.

perfect loue. For acquainting our selues to loue them that doe vs good, wee learne afterward to loue them, not onely for loue of that good which they doe vnto vs, but also because of themselues: insomuch that we will not cease to loue them although it fall out so that they can doe vs no more good, yea although they stand in neede of the like good at our hands againe. Now when wee are come to this degree, our loue is a great deale more pure, yea, then is it true loue which nowe loueth not the person beloued onely for loue of it selfe but for loue of him, euen with the like loue wherewith it hath beene and yet is loued of him. And as he that loueth, is voide of true Loue, if he loue onely in respect of the good hee receiueth, so hee that doeth good, loueth not with true loue, if hee do it to receiue some profite thereby, and with hope of recompence, and not meerely for his loue, to whome hee doth it. For such a man respecteth himselfe more then him whom he pretendeth to loue. Such is the loue of hypocrites towards God. Therefore they honour and serue him as hirelings doe, so long as hee vseth them wel, and they see rewarde: as Satan accused and slaundered *Iob* before God, as though hee serued him for no other cause but for the benefites, which hee receiued of his goodnesse. Whereupon it pleased God to take trial of that loue which his seruant bare vnto him, to confound the slaunderer, and to propound to euery one in the person of his seruant *Iob*, an example and patterne of true feare, of true loue, of true faith, and of true patience. We see then that there are two sorts of hired loue, because it may be such, not onely in respect of him that receiueth a benefit, but of him also that bestoweth it, when hee doeth it for the causes aforesaide. But he that doth good onely of charitie and loue hath no such scope, but looketh only to the good, which he delighteth to communicate to others in respect of that goodnes which is in himselfe. Therefore he hath a more sure and excellent beginning of his loue, namely, his owne goodnes and will, then he hath that receiueth the good, whose loue beginneth at neede and want. That Loue also which is grounded vpon goodnesse goeth on more easily, and with greater courage from good to better, then that which commeth from necessitie proceedeth to good. For he that doth good, imparteth the same frankely of his owne good will because hee will do so: and therefore it redoundeth to his great honour. But hee that receiueth a good turne, taketh it because hee hath neede of it: and therefore hee must acknowledge himselfe bound to his Benefactour. For this cause he is somewhat ashamed of his neede and want. For as Saint *Paul* witnesseth, according to the saying of Iesus Christ, *It is a blessed thing to giue rather then to receiue.* Therefore that may well bee said

Loue is free.

Iob 1.9.

Two sortes of hired loue.

Actes 20.35.

said in this respect, which is commonly spoken, namely, that although Loue be of the nature of fire, which alwayes mounteth vpward, yet doeth it descend but neuer ascend. For Fathers and Mothers alwayes loue their children, yea their childrens children better then their children loue them. The like may be saide of others that are in the place of parents. And by a greater reason this may be spoken of the loue of God our Father towardes vs, as also of the loue of Christ Iesus. For he did not onely loue vs before we loued him, yea, euen then when we were yet his enemies, but nowe also wee come farre short of louing him as hee loueth vs. Therefore hee is called by Saint *Iohn*, not onely louing and charitable, but euen Loue it selfe. For as he is the Creator of all things, so he loueth, perfecteth, and preserueth them all, and turneth them vnto himselfe. But among all other things which drawe Loue, nothing is of greater force then Loue it selfe. For as one fire draweth another, so is it with loue: for one draweth and engendreth another. Therefore if wee would be loued, wee our selues must loue. But when the contrary falleth out, namely, that we are hated of them towards whome wee are well affected, it is because hee that is loued doeth not knowe nor feele the loue that is borne him. For likenesse hath such force and vertue in loue, that it is as it were the mother thereof. For seeing euery one by nature loueth himselfe greatly, and similitude is as it were the same in many, it causeth him that resembleth vs, to be as it were our selues: whereupon it followeth, that the same likenesse which causeth vs to loue an other, inclineth him also to loue vs. And againe, loue causeth him that doth loue to engraue & imprint in his heart, that face and image which he loueth: so that the heart of him that loueth is made like to a looking glasse, in which the image of the party beloued shineth and is represented. Therefore when hee that is loued and beholdeth and acknowledgeth himselfin him that loueth him, he is mooued and whetted on to loue him againe, as one within whome he knoweth himselfe to be as it were Inhabitant, yea, as a second selfe. Moreouer, he that loueth, doth as it were depriue himselfe of himselfe, and giue himselfe to him whome hee loueth. Therefore he that is beloued accompteth him deere, and is as carefull of him as of a thing of his owne. So that if wee loue God, we shall be in his heart, as if our image were engrauen there: and his image also shall bee in ours, yea, hee will be carefull of vs, as of his owne children, as wee likewise wil be very careful of his honor and glory. And the more we know his loue towards vs, the liker we shalbe vnto him, and shall loue him the more: as he in like maner will loue vs the more. Nowe because men can neither see nor know one anothers heart and wil to iudge of their

Loue descendeth but doth not ascend.

1. Iohn 4.8.

Loue breedeth Loue.

The heart of a louer compared to a looking glasse.

Loue ought to shew it selfe by workes.

their loue, we must declare the same by outward workes. For none but God knoweth the hearts and willes of men. Neuertheless he wil haue vs to manifest by workes our loue towardes him and our neighbours, as hee hath shewed vs his loue by giuing himselfe with all his benefites vnto vs. Therefore wee must yeelde testimony of our loue, by obeying his worde and keeping his holy commaundements, the fulfilling of which consisteth in true and perfect charitie. But forasmuch as the loue of men is so disordered nowadayes, wee are to take good heede, and to looke diligently that wee deceiue not our selues, by louing that which wee ought not to loue, esteeming that to bee a good thing which is wicked, and well done that which is ill done: to the ende, that our loue be not inordinate, and bestowed vpon false and euil things, and so prooue a vicious desire rather then true loue. Therefore it shall be good, if following our matter, we consider what this affection of cupiditie or desire is properly, and what are the kinds of it, and how wee may separate it from Loue. Let vs then hearken to ARAM discoursing of this matter.

Of Desire and Coueting, and of the kindes of it: of the infiniteneſſe of mens desires, and what Good is able to satisfie and content it: of the difference betweene Desire and Loue, *and of the vtmost limit and ende of Loue.* Chap. 51.

ARAM. As at the entry of a forrest some one path may seeme to be broade and beaten enough, yet afterward when a trauailer is well entred into it, he beginneth to loose it by little and little, and being amazed the farther hee walketh on, the more he wandreth out of his way: euen so when as sensualitie inuiteth vs to the fruition of some obiect, we thinke it an easie matter to attaine thereunto, and hope to get some great good thereby: but the further wee enter into and follow that path, which our concupiscence doth shew vnto vs, the worse we find the way to be, and can see nothing before vs but a large field full of thornes and thistles, which notwithstanding seeme for a time vnto sore eies to be faire floures of very goodly fruit. But the tasting of them alwayes bringeth with it a long and late repentance in the ende. Nowe as the body of the sunne when he first riseth may be easily looked vpon, but after being mounted vp certain degrees in the Zodiake, dazeleth the eies of them that behold it: so we may in some sort know our euill when it beginneth first, but when it hath gathered full force it wholy dimmeth our reason, and yeeldeth to no counsaile. Therfore before any passion grow to be strong, wee must labour, that what-

Euils must be resisted in the beginning.

soeuer

soeuer shall be rashly desired, may be suppressed by a prudent and an aduised discourse.

We haue heard by our former speech, that Desire and Coueting is an appetite or longing to obtain some *Good*, which we iudge is profitable vnto vs, or to preserue it if wee haue it already. For this cause we must always consider aduisedly what *Goods* we want, whether they be necessary for vs or no, whether we seeke after them, either because we need them, or for profite sake, or else only to satisfie the vanitie of our minde, and our foolish and carnall affections. For there are some *Goods* so necessary for vs, that without them wee can neither liue, nor preserue our life. The necessitie and want of these is fitly called naturall, and ought rather in deede to be termed *appetites* then *desires*. In the number of these *Goods* are meates, drinkes, clothing, dwelling places, Physicke, fire, water, & such like things which mans life cannot be without. Therefore our appetite to these things is awakened as it were by a certaine naturall instigation, which pricketh and prouoketh the soule to make it desire & seeke them, so that they stay not vntil iudgement haue giuen sentence, but proceede on forward as wee may see by experience in hunger and thirst. It is not therefore without cause saide, that the belly hath no eares. But there are other goods not altogether so necessary for mans life, which yet wee cannot be without when neede requireth, and they serue to this vse, that men might liue more commodiously and better at ease: as wine, exquisitenes in dressing and preparing of meates, spices, and many such like things. For it is certaine, that although there were no wine nor any artificial drinke, yet nature would be content and coulde well away with water: and although meate be not so delicate, nor so well and finely dressed as it might be, yet will it nourish well enough, so it be naturall. The same may be saide of the rest, of which there is great vse in the life of man, and of those pleasures and delights which wee take by all the corporall senses. The desires of these things are not to be condemned, seeing they are naturall also, prouided alwayes that moderation be kept in them. For God hath not created any creature, which hee will not haue man to vse, so that hee abuse it not, but being contented with those pleasures which hee permitteth vnto him, keepe himselfe within the limits thereof, and fall into no excesse, neither lash out beyond all reason and measure.

What Desire is.

Diuersitie of Goods.

Goods belonging to this life.

There is yet an other sort of goods wherof we haue spoken before, which is more in fancie & in opinion thē in any other thing, namely, ỹ getting and possessing of siluer, of riches, of power, of honor, & of glory. These goods fil men ful of innumerable desires, which haue neither measure,

Goods of fancie and in opinion onely.

measure, terme, nor ende, insomuch that amongst all creatures liuing none is so burthened with them as man: who notwithstanding might wel satisfie himself with a few, if he could be content with that which wil suffice nature and followe her. And therefore of all these sortes of desires mentioned by vs, we may well say, that those which concerne naturall things haue some limitation, but such as concerne things found out and inuented by men, haue no bounds nor measure at all in them. For what ende is there in the coueting of riches, honours, glory and such like things? True it is, that of their owne nature, and as being the creatures and giftes of God, they are not ill: but they become such through the fault of men, I meane through their insatiable coueting and abusing of them, and through that false opinion, which commonly we haue of them. For we propound these things to our selues, that we may liue with greater ease, pleasure, and rest: but it falleth out cleane contrary. For being such goods as reach not vnto the spirit, they cannot profit the same: or if they do reach vnto it, yet the profit that commeth by them is very light and vaine. For they are not able to sound the bottome thereof, it is so profound and capable: much lesse are wee to thinke that they can make vs happy. Nay, they are so farre from performing this, that it is impossible to beleeue how troublesom it is to the spirit to search and finde them out, and to obtaine & keepe them. For after that ambition and couetousnesse be once mooued and pricked forward through false opinions and vaine iudgements, they growe and waxe disordered out of measure. For the spirit thinketh in it selfe, that if once it could get either those honours and glory, or that mony and riches which it wisheth for, it shoulde be very happy, and liue at great ease and rest. But when it hath obtained that, it is not only in the same estate wherein it was before, but oftentimes farre worse, and lesse contented. The reason is, because the spirit considereth not, that those things which it laboureth to get, are vnable of their owne nature to affoorde that which it requireth of them. Whereupon, not knowing his owne vice and foolish imagination, it it perswaded, that this falleth out so in respect of the greatnes & excellencie of that thing whereunto it aspireth, and therefore not hauing gotten so much as is requisite fully to satisfie the desire it hath, it setleth it selfe to get more. And when it hath proceeded in this sort, yet is it alwayes newe to beginne, being as farre from contentation, yea a great deale further then it was before. So that we may conclude, that desire or coueting is bottomlesse, and voyde of all stay. Therefore wee must knowe, that the meere wants of this life, doe neither breede nor encrease these desires in vs, but they proceede from a false opinion and perswasion, which

The effects of ambition and couetousnesse.

we

we haue of them. For it is certaine, that the opinion wee conceiue of those wants, which we imagine wee may haue, breedeth such a feare in vs, as engendreth and encreaseth these desires. And the carking care to preserue those things that are without vs, namely, externall goods, proceedeth from the same fountaine. For our foresight stretcheth it selfe not onely to vrgent necessities, or to such as wee verily thinke are to come to passe, but euen to all those that may any way happen: so that we propound to our selues all the wants in the world, as if heauen and earth shoulde faile vs. Besides, many doe not onely looke to those necessities which they may feare, but also to those pleasures, which they would haue. For they suppose that by meanes of power, riches, authoritie, and dignities, they may attaine to the fruition of all the pleasures and delights they wish for. And when a man hath tasted of pleasure, this taste doth breede an other desire to continue therein, and to preserue those meanes whereby they may alwayes enioy such pleasure. Whereby wee may iudge howe the desire and coueting that is in man, wandereth and goeth astray, when as notwithstanding it is giuen him of God, to the end he might wish for that which hee iudgeth to bee good for him, and that hee might followe after it, and hauing obtained the same, might holde and keepe it fast.

Of the false opinion of wealth.

Now Forasmuch as God is the true, stedfast, and firme good of man, hee doeth naturally wish and desire him: and because this good is infinite, it falleth out thereupon that the largenesse, length, and depth of our coueting is infinite, and can be filled with no other thing but with God. Wherefore when it is come thither, there it stayeth and resteth it selfe. But whilest it wandreth hither and thither, there wil be no end, but one desire begetteth another: insomuch that there are infinite kindes of them, which take their particular names of those things which they couet. For the vnmesurable coueting of honours is called ambition: of golde and siluer, couetousnesse: of meates and drinkes, gluttony and drunkennesse: the vnlawfull and immoderate desire of coniunction betweene man and woman, is called Whoredome: which also hath diuers kindes vnder it, according to the degrees of their filthinesse and enormities in whome it aboundeth. The vertues opposite and contrary to these vicious desires, are iustice, liberalitie, continencie, chastitie, and temperance: of which vertues and vices, and of others proceeding of them, we haue discoursed at large in our fist morall institution. Therefore to conclude that which hath beene hitherto spoken of Loue and of Desire, I thinke wee ought to make two sortes of Loue, the one in vertue the other in vice. For that

The right vse of coueting.

The diuerse kinds of Desires.

Two sorts of Loue.

Loue proceeding of Desire and Coueting, such as we see commonly in men, is false and fained. And because it counterfaiteth often the actions of true loue, therefore wee ought to be very wary, that it beguile vs not, and that wee take not the one for the other. Concerning the first, wee must remember, that all loue is begotten of *Good*, that it bendeth and draweth towardes *Good*, as wee haue already learned. Now *Good* is of that nature, that it breedeth in vs a desire to bee ioyned vnto it, in regarde of that agreement which it hath with vs: of which agreement and coniunction commeth delight, and then blessednesse and felicitie. So that the vtmost bounds and limites of Loue is to be knit together in vnitie as much as may be. And the straighter and closer the bond of loue is tied and conioyned in one and the same essence, so much the more truely and perfectly is loue come vnto his ende, and consisteth in the perfection of his nature. Therefore the desire of coniunction which is in Loue is giuen to man, to the ende hee shoulde wish and couet to be vnited with God his true Good, that being made as it were a little God like vnto him, hee might be partaker of his eternall blessednesse. This is the true, firme, and fruitfull coniunction of loue, and the great and excellent reward thereof. For all the rest are nothing in comparison of this, but onely vaine and fruitlesse. Nowe the Loue of the body desireth the coniunction of the body, and the loue of soules desireth to be ioyned with soules, that there may be as it were one soule in many bodies. And this coniunction is the greatest, truest, and of longest continuance, which causeth but one heart and one will among friends, as if they were one onely body, and one onely soule, and as if hee that loueth were the same party that is beloued. Therefore it is written of the first Christians that were in the Church of Ierusalem, that the multitude of them that beleeued were of one heart and one soule; neither any of them saide, that any thing of that which he possessed, was his owne, but they had al things common. Neither is it saide without reason in common Prouerb, *that all things are common among frendes:* which is the cause that a friend calleth and accompteth as his owne, whatsoeuer belongeth to his friend, whether it be in prosperitie or in aduersitie. Therefore also it is commonly said, that a stedfast friend is tried in doubtfull matters. Whereupon it commeth to passe in true loue, that friends lift vp into great dignitie, are more carefull of those whome they loue (how base soeuer they be) and of their affaires, then of themselues and of their particular estate. Moreouer we are to knowe, that as it is the nature of Loue to ioyne together, so doeth it also bring equalitie with it, so farre foorth as the nature of those things that are conioyned, will beare:

The last ende of Loue.

Acts 4.32.

Communitie among friends.

Loue bringeth equalitie.

beare: insomuch that the higheſt ſtoope downe to the loweſt, to lift them vp vnto themſelues, & they that are equall aſſociate themſelues together. Therefore, as we haue often ſaide, that the fountaine and patterne of all true loue is in God, ſo in this point it doth chiefly ſhew it ſelfe vnto vs. For hee abaſeth himſelfe to our ſmallneſſe, as though he would reach vs his hand from heauen, to drawe and lift vs vp vnto himſelfe by the meane of Ieſus Chriſt, vnto whome and by whome wee are truely vnited with him. But heere wee are to knowe, that the deſire, luſt, or coueting which is bredde of Loue groweth to bee vicious through the corruption of our nature, which otherwiſe being directed by good meanes and by reaſon according to the will of God, and ayming at the right *Good* which is God, woulde cauſe vs to loue God firſt for his owne ſake, and then his creatures in him, and for the loue of him. Neither ſhoulde wee euer couet worldly goods with an vnbrideled deſire, but woulde rather accompt all mortall things vnworthy to bee cared for by our immortall ſoules. Whereunto wee ſhall be the rather perſwaded, if following that which wee haue begunne to ſpeake of true and falſe loue, and of the difference betweene them, wee conſider what good things are to be found in the one aboue the other, what ſundry rewards men propound vnto themſelues in loue, what knowledge is required therein, and howe the one is encreaſed by the other. This then ſhall be thy matter ſubiect, ACHITOB, which thou ſhalt take to make an end of our diſcourſing of the nature of Loue.

Loue muſt firſt beginne at God.

Of the good things that are in true Loue, of the diuerſe valuations of Loue, and of the benefits which it procureth: what knowledge is requiſite to allure Loue, and howe one Loue groweth by another: of the friendſhip that may be both betweene the good and the bad. Chap. 52.

ACHITOB. *Good* is loued ſo muh as it is knowen, and as wee are able to vnderſtand what it is. For things are firſt knowen, to the end they may be loued. Now there are three meanes of knowledge in our ſoule, namely, by ſenſe, by reaſon, and by the mind. From the ſenſe ſpringeth appetite, which is common to vs with beaſts: from reaſon groweth election, which is proper to man: and from the minde and ſpirite, in which the image of the diuine eſſence is engrauen, proceedeth the will. As then ſenſe knoweth none but ſenſible and corporall things, ſo the appetite deſireth only the ſame things: and as the mind

Three meanes of knowledge.

of it owne nature enclineth to the contemplation of ſpirituall and intelligible things, ſo the will feedeth and contenteth it ſelfe onely with eternall and heauenly goods. Now Man, that is to ſay the ſoule, by nature reaſonable, being placed as it were in the middeſt of theſe two extreames, and ſuſtaining wonderfull aſſaults and combates through the impreſſion of theſe two contraries, taketh part one while with the deſires of this ſide, an other while of that, according as hee inclineth by his election either to this part or to that, by ſtooping downe to the ſenſe, or by lifting vp himſelfe to the minde. But becauſe of the darkeneſſe of errour, which ſhadoweth his reaſon, it is very neceſſary that the ſpirite of God worke mightily therein, to this ende that by the power and vertue thereof, the naturall affection of earthly things, which offer violence to all the powers of the ſoule, might be tranſported and liſt vp to the deſire of celeſtiall and eternall things.

The benefites that come of true loue, whoſe ſcope is God.

Truely forſomuch as *Good* is the obiect of Loue, good reaſon it is that wee ſhould lift it vpward, and ſeparate it from the earth as much as we may. For as ſo many raſh affections, which are the ſpring of all vices, haue their beginning from earthly loue: ſocõtrariwiſe celeſtiall and heauenly loue adorneth the ſoule with two excellent ornaments, namely, wiſedome and vertue, the ground of all true Beauty, in which all good, all contentation and felicitie conſiſteth. And this loue which hath God for his ende and ſcope, hath three great benefites among many others, which are not to bee found in any other loue, eſpecially in that of concupiſcence. For firſt, there is no good ſo excellent in the enioying of earthly things, but it is mingled with ſome thing that may diſpleaſe vs, or ſome way harme vs. Whereupon taking it to be a leſſe benefite, and not altogether ſo good for vs, wee are of this iudgement, that it is the leſſe to bee wiſhed for of vs. But there is no ſuch thing in God. Therefore if the ſoule of man did beholde him by contemplation, not ſuch a one as hee is (for that is impoſſible) but as ſhee might contemplate him notwithſtanding ſhe is encloſed in this body, ſhee woulde bee rauiſhed in her loue with greater vehemencie, then ſhee is ſtirred vp to embrace that, which of all mortall and tranſitorie things ſhee iudgeth beſt and moſt certaine. For ſhe ſhould know, that God is a *Good*, wherein there is nothing mingled, that may breed yrkeſomneſſe, or be hurtful, but is altogether profitable and full of pleaſure. Although it can not be gainſaide, but that the contrary ſeemeth to come to paſſe oftentimes, when we ſee that they which loue God as they ought, & which by means of this loue are driuen forward & induced to procure his honor and glo-

The firſt benefite of true loue.

rie

ry with all their might, are commonly most visited with griefes, losses, and sorrowes. Whereof it commeth to passe, that many are alienated from this loue, becausse they greatly dislike that troublesome estate. But we must know, that this humane and friuolous consideration proceedeth only of this, that the price of loue is diuersly valued. For there is one kinde of loue that is perpetuall and firme, and another which is temporary, according as the present motion of the heart pricketh one forward to followe any thing, becausse at that instant it seemeth vnto him to be good, or in regard of the profit, which he seeth therein, or of the appearance of good, which he imagineth is in it. As for example, we know well, that health is a greater good, then is the swallowing downe of dainty morselles, the pleasure whereof passeth away very quickely. Diuers estimations of Loue.

And yet it commeth often to passe, that our appetite stirreth vs forward with such vehemencie, that meere lickerishnes causeth vs to eate such meats as we know are contrary to our health. The reason hereof is, becausse we compare not the good that is in taste and in dainty fare, which so dainely passeth away, with that which is in health, which is of a longer continuance: or elsse becausse wee thinke there will not come so great hurt thereof as there may come, or elsse we hope easily to remedy the same. And thus is it with them that consider not what great good there is in God, but forget him, or els suppose that they cã easily recouer that which they shal loose, by folowing after a terrestriall and transitorie *Good*, which causeth them to turne aside from God. For if they thought well vpon it, and knewe what losse they receiued, they would neuer suffer themselues to be gouerned by their appetites and worldly desires. But the bare imagination and consideration of honors and of earthly goods doth so dazell the eyes of their mind, that they can not knowe the greatnesse and excellencie of celestiall goods, which they forsake for those other. Whereas contrariwise, if they were not altogether blinde, they should perceiue, that this light affliction of good men, which passeth away in a moment, bringeth foorth in them an eternall waight of most excellent glory, and maketh them partakers of God, who is the perpetuall & stedfast reward of their true and holy loue. The cause of mens errour from the true Good.

Now touching the second benefit, which being in his loue, is not to be foũd in the loue of creaturs, we are to know, that this latter is alwayes in feare and care for that thing which it loueth, lest some euill should befall it. So that notwithstanding any securitie that may be had, yet there is alwayes some vexation in al loue towards men and towards mortall things. But in that loue which is towardes God there is nothing but delight without care, griefe, or disquietnesse. For The second benefite that is in true Loue.

The third benefit.

we are very certaine, that all things are most safe there, full of ioy and lasting happinesse. And for the third, wee see that in the loue of concupiscence, there is commonly enuy and euill iealousie (which is one kind of it) because many couet that which one alone would wholly possesse. But it is cleane contrary in the true loue of the soule, wherein is vprightnes and fellowship. For he that loueth vertue and a vertuous man, is so farre from being iealous, that he would not onely haue many companions, but wisheth that all the men in the worlde were like affected with him. The same may be said of him that loueth God. For he would haue al men his companions in that amitie, & iudgeth al those to be miserable & wretched, which are estranged from it. As for that friend, who would alone loue his friend, hee loueth not perfectly, but rather loueth some thing in him that is profitable to himselfe, as namely, to enioy alone whatsoeuer good he iudgeth to be in his friend: which is the nature of the loue of concupiscēce that looketh inwardly to it self. But true friendship looketh outwardly vpon him whom it loueth, insomuch that he which loueth doth die by litle and litle in himselfe, but that which he loueth, liueth in him. Wherfore S. *Paul* not only knowing the nature of true loue, but also hauing felt by experience the vehemencie therof, saith, *I liue, yet not I now, but Christ liueth in me.* For he that truly loueth, careth no more for himselfe, but for that thing which he loueth. This degree of loue may be rightly called *Rauishing*, in which the louer is so rapt out of himselfe, that he forgetteth himselfe altogether, being wholly in him whom he loueth, and he whom he loueth being in him. But as we said in the beginding of our speach, *Good* is loued so far forth as it is knowen, & as we can vnderstand what it is, therfore it is necessary that the knowlege of it should be so great, that it be sufficiēt to draw loue, which encreaseth by thinking often of that thing which is beloued. For thereby it is planted & rooted more deeply in the heart. Wherefore there is nothing more contrary to loue then forgetfulnes, the mother of ingratitude, especially in our loue towards God. For the more we thinke of him, the more do we call to minde his goodnes towards vs: whereupon also our loue doeth encrease & is inflamed in vs towards him. And the greater and more burning our loue is, the nearer are we vnited & linked vnto him. Therfore we may well conclude, that we loue God according to that measure of knowledge which we haue of him and of his benefits, and according as we consider and remember them: and if we want these things, we loue him not as we ought. Now whē we are ioyned vnto the thing that is deare vnto vs, according to the end of loue, we know it a great deale better, because we behold it neerer: and then are we said to enioy it.

Galat. 2. 20.

The highest degree of Loue.

Knowledge requisit in Loue.

Hereupon

Hereupon we may note two kinds of knowledge in loue: the one first, the other last. By the first, we beleeue that thing to be good, which we do know: & by the last we haue experience of it, which is of great force in al loue: becauſe the fruit thereof is the fruition of the thing beloued. This enioying, is the action of delight and of pleaſure, which is not onely of the will, but alſo of the vnderſtanding, as it is in GOD. And if wee take it ſo, Loue ſhall be as the meane betweene the firſt knowledge which is onely begunne, and the laſt, which is full and perfect: which conſiſteth in the vnion of him that loueth with him that is beloued, and wherein the deſire that is in loue, and which afflicteth and tormenteth the party louing, is alwayes aboliſhed, not the loue it ſelfe: but being vnited, the greater number and the more excellent it findeth the goods in regarde of thoſe which the firſt knowledge affoorded, the more is it encreaſed and inflamed. Heereof it is that we put a difference betweene Loue and the Deſire that is in loue, becauſe when wee loue a thing, wee deſire therewithall the fruition and poſſeſſion thereof. And if there be delaie made, ſo that wee cannot enioy the thing ſo ſoone as wee woulde, this delay tormenteth vs by reaſon of the deſire, which preſſeth and pricketh vs forward to get the poſſeſſion of it. But this torment commeth not of Loue, then which there is nothing more ſweete and pleaſant, but of that deſire which endeth in the vnion and fruition of the thing beloued. In the meane time as long as this deſire laſteth, the loue from whence it proceedeth, cauſeth the torment to be abated, yea it is not without ſome pleaſure, eſpecially when there is ſome hope that at length it may bee obtained and brought about. And the more confident this hope is, the greater ſolace, yea the greater delight and pleaſure it bringeth withall. For as loue hath great delight in vnion and fruition, ſo is it not ſmall in hope, becauſe it propoundeth vnto vs the enioying of the thing as being preſent, euen as if our imagination had already led vs vnto it. Therefore foraſmuch as the hope of Gods children is certaine, they are nowe beeing in this worlde as it were bleſſed in heauen, although the deſire which they haue of greater goodes hoped for yet, and to be enioyed in that full vnion and coniunction which they ſhal haue with God in the life euerlaſting, cauſeth them to groane and to ſigh continually with all the creatures, waiting for their full and perfect deliuerance from all corruption and from this miſerable life. So that wee can not doubt but that our loue towardes GOD will bee farre greater and much more vehement, when as wee ſhall haue this full fruition of God our ſoueraigne Good, and when wee ſhall bee perfectly vnited vnto him by true Loue, not ſeeing him obſcurely

Two ſortes of knowledge in Loue.

The difference betweene Loue and Deſire.

Rom.8.22.

1.Cor.13.12. ſcurely in a glaſſe onely, or knowing him in part, as we do nowe, but beholding him face to face, and knowing him as we haue bin knowen of him. For the knowledge which we haue nowe of him is yet but begunne, in reſpect of that which we ſhall haue fully and wholly in that glorious and immortall life. And then alſo wee ſhall be wholly ſwallowed vp with his loue. By the ſame reaſon we may wel beleeue, that the loue and charitie which the godly beare one towardes another in this mortall life and pilgrimage, ſhall be a great deale more enflamed in the other life, then euer it was in the holieſt and moſt perfect that euer was amongſt them in this world. For the better men friends are, the more ſtedfaſt and firme is their friendſhip, which among good men is alwayes of long continuance: but contrariwiſe with the wicked. And to ſpeake properly there is no friendſhip betwixt them, but onely ſome familiaritie and fellowſhip, or to ſpeake better, a conſpiracie againſt right, and common peace. Howſoeuer it be, whether familiaritie or fellowſhip, it is very ſhort and weake, becauſe it hath no good foundation. Wherefore they can not long continue vnited and knit together. We haue daily teſtimony heereof in worldly and carnall men, who hauing made for a time profeſſion of very great friendſhip, vpon a Yea or a Nay, aſſault one another euen vnto death. But wee are not greatly to maruaile at it. For ſeeing their amitie and vnion is ill grounded, as it cannot be of long continuance, ſo they can receiue no great ioy or delight. But it is contrary in the friendſhip of good men, as that which hath a farre better foundation, namely, God and his word. Wherefore if the better men that friendes be, the greater their friendſhip is and more firme euen in this world, no doubt but it will be greater, more burning and conſtant in that bleſſed and eternall life, which wee expect, where we ſhal be much better men and more perfect then wee are heere, better linked one with an other, as alſo we ſhall be altogither a great deale more conioyned with and in God. For this cauſe Saint *Paul* had good reaſon to ſay, *that Loue doeth neuer fall away, though prophecyings be aboliſhed, or tongues ceaſe, or knowledge vaniſh away*. Wherefore in this reſpect hee concludeth, that loue is the greateſt of theſe three, *Faith, Hope*, and *Loue*. But wee haue ſpoken enough of the nature of Loue for the ſubiect of our diſcourſe of the naturall hiſtorie of man. Nowe I thinke it will not bee vnprofitable; if wee ſay ſomewhat of other affections that are neere neighbours vnto Loue and ioyned with it, as of fauour, reuerence, honour and pitie, which haue ſuch good or ill qualities in man, as the nature of that loue hath which bringeth them foorth, as Aser will giue vs to vnderſtand.

Of friendſhip betweene wicked men.

What foundation the friendſhip of good men hath.

1.Corint.13.8

Of

Of fauour, reuerence, and of honour: of their nature and effectes: of those outward signes whereby they shew themselues: of pitie and compassion, and how agreeable it is to the nature of man. Chap. 53.

ASER. I cannot marueile enough at the drowsines of many great spirits, who are so delighted with the vaine dreames of their own fancies, that they employ all the giftes and graces of their minde, to lift vp euen vnto the heauens the pleasures that are receiued in the loue of humane and mortall things, especially in the fruites of concupiscence, and yet the least of them cannot be gotten without a thousand troublesome discommodities, besides that they leaue alwayes in man an insatiable desire of them. I would aske of them gladly, when the most voluptuous man of them all, hath not, euen in the middest of his pleasures, sighed and bene subiect to passions, desiring some other thing besides: or when there was euer founde betweene twaine that loued ech other corruptly, that conformitie of wils, that communication of thoughts, those continual agreements, & that concord of life, which is necessary in all true loue: especially seeing it is a hard matter, yea impossible to see a wicked man, that is not daily at variance with himselfe, insomuch that if he could leaue himselfe, as two men forsake eche other, there are many, who vpon euery occasion woulde leaue themselues to take another body, or another soule. And as when one being very desirous to eate, and thereupon falling asleepe, dreameth that he is feeding and yet is not satisfied, because it is not a dreame of meate that will content the sense and appetite, which seeketh to bee appeased, but substantiall meate it selfe: euen so it falleth out when men dreaming in spirite, which is as pernicious a thing as the sleepe of death, giue themselues by a certaine natural inclination which they haue to the loue of *Good*, to seeke for the beautie, contentation & delight thereof vpon earth, when they are not to be found in the whole worlde. As for their shadowes, which in some sort appeare in corporall and earthly things, and in those delights which proceede of them, they doe not feede their mindes with sound and good thinges, but rather abuse and deceiue them. Therefore we ought to take great heed, that wee set not our heart and affection rather vpon those miserable, corruptible and deceiueable pleasures, wherein worldlings and carnal men doe glory, then vpon that great and infinite brightnesse, of which the sunne is but a very small beame, and vpon those singular, blessed, and heauenly trueths, which the worde of life doeth teach vs, and which are the onely true and solide meates that can content

A similitude shewing the vanity of the loue of worldly delights.

and

and satisfie our spirits eternally.

It is certaine, that nature mooueth vs to set our affection chiefly vpon some one thing rather then vpon another: forasmuch as loue is a gift bestowed by the Creatour vpon all natures at the time of their birth. Nowe vnto Loue many other affections are ioyned, among which *Fauour* commonly hath the first place. This affection is a kinde of good will and liking, which springeth from a iudgement conceiued of some *Good*, so that wee may call it a loue begunne. For in this iudgement of *Good*, wee esteeme well of him, towardes whome our fauour is extended, and iudge him woorthie of some good thing, and by this meanes wee beginne to loue him. Wherefore although fauour may bee without true loue, yet loue cannot bee without fauour. Notwithstanding, when wee fauour one before wee loue him, euen then wee enter into the way that leadeth to loue him. And for the least shadowe of loue in our heart towardes another, wee fauour him: as wee see it in those that are linked vnto vs by some degree eyther of consanguinitie, or of affinitie, or by meanes of some acquaintance and knowledge. Now foraſmuch as GOD loueth vs, he beareth vs fauour also, although not in the regarde or for the iudgement of any good, which hee seeth in vs or in our corrupted nature: but because of the loue hee beareth vs in Iesus Christ, his welbeloued, in whome by his grace hee hath made vs acceptable to himselfe. Therefore this fauour bringeth with it the perfection of all *Good* vnto vs. For what can hee want that is fauoured of God, who can doe all things? This fauour which God beareth vnto vs, is called grace and blessing in the holy Scriptures, which comprehendeth all those benefites which wee receiue of his goodnesse. For they proceede all of this fauour, and this fauour of the loue hee beareth vs in Iesus Christ. *Reuerence* also commonly accompanieth loue, whereby we vnderstand an affection proceeding from the iudgement of some great good, that hurteth vs not. For if wee thought it woulde hurt vs, there woulde bee feare ioyned with hatred, and not true reuerence. For although there is euermore in all reuerence, some feare mingled with shamefastnesse, neuertheleſſe this feare bringeth no hatred with it. This reuerence is bredde in vs by comparing the greatnesse of another with our smalnesse, as if wee admired those excellent thinges that are in him. For as the heart doeth enlarge it selfe through the consideration and opinion it hath of it owne greatnesse, so doeth it restraine and close vp it selfe vpon the reputation and conceipt of another mans greatnesse, so it bee good,

What fauour is.

Why God fauoureth vs.

Of reuerence.

or

or at leaſtwiſe without hurt. Therefore if wee compare our greatneſſe with ſome other mans that is farre greater, we know our owne ſmalneſſe thereby.

Whereupon it commeth to paſſe, that we doe not onely eſteeme woorſe, but euen diſlike and contemne our ſelues: by which meanes wee become more humble, whereas before wee were puffed vp with pride through the opinion of our greatneſſe, of which wee haue experience as often as wee compare our ſelues with GOD, and lift vp our ſpirite euen to the conſideration of his diuine maieſtie, comparing that with our baſeneſſe. For then beeing rauiſhed with admiration of his highneſſe, and infinite greatneſſe, wee honour and reuerence him by reaſon of his power, vnto which wee ioyne alſo his wiſedome and goodneſſe. And according to that reuerence wee beare towardes him, wee reuerence thoſe alſo in whome wee ſee the ſame giftes and graces ſhine. For power breedeth reuerence, and goodneſſe loue. Wherfore if we iudge, that power and greatnes are ioyned with goodnes and tempered therewithall, we ſhal not onely be moued to reuerence, but this reuerence alſo will engender loue, as it is in the hearts of the faithful towards God: becauſe that as they conſider him almighty and the greateſt of all, ſo they behold him moſt wiſe and moſt good. But as I haue already touched, if we thinke that this greatneſſe or power either is or wilbe hurtful vnto vs, there is another kind of reuerence, which only hath feare that breedeth hatred, as it is in them that conſider the power of God only, & the rigour of his iudgement, not meditating of his clemencie and benignitie. Therefore as the great excellency, which in all things appeareth in God, eſpecially in power, wiſdome and goodnes, inuiteth vs to reuerence him aright: ſo if we would haue men to honour & reuerence vs, there muſt bee excellent vertues in vs, in which men may ſee the image of God to ſhine, that ſo he may be honoured & reuerenced in vs & we in him. For therein conſiſteth that true honour, & that true reuerence which we ought to ſeek for & to deſire. And although reuerence hath reſpect principally to the diuine maieſtie (at the name of which euery knee ought to bow) and to thoſe ſuperiorities which are images thereof, vnto which they that are of leſſe degree, eſtate and condition, ought to giue honor, & ſeruice, neuertheles mutual reuerence is neceſſary in al true friendſhip, aſwel in reſpect of ỹ party beloued, as of him that loueth. And indeed we ſee howe that true friendes reuerence and honour one another, and all becauſe of that good opinion which they haue conceiued eche of others deſert. Concerning this word *Honour*, it is properly a token, whereby we teſtifie that we iudge him to bee endued

The cauſe of humilitie.

A good leſſon for princes.

Reuerence requiſite in true friendſhip.

Of honour and of maiestie.

endued with vertue whome we honour. Wherefore as the consideration of vertue breedeth honour, so honour breedeth reuerence, and then honour and reuerence breede maiestie, which is the highest degree of honour, and encreaseth continually according as those vertues and good things excell, which induce vs to honour them. For if the vertues be meane, wee honour them with a more simple honour, if greater, we adde thereunto reuerence: and then maiestie is that honour which can be giuen to the greatest of all. And as this affection of honour is in our heart, wee shew it foorth by diuers outwarde signes, whereby we signifie and testifie, that we acknowledge their greatnes and excellencie whom wee honour, and that we submit our selues thereunto. Therefore the more humble and modest a man is, the readier he will be to yeelde reuerence and honour to them vnto whom it is due. Contrariwise, the more drunken a man is with the loue of himselfe, the more he will presume of himselfe: and the greater this presumption is in him, the lesse wil he desire that another should be more excellent then himselfe, and wilbe the hardlier perswaded to beleeue it is so. Therefore he will hardly yeelde to giue him honour and reuerence. But Saint *Paul* admonisheth the children of God *to goe before one another in giuing honour, and to be of like affection one towardes another, not being high minded, neither wise in themselues, that is to say, arrogant and selfe-weening, presuming very much of themselues.* So that as pride or humilitie aboundeth in vs, God, our superiours and friendes shalbe more or lesse honoured by vs. As for those signes, whereby we testifie this honour and reuerence, we are to note that they are many, according to the diuersities of nations and countries, and of their maners. Most commonly we vse to bend the knee, in testimonie that we abase and submit our selues to those vnto whom we doe this honour. Likewise we vncouer the head, which is a token of seruitude, according to the custome of the Grecians and of the Romanes. There are many other such like signes, as to rise vp, to giue place, to accompanie, to salute, and infinite others, which would be too long to rehearse, and without profite: all which we call bearing of honour and reuerence, or yeelding of reuerence. Wherefore although God looketh chiefly to that which is within, and not to that which is without, yet will he haue vs by externall signes to declare that honour, which we owe and beare vnto him, and by them to yeeld him homage. Thus he requireth that we should testifie our faith and our loue towards him, by confession of mouth and by all good workes, that there may be alwayes an agreement betweene the body and the soule, betweene the heart, mouth and hands, and betweene the workmaster that worketh,

Rom. 12. 16.

Of the signes of honour and of reuerence.

and

and his instruments and woorkes, to the ende that the one may bee knowen by the other. For if the outwarde signes agree not with the heart, we make them false witnesses, as the tongue is when it lieth. For they beare witnesse to that which is not: which is right hypocrisie, displeasing God and men. Therefore we must beware of this vice, and take heed that we make no other outward shew, then will stande with the affection of the heart.

Now hauing spoken of honour, reuerence and maiestie, by reason of that coniunction which they haue with loue, as also of fauour and grace, it remaineth now that we should speake somewhat of *Mercie*, and compassion, seeing that also hath great agreement with loue. *Mercie* then is a griefe conceiued in our heart in respect of some euil, which (as we thinke) is befallen one that hath not deserued it: and this we call also pitie and compassion. Now because this affection moueth vs to aide, succour, and to doe good to them that are afflicted, as also to pardon such as haue offended vs, therefore *Mercie* is often taken in the holy scriptures for ayde, succour, fauour, grace, beneficence, good will, benefiting, friendship, benignitie, as also for the affection and inclination of the heart to doe good and to succour all them that haue neede of helpe, and this proceedeth of charitie. Therfore Saint *Paul* saith, *He that sheweth mercie, let him doe it with cheerefulnesse. Let loue be without dissimulation. Abhorre that which is euill, and cleaue to that which is good. Be affectioned to loue one another with brotherly loue: not slouthfull to doe seruice: feruent in spirite, seruing the Lorde: distributing to the necessities of the Saintes: giuing your selues to hospitalitie.* Whereby he admonisheth vs, that all the succours which we giue to others, ought to proceede from a sincere and cheerefull affection of the heart, which should prouoke vs to perfourme the same: and this cannot be in vs without the affection of pitie, of mercie and of compassion. In regard whereof the name of almes is taken from a worde, which in Greeke signifieth Mercy: and therefore also almes signifieth asmuch as mercie, or that succour that is done of mercy and compassion, wherewith we are affected in respect of the miserie of our like. Whereupon it followeth, that as euery one is of a more tender heart, so he is more mercifull: as contrariwise hardnesse of heart extinguisheth mercie and compassion. As for this word *Compassion*, it signifieth asmuch as alike compassion, that is, a like sense and feeling of euil and of griefe, as if we our selues suffered that which we see others endure, by reason of that coniunction which we ought to haue one with another, as members of one and the same body, among which there is such agreement that if one suffer all feele it, and so all are carefull for it.

Of Mercie and Compassion.

Rom. 12. 8, 9, 10.

ΕΛΕΟΣ. Ελεημοσυνη.

1. Cor. 12.

it. Therefore it is written in the Epistle to the Hebrewes, that brotherly loue continueth. *Bee not* (saith he) *forgetfull to lodge strangers. Remember them that are in bondes, as though ye were bound with them: and them that are in affliction, as if ye were also afflicted in the bodie.* Wherefore we may well conclude, that this affection of mercie is very necessary for men, yea as sweet, as milde, and as profitable an affection as any can be amongst them, which they haue receiued of God for their mutual succour and consolation, in the midst of so many miseries as commonly happen in the life of man. And this hee commaundeth vs expresly in infinite places of his woorde, that the image of his vnspeakeable mercy might shine in vs by our mercy towards others. Hitherto we haue spoken of man, as of man and of those affections that are most humane in him, now others remaine, which often make him more brutish, then any sauage beast that is. For seeing they come of the opinion of euill, they prouoke and stirre him vp greatly, making him marueilous wilde and vntamed. To the end therefore that we may enter into the discourse of this matter, we will first see what *Offending* and *Offence* is in the heart and soule, & consider what degrees it hath, and what good or euill may be in this affection. This we shall learne of thee, AMANA.

Heb.13.3.

Math.5.7. Luke 6.36. Prou.21.21. Iam.2.13.

Of offence in the heart and soule: of the degrees of offence, & of the good and euil that may be in this affection: of contempt that is bred of it, and of meckery, which followeth contempt. Chap.54.

AMANA. The Philosophers haue set downe foure causes of al the troubles of the soule, from whence all the residue proceed, & into which they returne and haue their end: namely, immoderate *desire*, vnbrideled *ioy*, vnmeasurable *griefe*, and extreame *feare*. These, as they say, proceede through imprudence or ignorance of the minde, and pusillanimitie of heart, from the opinion of good or euill things, present or to come, which we imagine to be in the things of this worlde, being vnperfect and of small continuance. Now forasmuch as these foure causes are the springs of all vices and sinnes, into which men plunge themselues in this life, they are called perturbations of the soule, which if they be not mastred by reason, doe so carie the soule hither and thither, that in the ende they constraine the reasonable power thereof to giue ouer all authoritie and libertie, and to obey the lustes of the sensuall and vnreasonable Will. Nowe desire and ioy, they commonly accompanie the perishing goodes of the bodie. For they are of that nature, that they inflame the soule with

Foure causes of all the troubles of the soule.

an

an insatiable lust, inso much that the obtaining of one thing is the beginning of a new and vehement desire of hauing another. And the enioying of them besotteth the spirite with a sugred poison of fained delight and pleasure, vnder the yoke of which it easily suffreth it selfe to be ouercome, to be bound and to be gouerned. As for griefe & feare, although they also be not farre remooued from such false and vading goods of the body, yet for the most part, they respect those aduersities and miseries, which in our opinion wee iudge to be in the want and priuation of those goods. For they fill the soule with trouble and disquietnesse, as she that thinketh her estate to be most miserable, if she obtaine not the ende of her carnall and inordinate affections. So that if the body endure neuer so little, shee casteth foorth strange cries and complaintes. And although the bodie suffer nothing at all, yet is shee alwayes in extreame feare, least some euill shoulde befall it.

The nature of corporall goods.

But these very passions may bee diuided into good and badde. For honest desire, modest ioy, and moderate griefe and feare, are naturally in vs, for the preseruation of our being. Yea all these affections are endued with the qualities of commendable vertues, if they respect the soueraigne *Good* of man, as we may learne by our former speeches touching this matter, which were chiefly of good affections, and of such as are most natural in man. Therefore following our matter subiect, we must from hencefoorth consider of a great number of other affections of the heart, which for the most part make men more beastlike then the very beasts themselues, that are voyde of all vnderstanding and reason, yea then the wildest beastes that are. All which affections take their beginning from the opinion of euill, as these that are good proceed from the opinion of Good. For the feare of euil doth wonderfully prouoke a man, & when he is touched therwith, he waxeth very sauage and wilde. Now the first sting and byting of euill is offence, by reason that the heart is offended, euen as when one rusheth against a thing & hurteth himself. Therfore by offence we vnderstand properly a certaine griefe of the soule & of the heart, which commeth through some touch of euill that agreeth not to our nature. This first sence of griefe is like to the first pricking of ones bodie: and is contrarie to the first pleasure, which we receiue of some *Good* that is offered vnto vs, and is agreeable to our nature. So that as this pleasure, when it is confirmed, is turned into loue, so out of this first feeling of griefe, which I call offence, the other affections that are ioyned with griefe doe budde foorth afterwarde, namely, anger, hatred, enuie, indignation, reuenge, crueltie and such like. The euill

How the passions may be good.

Of offence.

that

What euill may offend vs.

that may offend vs, is whatsoeuer we iudge to be contrary to vs and to our nature, as well in regard of the body as of the soule. For as the bodie is offended by those euils which trouble the harmonie and temperature thereof, and which bring griefe and hurt vnto it: so is it with the soule, and with all the powers, senses and affections thereof. For she may be offended in her imagination and fantasie, in her reason, in her will, and in her affections. Nowe because euery one followeth his affections, or his natural inclination, and not the right rule and iudgement of reason, it is an easie matter to offend and displease many, and that in many things, but not so easie to please them. For there is but one onely reason, or at least wise it hath no great diuersitie in it. But the naturall dispositions of men are infinite, and wonderful diuers and disagreeing, yea cleane contrarie one to another. And because there is nothing in all the life of man, in which both good and euill are not mingled together, or at least wise some shew of them, therefore also

Why men are so easily offended.

there is nothing that may not be taken both wayes, eyther this or that way. Whereupon that which pleaseth some, displeaseth others: beside that the want of the true knowledge of things, and of examining throughly what good or euill is in euery one of them, is the cause of this errour that beguileth men so. But howsoeuer it be, we ought to be very warie that we offend no man by doing euill, and by turning aside from the dueties of true charitie. And that which offendeth, is so much the more grieuous, as it pearceth more inwarde and deepe into

What offences are most grieuous.

the thing offended. For the chiefest part of any thing is that which is most inward. Wherefore that which entreth in so farre toucheth the quicke indeede, and so offendeth and hurteth. For this cause that offence and hurt is very grieuous: but those offences that are in the will, are greatest of all. As for those that are in the reason, they are not so grieuous: and those that are in the other senses, especially in the senses of the bodie, are lesse then they. Nay, we thinke not our selues offended at all, if our will be not offended. Therefore we will suffer many things done by some, which we will not abide in others, according as we esteeme them to be friendes or enemies, and as wee are well or ill affectioned towards them. Likewise many things please vs that are done or vttered by our selues, which would offend vs if they were spoken or done by others. And forasmuch as there is no offence but where there is sense and feeling, therefore they are soonest offended

Of the nature of mankind, & how hardly it is pleased.

and most difficult to please, that are most tender and delicate both of body and soule, whether they be so naturally, or through custome, or of weakenesse. And surely amongst all liuing creatures man is most testie, and can suffer least. For hee can beare with nothing, and himselfe

is

is intolerable to all. Wherefore if all men generally be so harde to serue, no marueile if there be nothing so well, so iustly and holily spoken that can please a whole people, or a great multitude. But some are so accustomed to contemne all things, that they are offended at euery thing, and grieued without any iudgement or distinction. Yea there are some to be found amongst them, that thinke it a poynt of great wisedome to doe so, and to like of nothing howe well soeuer it be done. Nowe when men are ledde with such a frowarde and peeuish affection, they are very carefull to enquire diligently into all things, but with an vniust iudgement, to see if they can finde any thing to condemne: thinking thereby to shewe their great witte, which notwithstanding none will commend but fooles and ignorant persons. For they must needes be so who admire such a kinde of people, whereas they ought thereby to be moued not onely to despise them, but also to hate and condemne them. For as we vse to speake in common prouerbe, *That it is an easier matter to reprehende then to imitate*, so it is easier for euery one to condemne all, or to commende all indifferently, then to discerne aright betweene the good and the euill, and to giue a good iudgement thereof: becausse there is none so ignoraunt, or blockish, or malicious, which cannot doe the first with ease, but the last is not so easily done but by men of good wittes and vpright of heart. Nowe hauing saide, that offence is the first sense and feeling of euill, let vs shewe that it is not without certaine degrees, by which it ascendeth vp higher. The lowest degree then that is in it, is simply to turne aside from that which displeaseth it: and this degree may bee called *Dislike* or *Trouble*. The next aboue that, is when offence waxeth hote in it selfe, and kindleth the heart in such sort, that all the body is mooued therewith. And when offence is as it were shut vp, that it cannot range at will, then it turneth into rage, and offereth violence to it selfe, extending it selfe euen vnto those that haue not offended it at all. For it is stirred vp and waxeth sharpe in it selfe, and by this meane it encreaseth more and more continually. So that in the ende it is like to a madde dogge, which byteth as many as it meeteth withall. And although this affection doeth then testifie sufficiently, that it sauoureth wholly of the corrupt nature of man, neuertheless if it were well ordered and did not exceede measure, it were commendable, so that wee might iustly place it amongest the affections of nature beeing found, which ought to bee the seedes of vertues in vs. For God hath giuen it vnto man, to the ende he shoulde presently withdrawe himselfe, as soone as hee perceiueth any euill, euen at the first taste and touch of it,

Of the degrees of offence.

How offence may be well vsed.

that so it may goe no farther, least through custome he growe into a liking of euill, and afterwarde followe it with might and mayne. For if he sodainly retire, as if he touched a serpent and feared to be bitten, he will depart so farre from it that it cannot hurt him: but if he stay in it and like it neuer so little, hee cannot withdrawe himselfe in such due time, but that hee shall feele some hurt thereby. For euill is like to thornes, which a man cannot come neere vnto, or handle them, but hee shall bee pricked: as likewise no man can touch pitch and not be defiled therewith. But the remedie to cure offence so farre foorth as it is vicious, is the moderation of the heart, whereby it becommeth so deepe and so well tempered, that it is able with ease to swallow vp and to digest those troubles and offences, which others can in no wise beare or endure. But nowe that we know what this affection is, we may easily conceiue howe it breedeth contempt. For contempt is an offence and displeasure conceiued of some euill that cannot hurt, and thereupon is esteemed to be vile and abiect. So that it proceedeth of an euill whereof wee are not afraide. For we vse not to despise them whome we feare, but them onely of whome we make small account, because they haue not abilitie to hurt vs howsoeuer they want no good will. Therefore although wee desire not to doe him good whome wee despise, yet wee will not hurt him, if there bee in vs but onely a simple contempt of him. Wee thinke it enough for vs to mocke him, and to shew what small account wee make of him, and what small regard is to be had vnto him.

The remedy to cure offences.

What contempt is.

Heereof it is that proude persons are such great despisers and mockers of others. For seeing they esteeme of none but of themselues, it cannot bee but that they disdaine others, and so consequently mocke them. For derision and mockerie followe contempt, and they are expressed by manie outwarde signes, and by diuers kindes of behauiour, which oftentimes are hardlier borne withall and suffered, then greater euils and iniuries which men may receiue: as indeede they are blowes and woundes, which pearce euen vnto the heart and soule. Therfore contempt and mockery engender commonly anger in them that cannot digest them with modestie and patience: as the true seruants of GOD doe, and followers of Iesus Christ, who sustained so patiently all the contempts and reproches that were offered vnto him, that no euill worde or voyce euer came out of his mouth, whereby hee gaue any signification or signe of wrath, but was alwayes quiet and dumbe, as it were a sheepe before her shearer, according as *Esaias* had foretolde. Which ought to be vnto vs an example of all modesty and patience, to the ende we may

Of mockery.

Esay. 53. 7.

may know how to bridle our anger and wrath in time conceiued against all them that offend, contemne and mocke vs. But let vs now consider of other affections, which we said were ioined with grief, and followed offence. And first let vs learne what anger is, what are the nature and effects of it, and for what vse it may serue man: and this we shall vnderstand of thee, ARAM.

Of anger, and of the vehemencie and violence thereof: of the difference that is betweene anger and rancour: of the affection of reuenge that accompanieth them: of the motions of the heart in anger, with the effects thereof: wherefore this affection is giuen to man, and to what vse it may serue him. Chap. 55.

ARAM. There hath beene alwayes great contentions and disputations amongst the best learned of all the Philophers, to knowe whether the affections and passions of the heart and soule were necessary to pricke forward and to helpe men to the effects of vertues, or otherwise hurtful and contrary vnto them. *Aristotle* and all the Peripatecians mainteyned, that all the affections of the soule were not onely naturall, but giuen also by nature to great purpose: as among the rest, anger and choler, which serued for a pricke to prouoke and stirre vp fortitude and generositie. And because vertue was a habite of that which is good and comely, yea the mediocritie of the affections, therefore it ought not in any sort to bee without these motions, neither yet to be too much subiect to passion. For the priuation and want of desire, would haue made the soule vnmoueable and without cheerefulnes, euen in honest things: as ouer vehement desires altogether trouble it, and set it as it were beside it selfe. The Academikes and Stoikes contended harde against this opinion, alleadging manie great arguments against it: as this among the rest: That all is eyther vertue or vice, and that there is no meane betweene them: that one of these cannot bee the cause of the other, seeing they are directly and in all thinges contrarie, hauing nothing common betweene them, and therefore that vertue neuer proceeded of vice. And concerning Fortitude and Generositie, which were bred in the heart by mature consultation & election of reason, that these vertues could by no meanes bee holpen by anger or choler, but rather troubled and hindered in their actions, because such passions did neuer vse any consultation, but performed all things inconsiderately and at aduenture. There are many yet to bee founde amongest vs, that woulde take part with either opinion of these Philosophers,

Diuers opinions of the Philosophers touching the affections.

but vnlesse they studie throughly the booke of nature, and haue the spirite of God for their master and teacher, they shall neuer be able to yeeld causes and certaine reasons of their resolution, nor of the wonderfull effectes wrought by the powers of the soule, as we may learne by the sequele of our speech.

What anger is.

First then we must know, that *Anger* is a vehement motion of the heart, because it seeth those good things which it hath, to be contemned, whereas it iudgeth them not to be such as ought to be so lightly set by. And herein it thinks it selfe despised. For euery one valueth himself according to the opinion of those good things which he iudgeth to be in himself: therfore there is no anger which commeth not of offence.

How it differeth from offence.

But all offence is not anger. For offence is more general, & anger more speciall, albeit they are commonly confounded and taken one for another. But there are many things that dislike vs, with which notwithstanding we are not angrie, because there is no contempt of vs ioyned with them. For oftentimes we are grieued by those things that haue neither sense nor vnderstanding, when some thing happeneth against our minde and offendeth vs: and it seemeth that wee are prouoked to anger against them, but this is not anger properly, seeing there is nothing but simple offence without contempt of vs. Also it falleth out often, that our blood is heated, and our heart pricked forward and inflamed to doe some great worke, for the performance whereof it is requisite that it should be much moued, but this is only a kindling of the heart without anger and offence, because it is not stirred vp thereunto by any euill. But when a man letteth loose the bridle vnto this affection in such sort, that hee accustomes himselfe thereunto, this vse and custome turneth it into rancour, which is an inueterate anger that hath taken roote in the heart.

Of rancour.

Nowe the better that a man thinkes of himselfe, the sooner hee is offended at euery thing, and the readier he is to bee moued to anger, as taking himselfe to bee despised. This is a very vehement and violent affection.

The violence of anger.

For it ouerthroweth very often the whole minde and soule, so that it forgetteth all right, iustice and equitie, all good will and amitie, and pardoneth not, no not women or children, neither yet kinsfolkes or friends. Therfore *Salomon* saith, *That anger is cruel, and wrath is raging: but who can stand before enuie?* And *Ecclesiasticus, Contend not with a cholerick man: for he eftesteemeth the sheading of blood, as a matter of nothing, & hee will fall vpon thee in a place where there shall be none to helpe thee.*

Prou. 27. 4. Eccl. 8.

The fruites of anger.

To bee short, after that anger hath once got the bridle at will, the whole mind and iudgement is so blinded and caried headlong, that an angry man thinks of nothing but of reuenge, insomuch ỳ he forgetteth himselfe,

himselfe, and careth not what he doeth, or what harme wil light vpon himselfe in so doing, so that he may be auenged. And many times hee will murmure against heauen and earth, and against all the creatures, because they are not mooued to reuenge his quarell: yea, which is worse, he despiteth God himselfe and waxeth wroth against him, blaspheming him, because he taketh not pleasure in seruing his reuenging minde. Which is as much as if he should spette against heauen: and therefore it is very necessarie, that his spettle, proceeding from such a stinking mouth, shoulde returne and fall backe vpon his owne face. And when this passion of anger is verie vehement, it leadeth a man euen to furie and rage, and procureth vnto him not onely manie diseases, but oftentimes death it selfe. Therefore although wee knewe not what hurt this affection doeth to the soule, yet the euill which it bringeth to the bodie, ought to bee of sufficient force to turne vs from it. For it is a vice that hath woonderfull effectes in the bodie, and such as are verie vnbeseeming a man. For first of all when the heart is offended, the blood boyleth round about it, and the heart is swollen and puffed vp: whereupon followeth a continuall panting and trembling of the heart and breast. And when these burning flames and kindled spirites are ascended vp from the heart vnto the braine, then is anger come to his perfection. From hence commeth change of countenance, shaking of the lippes and of the whole visage, stopping of speech and such other terrible lookes to beholde, more meete for a beast then for a man. For this cause the Philosopher that counselled an angry man to beholde his face in a glasse, had reason so to doe. For hee that beholdeth his owne face and countenance when he is in choler, shoulde finde matter enough to be appeased. Now because anger is a griefe proceeding of the contempt of those good thinges that are in a man, who thinketh that it ought not to be so, therefore hee desireth to shew that they are not lightly to be esteemed of, which he supposeth may be done this way, by making his power knowne, especially in hurting. Whereupon this appetite of reuenge is engendered, which is common to anger with offence, hatred and enuie: so that anger is alwayes mingled with sorow and with desire of reuenge. And indeede reuenge is a motion of the heart, whereby it doeth not onely turne aside and withdrawe it selfe from that which offendeth, but laboureth withall eyther to repell it, or to ouercome and vanquish it, and to punish him that is the cause of it. Wherefore we may note herein two motions, as there are two respectes, namely, the one to eschew the euill that offendeth, and the other to pursue with great violence him that is the authour thereof.

What effect it hath in the body.

The fountaine of the appetite of reuenge.

thereof. Hereof it is, that some when they are angry become pale, The causes of looking pale and red. because the blood retireth vnto the heart: and these are most couragious, and most dangerous. Others waxe redde, because the blood ascendeth vp to the head: therefore these are not so full of stomacke, nor so much to be feared, in respect of those causes, which were shewed before when we spake of Feare. But howsoeuer the difference is, yet in anger the blood doeth not wholly goe backe vnto the heart, as it doeth in feare and sorow, but disperseth it selfe outwardly. For the heart is as if he stroue to goe out of his hoste or campe, not vnlike to a Prince or Captaine that is desirous to marche forwarde in battell aray: whereupon hee sendeth foorth the blood and the spirites, as his men of warre, to repell the enemie: which is not done without great mouing and tumult, and much stirring in the heart, which setteth it on fire, and inflameth the blood and spirites.

Whereupon it followeth, that by reason of this motion of the blood, and of the confusion of the spirites, which ensue thereof, the actions and motions of all the members of the bodie are troubled. How anger troubleth the braine. But the braine is chiefly offended, because that also is heated by the inflamed blood, and by those burning spirites which mount vp thither, by whose motion it is stirred vp and disturbed, as also by the sinewes which come euen to the heart. For howe hote soeuer the heart and breast are or may bee, yet man abideth alwayes still and quiet, if the heate pearce not vp to the braine. For it falleth out herein as it doeth with a drunken bodie, who is not saide to bee drunke, because hee hath taken in store of wine, except it ascende vp into his head, and trouble his braine and senses. Heereof it is, that vehement anger is often accompanied with frensinesse, and with the falling sickenesse. And because the heart beeing inflamed, the blood and spirites also are set on fire, they cause the whole bodie to tremble, yea the very bones themselues. For the blood that boyleth in the breast, puffeth vp and thrusteth forwarde the Midriffe, whereupon it followeth, that the motions of angrie men are verie troublesome, like vnto those of drunkardes. Nowe because there are many meanes to stirre men vp to anger and wrath, and seeing it is so dangerous a passion, it is very needefull for vs to haue manie good remedies against it, as indeede there are many to be found. The best remedy against anger. Although wee shoulde not stande in neede of so manie, if wee woulde onelie consider who wee are, and compare our selues with God, and marke narowly howe many wayes wee offende him daily, what causes wee giue him to bee bitterly incited and kindeled with wrath against vs, and howe hee beareth with vs, turning his

anger

anger into pitie and compassion towardes vs. For if wee enter into this consideration, first we shall be greatly ashamed that we are angrie, secondly our anger will bee easily appeased. For who can despise vs as wee deserue, and moue vs to anger, seeing wee despise God vnto whome wee owe all honour and reuerence, and whome wee ought to set at so high a price aboue all other things, that we shoulde esteeme all the worlde as nothing in respect of his value? And yet wee shewe plainely, howe farre we are off from this, seeing we stande in so little awe to offende him, yea, are more afraide to displease men then him. Beside, wee commit no offence against him, in which there is not great contempt of his maiestie, euen hie treason against his diuine maiestie. Whereas if wee feared, loued and honoured him as wee ought to doe, we shoulde rather feare to offende him then to die. But there is nothing which wee care for lesse. Wherefore questionlesse before him, who is a terrible auenger of his contempt, wee are all lost, if hee shoulde pursue vs in his anger, as wee deserue, and as wee pursue others, and not change his anger into mercie. If wee consider well of these things, we shall knowe what occasion we haue to swell with pride like toads, and to thinke so well of our selues as we doe, or to be so soone kindled with choler against them that haue offended vs: wee shall know what excellencie and dignitie can be in vs that are but dust and filth, whereby we should be so soone prouoked when we see our selues despised and wronged of others. Moreouer, when we know, that we are vtterly vndone, except GOD extende his grace and mercie towardes vs, shall wee not, in steade of anger and reuenge, bee ashamed to craue pardon of him, if wee continue still to bee angrie, and vse no pitie and fauour towardes them that haue offended vs, as we desire that God should shew fauour vnto vs? And indeede what cause haue we to hope for it vpon any other condition? For it is written, that the Lorde will take vengeance of him that reuengeth himselfe, and will obserue his offences narrowely. Forgiue thy neighbour his misdeede, and when thou prayest, thy sinnes shall bee forgiuen thee. Shall man keepe anger against man, and will hee aske remission at the Lordes handes? Hee will take no pitie vpon his like, and shall he demaund pardon for his sinnes? Seeing hee that is but flesh keepeth his anger, and yet sueth vnto God for pardon, who will blot out his iniquities? But this ought not to be forgotten of vs, to cause vs to abstaine from all anger towards them that by offring vs iniury prouoke vs thereunto, namely, ỹ we acknowledge thẽ to be ỹ scourges of God to chastice our faultes, which are worthy of greater punishment. Ecclus. 28. Another remedy against anger.

Thus let vs alwayes looke to the first cause of our affliction, and to God who visiteth vs iustly (whatsoeuer the meanes are which hee vseth) and not to second causes and to the next meanes, to the ende that we doe not as dogges doe, which runne after the stone throwne against them, that by byting it they may be reuenged of it, not looking vnto him that threwe it. For if we consider that the blowe giuen vnto vs commeth from God, we will let the stone goe, and not followe after it with anger and reuenge, but turne vnto God who threwe it, not to stirre vp our selues to despite him, or to bee auenged of him, but to craue for pardon and grace at his handes. And this is the right way which wee are to take for the quenching of our choler, that so wee may bridle our anger, and keepe our selues quiet. Nowe for the ende of this matter, it remayneth that wee shoulde knowe whether this affection bee altogether vicious, and wholly proceeding from our corrupt nature, or whether it haue within it any seede of vertue, as well as the rest. It is certaine, that it is giuen of GOD to man, to stirre him vp to the desire of excellent things, to the ende that when hee seeth himselfe despised and reiected for base actions and abiect things, and is grieued for the same, hee shoulde endeuour to leaue and forsake them, and to addict himselfe to better and more noble things, which can not bee contemned, nor hee despised in regarde of them. And this kinde of anger is verie good. For beeing angrie in this sort, our anger is turned vpon our selues onely, to blame and reprehende our selues for our slouth and looseneſſe, and for our other vices and imperfections: and by this meanes our anger shoulde not bee sinne, but being acceptable vnto God, it woulde be vnto vs a Schoolemaster, and as a spurre to sollicite and perswade vs vnto vertue, and to such things as beseeme vs, and that estate whereunto we are called. If then wee would be angrie according to the will of God, let vs first be angrie against our selues for our faultes and imperfections: and when wee haue iust occasion to whet our selues against others, let our anger bee turned against their vices, not against their persons. And such an anger will shewe zeale for the honour of God, and the saluation of our neighbours. Nowe the sequele of our speech requireth, that wee shoulde speake of hatred and of enuie, which for the most part followe offence and anger. Let vs then heare ACHITOB discourse of these affections.

Why the affection of anger is naturall, & what good commeth by it.

Of

Of Hatred, and of the nature and effects thereof: of a good kinde of Hatred, and of the remedy to cure the euill Hatred: of Enuy, and of the kindes and effects thereof: of the difference betweene good and euill Enuy. Chap. 56.

ACHITOB. Forasmuch as nature, wisedome and goodnes teach, that men ought to be knit together by loue, as wee haue seene heretofore, and that we are by the selfe same nature framed and fashioned thereunto, as wee may learne by that which we haue heard of the forme and disposition of the heart, wee must needes confesse, that the spirite of man can bring foorth nothing more vnworthy it selfe, then to suffer it selfe to be ouercome of Hatred and Enuy, which are so contrary to loue, that they comprehend vnder them all generall iniustice and wickednesse of men. For from these wilde plants nothing can proceede (by reason of the corruption of mans nature) but effects that draw vs cleane contrary from wishing well to our neighbour. So that if we plucke out of our heart the cause of this naturall obligation concerning the succour we owe one to another, namely, Loue, what can be either found or placed there but hardnesse, inhumanitie, crueltie, and all kinde of barbarousnesse, which are to bee accompted and taken for monsters in mans nature? For howe strange and monstrous a thing were it, to vnclothe a mans heart of Loue, and to put vpon it hatred, enuy, extreame backebiting, bitternesse and crueltie, which proceede all from one fountaine? Neuertheless we see, that men are enclined rather to Hatred then to Loue: but let vs search out the cause thereof.

What Hatred is.

There are many that take Hatred to be an inueterate anger, because it is a habite of anger, wherby the heart eschewth something as euil, and desireth to repell and driue it away. Wherefore this affection is directly contrary to loue, & so likewise is anger. For it is an offence rooted in the hart, which causeth it to wish greatly his hurt by whom it taketh it selfe to be offended. Nowe because contempt doeth often accompany hatred, and enuy is neuer without it, besides that it breedeth strife, contentions, manslaughters and murthers, therefore in the holy Scriptures hatred is often taken for all these things. As for the vehement causes of hatred, they are in euery one according as a man esteemeth of the things he hateth. Therefore prowd and enuious persons are alwaies very much enclined to hatred. Some men also are of such a hatefull nature, that they scarce wish wel to any body: and surely these are very deuillish natures. Some likewise are giuen thereunto

The causes of it.

of

of custome, which they haue gotten by reioicing at other mens harms. But the cause why it is easier for vs to hate then to loue, and why Hatred taketh deeper roote in our heart then loue, is because hatred findeth a better soile there, and a more apt foundation to bee laide vpon, then loue doth, and that chiefly for two reasons. The first is the corruption of mans nature, which being left vnto it selfe, sauoureth more of the nature of Satan, who is hatefull, a lyar, and enuious from the beginning, then of the nature of God, who is loue, trueth, and charitie.

Why it is an easier matter to hate then to loue.

1. Ioh. 3. 10, 12. Therefore Saint *Iohn* saith, *that Cain hated his brother and slewe him, because he was of the deuill, and Abel was of God.* This hatred will be alwayes in those that haue one and the same Father that *Cain* had, against all good men and children of God. The second is, because the infirmitie of our nature will not permit vs to enioy any good things in this worlde, that are pure and of long continuance: and therefore they suffer vs to haue but a little sense and taste of them. But it is cleane contrary in regarde of euilles. For they quickely finde whereupon to stay and to plant themselues within vs, and to spreade their rootes so deepe and broade, that they cannot easily be plucked vp. Whereupon they are felt a great deale more, and continue longer in our heart and memory. Not without cause then doe men say, that the pleasures, seruices, and good things done vnto vs are made of feathers, and therefore they are easily carried away by reason of their lightnesse: but offences, euilles, and displeasures are made of lead, and therefore they abide in the bottome of the heart by reason of their waight. And forasmuch as loue proceedeth of that which is good, and hatred of euill, whether it bee euill in trueth, or in opinion onely, as euill is commonly greater and of longer continuance then Good, for the causes spoken of, so is it with Loue and Hatred, and with their rootes and long abode.

The fruits of Hatred.

Now of Hatred commeth backebiting and euill speaking, which being kindled, bringeth foorth bitternesse and crueltie: and as loue whetteth a man on to doe well, so contrariwise Hatred turneth men aside from well doing, and prouoketh them to hurt. For this cause it soweth the seedes of enmitie, and laboureth craftily to cause the party hated to fall into danger. For it desireth to hurt him, and to bring euill vpon him, either by it selfe or by an other, secretely or openly. In a worde, seeing it is wholly contrary to Loue, wee may without any long discourse knowe the nature thereof, by that which hath beene spoken of the nature of Loue, taking it cleane contrary thereunto. But let vs see whether the affection of hatred bee altogether

together euill of it selfe, or whether a man may reape any profite thereby.

We may say of this as we did of anger, and of other affections already spoken of. For it is giuen to man to cause him to withdrawe himselfe from all euill that may hurt him, to flee from it and to repell it, as being contrary vnto him. Therefore Saint *Paul* sayeth, *Hate that which is euill, and cleane to that which is good.* For true and perfect hatred shoulde hate nothing but that which is euill indeede, as true loue shoulde loue that onely which is good indeede. But contrariwise wee commonly hate the Good and good men, and loue the Euill and the workers thereof. Besides, wee are faulty in this, that in steade of hating mens vices, wee hate their persons. Wherefore it is needefull, that in this matter of Hatred, wee shoulde put that in practice which wee haue already saide of Anger, namely, that wee shoulde aboue all things hate our owne vices, and that euill which is in vs and in ours. But wee that practise the cleane contrary, change Loue into Hatred, and Hatred into Loue. For when wee supporte and beare with our owne vices, or with the vices of our friendes and kinsemen, which are not to be suffered or borne withall, it seemeth that this toleration proceedeth from the loue wee beare either to our selues or to others: but it is farre otherwise. For if wee loued our selues well, and our neighbours as our selues, wee woulde bee carefull to remooue all hurtefull things farre from our soules, and to furnish them with that which is conuenient and wholsome for them, and so likewise for our friendes: whereas wee procure vnto them that which turneth to their dishonour, hurt, and ouerthrowe, by nourishing them in their vices through our dissembling and bearing with them. And thus much for that profite, which wee may receiue by this affection of hatred, being well guided according vnto the will of GOD, and to a sound and reasonable nature.

Of a good kinde of hatred.

Rom. 12.9. Amos 5.15.

How loue is turned into hatred.

Nowe against the pasion of euill Hatred, amongest a great number of remedies which may very well bee applied thereunto, we haue two principall ones, that are very good and profitable. The first remedie is, the example of the loue of GOD, and of Iesus Christ towardes vs, of which wee haue spoken already, with those holie Preceptes which doe commaunde Loue and forbidde Hatred. The second remedie is, the contempt of all earthly things, and the regarde that is to be had vnto the things that are Celestiall and Eternall. For if wee shall set light by all mortall and corruptible things, and lift vp our heartes to higher thinges, wee shall verie easilie

Remedies against the euill kinde of hatred.

breake

breake off all hatred and enmitie, neither wil we take any thing greatly to heart, but when we see God offended.

Description of Enuy.

Now as concerning Enuy, that alwayes accompanieth hatred, it is an affection quite contrary to mercy, which is a sorrowe conceiued by reason of the miseries of an other, whereas Enuy is a griefe arising of other mens felicitie. Therefore it doth naturally reioyce at another mans harme, and is grieued at his good: so that according to the varietie of good things that may befall other men, so there are diuers kinds of Enuy. For first, some are enuious, when other mens profite is so great that it hindreth theirs. There is also a kinde of enuy at the welfare of another, which albeit it neither hurt nor hinder vs, yet wee are grieued because the like is not befallen to vs, or not rather to vs, or not aswell to vs as to another to whome it is happened. And this is a spice of couetousnesse. There is yet a third kinde of Enuy, which maketh vs vnwilling that others shoulde obtaine that good which wee haue, or which wee desire, or haue wished for but coulde not get it. And when the question is of those good things, which it seemeth we shuld enioy but doe not, or which we thinke belong to vs, but are bestowed vpon others, then is our enuy greater, and may also be called iealousie. Moreouer, there is a fourth kinde that is worst of all, to which the name of Enuy agreeth more properly, as being often bredde of the former kindes, when a man giueth them the bridle, and suffereth them to raigne too much ouer him. This enuy is a griefe conceiued at anothers good without any regard of it owne profite, but onely because it iudgeth it selfe hurt when others receiue good or do good. And this is the very enuy of the Deuil and of his children: which is an affection that is mingled of hatred and of ioy. For it hateth vertue, and reioyceth at vice, and at the prosperitie of the wicked. Contrariwise, it is grieued at the felicitie of good men, and glad of their miseries. But what kinde soeuer of enuy is in a man, there is in him griefe, and as it were a biting that gnaweth him, by reason that the heart in this affection shrinketh in as it were, and closeth vp it selfe at the good and benefit of another. So that sorrowe is alwayes ioyned therewith. The goods against which enuy rusheth most, are such as are in greatest reputation amongst men, as honour and glory, insomuch that it is more moued at the good renowme, honour and praise giuen to men, in respect of the good things that are in them, then at the good things themselues, in regarde of which men are honoured and esteemed. For the enuious man careth not for the vertues that bring renowne and glory, but onely for the honour and glory which follow them, as the shadow doeth the body. Forasmuch then as a prowde man desireth

Diuers sorts of Enuy.

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Enuy is neuer without griefe.

still

ſtill to be preferred before all, therefore hee is more greedy of theſe goods, of honour, and glory, then of true goods of which the other are but ſhadowes. Hereof it is; that a prowde man is naturally enuious, becauſe enuy ſpringeth from ſuch a deſire of preferrement: yea, it is commonly bredde of pride. Yea, the farther a man is off from that which hee woulde be thought to be, and the leſſe endued with thoſe good things for which he woulde be honoured, the more enuious he is. But amongſt al the good things againſt which enuy ſtriueth moſt, and for which it is moſt ſtirred vp, thoſe of the ſoule are the chiefeſt, becauſe they are more excellent then thoſe of the body, and ſuch as neuer haue end. Therefore alſo the reputation and honor which men obtaine by their meanes abide with them continually. But the contrary falleth out in corporall and externall goods, as they that haue more narrowe bounds. Wherefore, as they cannot growe to that greatnes vnto which the other doe, ſo their vſe alſo is nothing ſo great, and conſequently the price and reputation that proceedeth from them is not ſo great. Therefore if the queſtion be of honour and glory, no man of any good iudgement but will more willingly giue ouer that which may be gotten by corporall and outward things, then that which foloweth knowledge, wiſedome, vertue, and the other goods of the ſoule. So that enuy may ſtand vs in ſteade of a witneſſe to teſtifie and ſhewe vnto vs, which are the greateſt goods of all, ſeeing it is alwayes buſied about the higheſt, nobleſt, and moſt excellent Good. Now as there is no wicked affection, which carrieth not about, it owne torment to take vengeance thereof by the iuſt iudgement of God, ſo this of enuy paſſeth all the reſt in this reſpect. Therefore it was well ſaide of them that taught, that enuy is moſt iuſt, becauſe of it ſelfe it is the ſame puniſhment to the enuious man, which it deſerueth. For firſt, it is vile and ſeruile, becauſe an enuious man knoweth this in himſelfe, that he iudgeth the good things in an other to be greater and more excellent then his owne, or at leaſtwiſe, hee feareth leaſt it ſhoulde ſo come to paſſe. Therefore there is no affection in a man, which he dare leſſe diſcloſe then this of enuy: ſo that hee receiueth leſſe comfort in this then in any other. For by opening our heart to an other wee receiue ſolace and comfort: whereas the enuious perſon iudgeth his affection of enuy to be ſo vile, that hee dare not diſcouer it, but hideth and concealeth it as much as hee can. If hee be angry or hate any one, he will declare it a great deale ſooner. And albeit feare be thought to be diſhonourable, yet will a man rather diſcloſe this affection, then he will enuy. The like may be ſaide of ſorrow and of loue. But the enuious body is conſtrained to bite on his bridle, to chew and to deuoure

Againſt what good things Enuy is moſt bent.

How an enuious body is tormented.

uoure his enuy within himselfe, and to locke vp his owne miserie in the bottome of his heart, to the ende it breake not foorth and shew it selfe, whereby the body receiueth great detriment. For it becommeth pale, wanne, swart, and leane, the eyes sinke into the head, the lookes are askew, and the whole countenance is disfigured. And within the heart the furies are enclosed, which giue him so small rest, that greater torment can not be imagined. Therefore *Salomon* saieth very well, *That a sound heart is the life of the body: but enuy is the rotting of the bones.* And *Ecclesiasticus* saieth, *That death is better then a bitter life: that enuy and wrath shorten the life, and that carefulnesse bringeth age before the time.* To conclude, although al the euil affections trouble and corrupt the minde very much, yet none of them offendeth it so much as enuy doth. Which commeth not to passe so much because it selfe iudgeth or esteemeth good to be euill, as because it desireth that others should so esteeme thereof. But howsoeuer this vice be very vile and infamous, and hurtful both to the body and soule, yet in this affection of enuy, we must put a difference betweene that part of it, which proceedeth from sound nature, as it was first giuen of God to man, and that which is in it through the corruption of nature. For there is a kind of enuy, which serueth vs in steade of spurres to pricke vs forward, and to worke in vs a wil and desire both to obtaine and to keepe great good things. And this enuy is very good, when wee apply our selues to the true Goods, and are not grieued at the prosperitie and vertues which wee see in others, but are mooued by their example to desire and to seeke after the selfe same Goods, yea greater if the meanes be offered, prouided that all be referred to the glory of God, to our owne saluation, and to the profite of our neighbours. Vnto this kinde of Enuy Saint *Paul* exhorteth vs, when he writeth to the Corinthians, speaking of the diuersity of gifts wrought by the spirite of God in his Church. *Be enuious of the best gifts:* albeit in our vsuall translation it be Desire, yet the Greeke worde signifieth *to enuy:* but the sense is in a manner all one. And the same Apostle speaking of the reliefe & collection made for the poore, saieth, *Achaia was prepared a yeere agoe, and your zeale hath prouoked many:* that is to say, the emulation and enuy, which they haue conceiued by your example: and this was a good, holy, and christian enuy. But if we seeke our owne glory, and in that respect are grieued that others excell vs in vertues, and in the gifts and graces of GOD, onely because we would haue that honour which they haue, and be equall with them, or aboue them, this is a peruerse and Satanicall affection, declaring euidently that we seeke our selues and our owne glory more then the glory of God. For if we had respect to that which wee ought,

The countenance of an enuious man.

Prouer. 14.30.

Eccles. 30.17, 24.

Of a good kinde of enuy.

1. Cor. 12.31.

2. Cor. 9.2.

ought, it woulde be all one to vs who were the instruments either our selues or others, so that God were glorified, and that were well done, which ought to be done. As for the euill sorts of enuy of which wee haue spoken, they are placed by Saint *Paul* amongst the woorkes of darknesse and of the flesh, where he saieth, that *They which are defiled with them shal not inherit the kingdome of God.* But forasmuch as in this discourse we placed Iealousie amongst the kindes of Enuy, and yet it is often taken in the good part, proceeding as it were of true loue, as Zeale also is bredde thereof, it shall be good for thee, ASER, to begin the dayes worke to morrow with a treatise of these two affections. Roman.13. galat.5.21.

The end of the seuenth dayes worke.

THE EIGHT dayes worke.

Of Iealousie, and of the kindes thereof: howe it may be either a vice or a vertue: howe true zeale, true iealousie, and indignation proceede of loue: of their natures, and why these affections are giuen to man. Chap. 57.

ASER. The holy Scripture applying it selfe to the capacitie of mans vnderstanding, describeth mens affections oftentimes by those testimonies, which their outward members affoorde, conuincing them of vices rooted in their heart, by the carriage of their eies, of their eie-liddes, of their forehead, and of their whole countenance. Which is to this ende chiefly, that when they know, that men may reade one in anothers face as it were in a Booke, that which is couered and hidden in the heart, they shoulde perswade themselues, that God soundeth and seeth more easily the most secret thoughts of their heartes, and that they can hide nothing from him. Likewise the holy spirite to condescend to our rudenesse, and to teach vs to knowe God by our selues, not onely by our soule which we see not, but also by our body which wee see, speaketh often of his high, infinite, and incomprehensible maiestie, as it were of a man, attributing vnto him eies, eares, a nose, a mouth, armes, legges, feete, hands, a heart, and bowelles. Moreouer, albeit this pure, simple, and eternal essence be in no wise passionated with affections, yet the same heauenly word doth not only attribute vnto him wrath, reuenge, anger, iealousie, Esay 3.16. and 48.4. Ezech.3.8,9. Psal.34.15. 1.Pet.3.22. Esay 29.23. Exod.13.14. Iob 40.4.

iealousie and other affections, but doth oftentimes propound him vnto vs as an yrefull man, hauing the face, behauiour, and whole countenance of one greatly stirred vp to wrath & reuenge, yea euen to great fury. Which is done to this end, both, that by the knowledge which we may haue of the nature of these affections whereunto wee are enclined, and of the effectes which they bring foorth, and causes from whence they proceede, wee shoulde meditate the same things to bee in God when wee offend him, and knowe what rewarde wee are to looke for: and also to teach vs that right rule of all our affections, which wee haue in his diuine goodnesse.

Exod. 15.7,8. Iob 9.17.

Nowe if wee remember what hath beene declared vnto vs of the nature of Loue, wee heard that true and pure loue was without iealousie, and that this affection sprang of the loue of concupiscence: and yet it was tolde vs yesterday, that Iealousie was placed amongst the kindes of enuy. Let vs then see what this affection is properly, and whether all iealousie be vicious. I vnderstand by Iealousie, a feare which a man hath, lest an other whome hee woulde not, should enioy something. This commeth to passe two wayes, namely, either because wee our selues woulde enioy it alone, or else because we would haue some other, to whom we wish the same thing to enioy it alone: the reason heereof is, because we iudge it hurtfull either to our selues or to those whome wee loue, if others should enioy it. As if the question were of some honour, or of some other good, which we would haue to our selues alone, or for some one whome wee loue, and should be greeued that an other enioyeth it, and thereupon enuy him, either because wee are afraide hee shall enioy it, or because hee enioyeth it already, heerein appeareth enuy and euill iealousie, which bringeth with it great mischiefes. For as Saint *Iames* saieth, *From whence are warres and contentions among you? are they not hence, euen of your lustes that fight in your members? yee lust, and haue not: ye enuy and are iealous, or haue indignation, and can not obtaine: ye fight and warre and get nothing.* Wherefore to auoide this enuy and euill iealousie, wee must consider of what nature that Good is, which stirreth vs vp to this affection. For according to the nature thereof, our iealousie may be either a vice or a vertue. For if the question be of some *Good thing*, which belongeth in such sort to mee alone, or to any other whome I loue, that none may enioy it except it be vniustly, and to the dishonour of God, it is no euill iealousie if I feare lest any shoulde abuse it, or bee grieued when it falleth out so. If it concerneth some body whome I loue, who is abused by another to the displeasure of God, and to the dishonour and hurt of the party beloued, I haue yet greater occasion to feare, to

What Iealousie is.

Iames 4.1,2.

A good kinde of iealousie.

be

bee greeued, and euen to bee iealous both ouer my owne Good, and ouer the good of the partie beloued. And as I haue iuſt cauſe of Iealouſie in this caſe in that thing which properly belongeth vnto mee, ſo alſo I haue like occaſion when an other vniuſtly enioyeth that Good which belongeth to him whome I loue, and of whome I ought to bee carefull, and be greeued when any reproch or wrong is offered vnto him. As for example: ſeeing the huſband hath ſuch an intereſt in his wife, and the wife in her husband, as no other eyther may or ought to haue the like, both of them haue iuſt cauſe to beware that no other haue the fruition heereof but themſelues, to take the matter heauily if it fall out otherwiſe, and to bee very much offended and full of indignation againſt him that ſhoulde attempt any ſuch thing. For that can not be done, as not without the great diſhonour and dammage of the parties ſo knit together, ſo alſo not without the great diſhonour of GOD, whoſe lawe and couenant is thereby violated. On the other ſide, that mutuall loue which ought to be betwixt the husband and the wife, doth binde them to deſire and to procure the honour and profite eache of other, and to keepe backe all diſhonour and hurt that may befall them. Wherefore both of them haue iuſt cauſe to bee offended with thoſe that ſeeke to procure any blemiſh in this reſpect. The like may bee ſaide of fathers, mothers, and children, and of all that haue anie charge ouer others, or that are linked together by friendſhip. But on the other ſide a man muſt beware, that he be not too ſuſpicious, and that hee carry not within himſelfe matter of Iealouſie, and ſo torment himſelfe and others without cauſe: as likewiſe hee muſt bee very carefull, that hee giue no occaſion of Iealouſie to any other.

What mutuall loue ought to be betweene man and wife.

And thus you ſee howe there may be a good iealouſie, notwithſtanding that in this caſe it be mingled with loue and anger. For Iealouſie cauſeth the party that loueth, to be angry with him by whome that thing which hee doeth loue, receiueth any diſhonour or detriment. Therefore this anger commeth of loue, which inciteth him to ſet himſelfe againſt him that offendeth the thing beloued. So that theſe affections are alwayes commendable, ariſing of this cauſe and being ruled according to that Zeale and Iealouſie, which the holy Scripture attributeth vnto GOD in regarde of vs. For hee is called a iealous GOD, not onely in regard of his honour and glory, which hee will not haue giuen to any other beſides himſelfe, (and indeede all the creatures ioyned together are not able to diminiſh or to adde any thing thereunto whatſoeuer they doe) but alſo becauſe hee loueth vs, hee is iealous of our ſaluation, and deſireth to reſerue vs

Why Iealouſie is attributed to God.

wholly to himselfe, and to make vs partakers of his immortall blessednesse. Therefore hee will not haue vs spoyle him of his glorie, and forsake his seruice, in regarde of that hurt and dammage which shoulde befall vs thereby. For hee beareth that affection towardes vs, which a good Father doeth towardes his children, who loueth them not for any profite comming to him thereby, but only for their owne good, and becausse hee both will and ought to loue them. This loue then, which God beareth vnto vs, causeth him to be iealous ouer vs, when, through impietie and wickednesse of life, wee leaue him and ioyne our selues vnto his aduersary the deuill. Whereupon hee doeth not onely become angry, but is full of indignation also, both against him and vs. For indignation is a griefe wrought in vs, when wee see some good thing befall to an vnworthy person, and him that is worthy, depriued thereof. This affection therefore proceedeth from the same roote from whence compassion springeth, namely, from the iudgement of that which is good, and from the loue thereof. But the diuersitie of both their obiects causeth them in some sort to be contrary affections: forasmuch as indignation is bred in regarde of some good that hapneth to one that is vnworthy of it, and compassion or pity ariseth of some euill that befalleth or is procured to him that hath not deserued it. And of these two contrary affections mingled together, a third affection is bred, which in holy Scripture is called Zeale and Iealousie, being taken in the good part.

What Indignation is.

From whence Zeale proceedeth.

Hereof it is, that the loue and compassion which God hath of his children, when he seeth them go about to bereaue themselues of that good, which he wisheth them, and the indignation that hee hath in regarde of the good, which hapneth to the wicked in the accomplishment of their euill desires, (for to them euill is in steade of good) causeth him to be moued with iealousie and to bee auenged thereof. For this cause the Prophet *Ioel* saieth, *Then will the Lorde be iealous ouer his land, and spare his people.* And the Prophet *Esay*, hauing declared to *Ezechias* the deliuerance of Ierusalem, and the succour which GOD would send him against *Senacherib*, saith, *That the zeale of the Lorde of Hostes will performe this.* In like manner, when the true children and seruants of God beholde a confusion in steade of that order which the Lorde woulde haue obserued, and which hee hath prescribed vnto his creatures, they are greatly moued in regarde of that zeale, which they beare as well towardes GOD, as towardes their neighbours. For Zeale is nothing else but an indignation conceiued in respect of those things, that are vnwoorthily done against him that is deare vnto vs, and whome wee loue. Therefore if wee loue GOD and

Ioel 2.18.

Isaiah 9.7.

What Zeale is.

and his Statutes, if wee loue the Common-wealth, our Princes, our Parents, and all others whome wee ought to loue, wee will bee iealous for them, and can not beholde without indignation anie thing done against them, that ought not to bee. This Indignation and Iealousie will induce vs to set our selues earnestly against all iniustice, and to ouerthrowe it with all our might. With this Iealousie Saint *Paul* was affected towardes the Corinthians when hee wrote thus vnto them, *I am iealous ouer you, with godly iealousie: for I haue prepared you for one husband, to present you as a pure virgine vnto Christ.* 2.Cor.11.2

This kind of Zeale is very requisite in all the true seruants of God, but chiefely in them that haue any publike charge, whether it be in the Church or in the Common-wealth. For except they bee endued with great Zeale towardes the glory of the Maiestie of GOD, towardes iustice and all vertues, they will neuer haue that care which they ought eyther of the honour and seruice of GOD, or of publike benefite, or to reprooue, correct, and punish vices, or lastly, to maintaine good Discipline, vpright iustice, and good conuersation, in such sorte as becommeth them. For this cause hath GOD giuen to the nature of man, this affection of Zeale and Indignation for the communion that ought to bee in the societie of men, to the ende there shoulde bee a right and indifferent distribution of all good things, so that none of them shoulde light vpon the vnworthy that vse them ill, but to such as deserue them and knowe howe to vse them aright. A good lesson for Princes and Pastors.

Nowe when these affections are thus ruled, they are very good and profitable: but commonly they are abused vnto vice. For Indignation is quickely bredde of Enuy, which being vniust, is also of a corrupt and badde iudgement, so that an enuious bodie thinketh that whatsoeuer good thing an other hath befa'len vnto him, hee is vnworthy of it. And so in like manner the Zeale that is without true knowledge, bringeth foorth most pernicious effectes. For it proceedeth from a loue which iudgeth not aright of the thing that mooueth it, but esteemeth it to bee euill and woorthy of hatred, whereas it is good and woorthy of loue. Of this Zeale Saint *Paul* speaketh when hee sayeth of the Iewes, *I beare them recorde, that they haue the zeale of God, but not according to knowledge.* For being deceiued in their iudgement, and calling themselues defenders and louers of the lawe of GOD, they persecuted the Gospel, (which was the accomplishment of the Lawe) and also them that beleeued in Iesus Christ: insomuch that their very Zeale was through their The abuse of Indignation and of Zeale. Rom.10.2.

ignoraunce turned into Crueltie and Tyranny, which is a very dangerous zeale, and ought most carefully to bee shunned of vs, as that whereinto the best minded men of all doe commonly fall, when they are blinded with ignoraunce: as the Apostle Saint *Paul* propoundeth himselfe in this case for an example before hee was con-
1. Timot. 1. 13. uerted. For hee freely confesseth, that hee was a *blasphemour, a*
Act. 26. 10, 11. *persecutour, and an oppressour, but hee did it ignorantly, and through vnbeleefe.*

There haue beene many such, not onely amongest the Iewes, but euen among the Heathen. For albeit their Religion was altogether superstitious and idolatrous, yet they alwayes maintained and defended it with very great zeale, persecuting such as professed Christianitie among them, and condemning them as the vilest and most detestable men vpon the earth. But if the Lord be greatly offended when as wee beare hatred and enuy against any body, wee cannot doubt but that this doeth likewise displease him, when we commit these things, being blinded with ignoraunce: and that hee is carried with greater indignation against vs, when wee maliciously cloake these vices with a false title of zeale, of religion, and of his glory, thereby to reuenge our selues, and to exercise our cruelties much more easily. But let vs nowe proceede to consider of other affections of the heart, and first of Reuenge, Crueltie, and Rage. And because Reuenge is appointed to punish offences, and euery vice findeth a Iudge within it selfe, wee will speake also of the affection of Shame which commonly followeth euery vile acte. It belongeth therefore to thee, AMANA, to intreate of this matter.

Of Reuenge, Crueltie, and Rage, and what agreement there is among them: what Shame and Blushing is, and why God hath placed these affections in man: and of the good and euill that is in them. *Chap. 58.*

AMANA. If euery one might be a Iudge in his owne cause, and execute his own decrees, the malice of men doth declare sufficiently, that there would be no iustice obserued in the world, but robbery publikely put in practice, insomuch as the strongest would alwayes carry away the spoile. For that blind loue, which euery one beareth towards himselfe, causeth vs that we cannot see clearly either into our owne, or or into other mens affaires, so that wee are alwayes more ready to doe wrong to others, then to depart from anie thing of our owne.

Euen

Euen so, if wee might be suffered to reuenge those iniuries, which oftentimes without cause wee suppose wee haue receiued, it is certaine wee woulde obserue neither measure nor meane, but suffering our selues to be guided by the passion of anger and wrath, wee would fall into more then brutish crueltie and rage. For as God hath reserued vengeance to himselfe, and promised to recompense it, so no man carrieth that minde to doe it iustly that is in him, neither indeede can any: because it is the spirite of a man that offereth iniury to an other, whereas the body is but the instrument of the minde, and as it were a sworde vnto it, which the spirite manageth and causeth to cutte. Whereupon it followeth, that the party offended can not reuenge himselfe of his chiefest and greatest enemy. For God onely is able to take vengeance of the soule, and to throwe it together with the body into hell fire. Moreouer, when wee thinke to hurt the body of our enemy, which is but the executioner of the euill disposition of his Spirite, wee hurt our owne soule, making it guiltie of the iudgement of God, who forbiddeth vs all reuenge and commaundeth vs to possesse our soules in patience, and neuer to requite euill for euill, but to waite the Lordes leasure, being assuredly perswaded that he will saue and deliuer vs.

Hebr. 10. 30.

Matth. 10. 28.

Luke 21. 19.

prouer. 20. 22.

Nowe looke what the affection receiueth and embraceth, the same doeth it desire to returne and send backe againe where it did receiue it, whether it be good or euill. Therefore as a good affection both wisheth and doeth well to him of whome it receiueth good will and beneficence: so a naughty affection desireth to returne euill receiued, vnto him of whome it hath receiued it. For this cause when the heart is wounded with griefe by any one, it desireth to returne the like to him that hath hurt it, and to rebite him of whome it is bitten. This affection is a desire of reuenge, which being put in execution, is reuenge accomplished: namely, when wee cause him that hath offended vs to suffer that punishment, which in our iudgement he hath deserued. This punishment is to damnifie him eyther in soule, or in body, or in his goodes, yea, sometimes by all the meanes that may bee. And when power to reuenge is wanting, there are some that fall into outrageous speeches, into horrible and execrable cursings, crying out for vengeance eyther at GODS hand, or of some other that can perfourme it. Euery offence therefore that ingendereth hatred, anger, enuy or indignation bringeth with it a desire of reuenge, which is to render euill for euil, and to requite griefe receiued with the like againe.

What reuenge is.

And when the offence is growen to that passe, that nothing can

What Rage is.

asswage the extremitie thereof, nor stay it from breaking foorth into reuenge and hurting by all the meanes that may bee, then is this Reuenge turned into Rage. For a man in such a case is not much vnlike to a madde dogge. For because Reuenge can not take that effect which it woulde haue, it vexeth and closeth vp as it were the hart, bringing great griefe & great torment to the whole body, so that a man so affected is as if his heart & body were ready to burst asunder.

Of Crueltie.

Nowe, when the heart is hardened with Reuenge, it is turned into Crueltie, which is a priuation of pitie and compassion. For when Offence and Anger are set on fire, they exclude all good thoughtes out of the minde, and perswade to all kinde of Crueltie,

Three sortes of Crueltie.

of which there are three degrees. For there are some that procure it, who neuertheless woulde not execute it themselues. There are others that execute it. Besides, there is a third kinde of Crueltie, when wee faile in performing our duetie towardes them that are in necessitie, whome wee both ought and might helpe and succour, whether this come of euill will or through negligence. For thereby wee shewe that wee are without pitie and compassion. Hereof followeth inhumanitie, which is as if wee shoulde lay aside all humane affection and bee transformed into brute beasts. Therefore wee may well conclude, that all priuate Reuenge proceeding of enuy, or of hatred, or of anger, is vicious and forbidden by God, who commaundeth vs to render good for euill, and not euill for euill. For hee hath ordained the meanes, whereby hee will haue vengeance executed among men. Therefore hee hath appointed Magistrates to execute it according to his Lawe, and following his ordinaunce, not with any euill affection, but with iust indignation proceeding from loue, and from true zeale of iustice. For to punish the wicked is a ve-

How magistrates ought to punish.

ry acceptable sacrifice, so that there be no intermingling of our own passions withall, and that wee exercise not our enuies, rancours, and reuenges vnder the name and title of Iustice and of the glorie of God. For if wee doe so, wee cease to exercise the punishments and corrections of the Lorde, and put our owne in practice. Wee must therefore followe his example. For hee suffereth not euill to goe vnpunished, if men auoide not punishment by his grace and mercie, and by those meanes which he hath appointed for the obtaining thereof. Therefore it is often saide of the wicked in the Scripture, that GOD will returne into their bosome the euill which they haue done: and his children and seruantes desire him also to performe the same. But when hee doeth it, hee is not mooued with any euill affection, but onely with the loue hee beareth to iustice and vertue, and to his chil-

dren,

dren, and with pity and compassion towardes them in regarde of the iniuries done vnto them. And as himselfe commeth in iudgement to take vengeance, so hee woulde haue them that supplie his place among men, vnto whome hee hath committed the sworde for the defence of the good and punishment of euill doers, to followe his example. But whether they doe so or no, there is no sinne that can auoide punishment, and that findeth not a Iudge euen in him that committed it, to take vengeance thereof, by meanes of the affections, which God hath placed in man to that ende. Among which Shame occupieth a place, which we ought well to consider of. With what affection God punisheth offendors.

Concerning this affection, there are some that are ashamed in regarde of some feare of dishonour, of which there followeth no dammage: or in respect of some griefe or perturbation of the soule, arising of some thinges that seeme to bring some dishonour with them. Forasmuch therefore as Shame is a feare of dishonour, it is of great force in them that loue honour. For the more they loue it, the more doe they feare dishonour, which is the contrary thereof, as a very great euill. And for this cause there is in Shame not onely a feare of villanie, but indignation also, after the committing of some fault. For hee that is faulty, chafeth, and is angry with himselfe, because of the dishonour hee receiueth through his offence. And this kind of Shame is the simplest and lightest, and may be called Blushing, being very common especially in children and virgins. Now for asmuch as herein the spirits withdraw themselues vnto the hart, as vnto a center, and presently as it were in the same instant returne backe againe, the face is painted with a vermillion colour, which is very pleasant and comely, namely, in that age and in those persons. Therefore is this colour rightly called the colour of vertue. For God hath placed this affection of shame in the nature of men, to the end it should be vnto them as a bridle to stay them from committing vile things, and as a Iudge and Reuenger to punish them after they haue done such things. Therfore also there is yet another kind of shame more vehemēt, which approcheth neare vnto the affection of anger, and is mingled with wrath and feare. For it is a motion of the heart, in which he that feeleth himselfe guiltie of any dishonest crime or act, is angry with himselfe for the same, and punisheth and reuengeth himselfe vpon himselfe: and withall feareth the iudgements of others, and the rebuke and dishonour that may come vnto him for it. For as we haue heard already, God hath placed in the nature of man sundry affections, of which some are sweete and pleasant, to the end they should be vnto vs as it were spurres vnto vertue: others are bitter and vnpleasaunt, that they might

What Shame is.

Blushing commendable in some persons.

A second kind of Shame.

might bee vnto vs in ſteade of puniſhmentes, and that the greefe which they bring might teach vs to knowe more cleerely what diuerſitie there is betweene vertue and vice, and what difference wee ought to put betweene good and euill deedes. Therefore there is not a woorſe thing in man, nor any diſeaſe more dangerous to the ſoule then impudencie, which is wholly contrarie to Shame and Bluſhing. For whoſoeuer is once paſt all Shame, hee hath no care at all of his honour, much leſſe of the honour of GOD. Heereof it is that the holie Ghoſt by the Prophetes doeth greatly accuſe the impudencie of the wicked, ſaying vnto them by way of reproch, that they had whoores foreheads, and woulde not bee aſhamed: that they were impudent children and ſtiffe hearted, and that they did glorie in their wickedneſſe after they had done euill, in ſteade of being aſhamed and amending their faults. Nowe whereas wee ſayde, that Shame painteth the face with a vermilian colour, wee are to knowe, that the paſſions and affections of the ſoule breede great change in our bodies, as they that mooue the ſpirits and the naturall heat, by opening and ſhutting vp of the heart: whereby the ſpirits are eyther inlarged or reſtrained.

Impudencie a very dangerous diſeaſe.

Ierem. 3. 3. Ezech. 2. 4. and 3 7.

The cauſe of redneſſe in the face in bluſhing.

Thus it commeth to paſſe, that the colour of the face is changed, it being a propertie of the heart to ſet in it certaine markes and ſignes of the affections that are in it, as wee haue already heard. Therefore doeth Shame paint the cheekes with redneſſe, becauſe the danger that ſpringeth of feare is of that nature, that the heart ſtandeth in neede of helpe to repell and driue it away, namely, of that heate that retireth backe vnto it. Nowe foraſmuch as there is perturbation in Shame, by reaſon of the opinion and feare of diſhonour and blame, heate is drawen vp to the head, and ſo from thence it is diſperſed ouer the face. And although Shame doeth not trouble the heart and minde ſo much as feare doeth, yet doeth it confound the head, and cauſeth it oftentimes to forget what it thought and was purpoſed to haue done. As wee ſee it ſometimes in very wiſe and skilfull men, when they are to ſpeake or to doe ſomething before perſonages or companies whome they reuerence. And this is incident for the moſt part to ſuch as are moſt modeſt, and to them that preſume leaſt of themſelues, who indeede can not heare their owne praiſes without ſhame and bluſhing, ſuch is their nature and modeſtie: or elſe it is becauſe their hearts are very litle, which maketh them alſo fearefull.

A cauſe of feare in men.

Nowe although too much ſhamefaſtneſſe, when it is cauſeleſſe, is woorthy of blame, becauſe it often keepeth them that are ouertaken

therewith

therwith from doing many good things, & from imploying the giftes which they haue receiued of God as it becommeth them: yet is it more praise-woorthy then impudency, which as it maketh men altogether shameles & brasenfaced, so it vsually accompanieth proud & arrogant persons. For it is cleane contrary to modesty. Seeing therfore we learn, that shame is a feare of dishonour and blame, and of doing that that might procure it, we must take good heed that we iudge aright of that which is to bee accounted vile and dishoneſt, and of that which may bring vnto vs honour or dishonour, praise or dispraise. For our nature being ful of darknes through sinne that raigneth in it, our natural iudgment is not so intire and vpright as it ought to be, to iudge well either of that which is truely honeſt, and which bringeth with it honour and commendation, or otherwise of the contrary vnto it. Whereupon it commeth to passe, that we oftentimes take one for another, & so light vpon that, which we least sought for or desired. Therfore let vs know and learne this, that there is nothing honeſt but vertue, nor any thing dishoneſt but vice: and that as nothing is more beautifull and of greater renowme then vertue, so nothing is more ilfauoured, dishonourable and infamous then vice. But forasmuch as there is great diuersitie of opinions, what is to be accounted honeſt and dishoneſt, what vertue, what vice, what praise what dispraise, let vs learne to frame our iudgement out of the law and word of God, which is the rule of all iustice and trueth. Otherwise it will come to passe, that we shalbe oftener ashamed of well doing then of euill doing, and of vertue then of vice: which were a vile shame, and such a one as that we ought to be greatly ashamed thereof. For in well doing we must neuer be afraide of that shame, which the wicked think to bring vpon vs, but rather account it honourable and glorious. Yea themselues shall bee ashamed and confounded when their vices and vile actions shalbe discouered by our honeſtie and vertue: whereas if we ioyne with them, we shall cause them to bee voyde of shame when they doe ill, yea, they will boast and vaunt of it before vs. But enough of this matter. Now forasmuch as arrogant and proude persons are fartheſt off from vsing aright any of those affections of the heart, of which wee haue hitherto discoursed, especially of shame, I am of opinion that we are to looke into the nature and effects of the passion of pride. Therefore, ARAM, this shalbe the subiect of thy discourse.

The rule of all true iudgement.

Shame of well doing.

Of

Of Pride, with the consideration thereof as well in nature entire, as corrupted: of the originall thereof, and of such as are most inclined thereunto: what vices accompanie it, how great a poison it is, and what remedie there is for it. Chap. 59.

ARAM. There is nothing more easie then for a man to deceiue himselfe. For looke what a man earnestly desireth, hee supposeth it is alreadie as it were come to passe, or at least hee promiseth to himselfe that he shal easily obtaine it. But oftentimes things fall out otherwise then men looke or hope for. Now the chiefe cause of their errour heerein is that presumption, which commonly they haue of their owne wisedome and vertue, whereby they are lift vp with vaine confidence and puffed vp with pride. For when men are caried away with an inordinate and blinde loue of themselues, they are soone perswaded that there is nothing in them worthy to be despised, yea they thinke that their ignorance is wisedome: insomuch that knowing nothing, they suppose they know all things, and hauing no dexteritie to performe one commendable work, they presume very inconsideratly to set their hand to euery great matter. But the more care & diligence they bestow, being led with a desire to shew great skil and thinking to winne honour and renowne, so much the more they discouer their ignorance and blockishnes, purchasing to themselues shame and infamie. Now the trueth of God teacheth vs to consider otherwise of our selues, namely, that we want both sound vnderstanding, and strength also to accomplish any good thing. Which knowledge ought to keep vs backe from all presumption, and ouerweening of our owne wisedome and strength, and take from vs all matter of pride and glorie, to leade vs vnto modestie and humilitie. This rule wee ought to follow if we will attaine to the white of good iudgement and well doing.

The cause why men deceiue themselues.

Now as shame and confusion is bredde of some vile and dishonest fact, as we haue heard, so vice fetcheth his beginning from pride. I call pride a puffing vp of the soule and heart, proceeding from the opinion of some excellent good thing in vs more then is in others, whereby a man is in estimation & honour, whether this good thing be present, past, or to come. But we are to consider of two fountains and first causes of this inflation and affection of the heart, namely of one that proceedeth from nature pure and intire, and of another that commeth from nature as it is corrupted. So that we may boldly say, that there is a kind of pride which is no vice but a vertue, or at leastwise the seede

What pride is.

Two kindes of pride.

of

of vertue. For there was no vicious or euill thing in the first nature as it was created of God, but euery thing in it was vertuous, and the seed of vertue, as we haue alreadie shewed in the former discourses alreadie made by vs. Wherefore that naturall pride of man, beeing such as hee should haue beene if hee had continued in his first nature, woulde bee an excellent vertue, and as it were the mother of all the rest, whereas nowe it is the most vgly and monstrous vice that can bee founde in the whole nature of man corrupted, by meanes of which it is become the father of all vices and sinnes. For seeing GOD hath done this honour to man aboue all other bodily creatures, as to create him in regarde of his soule, of a celestiall and diuine nature (for which cause the verie Heathen affirme that mankinde is of the linage and parentage of God) hee woulde not haue him ignoraunt of the excellencie of his beeing, and of those great and woonderfull benefites, which hee hath receiued of him in his creation, and of which hee hath made him partaker chiefely for three causes. The first, to this ende that knowing what grace and honour God his Creatour hath bestowed vpon him, hee might be moued continually to acknowledge and honour him as it becommeth him. The second, to the ende that knowing the excellencie of his nature, and of the stocke from whence hee came, hee shoulde loue himselfe in God his Creator, and in him thinke himselfe woorthie of true goodes, euen of the greatest and most excellent that may bee, namely of heauenly and eternall goodes: and that hee shoulde knowe that hee was created for them, and that through the knowledge and consideration thereof he might be prouoked to wish for and to desire them with great courage. The thirde, that by this meanes hee might feare to degenerate from so high and noble a linage as that is from whence hee is descended, and to fall from so high a degree of honour and dignitie into dishonour and shame, and to loose those excellent goodes whereunto hee was allotted, if hee committed any thing vnbeseeming so noble and so excellent a nature as was the nature of God according to the image of which hee was creted. This then is that holie pride, which ought naturally to remaine in man, and whereby hee might well haue desired to bee like vnto GOD, especially in goodnesse, and that by those onelie meanes by which the Lorde woulde haue him bee brought vnto this similitude, and which himselfe had taught him: namely obedience, and that so farre as was agreeable and meete for his nature. But our first parentes giuing eare to him, who first degenerated from this holie pride, vnder colour of beeyng equall

Three causes why God created man so excellent.

Of a good kind of pride.

not

not to the goodnes but to the power and greatnes of God, were soon perswaded to beleeue the promise, which this lyar had made vnto them of a farre greater and more excellent estate, then was that wherin God had created them: insomuch as their humilitie and obedience whereby they were vnited and conioyned in great glory with God, was turned into arrogancie and disobedience. Whereupon doubting of the trueth of Gods worde, they hearkened to the Diuels counsel, propounded vnto themselues the selfe same meanes and degrees to make themselues equall with God their Creator, which this wretch and his angels had taken before, and whereby he fell from the highest estate of glorie to the most bottomlesse gulfe of miserie. And this is that bastardly and earthly pride that is entred into mans nature, of which it is saide, *That pride is the originall of sinne, and hee that hath it shall powre out abomination, till at last he be ouerthrowen.* And a litle after: *Pride was not created in men, neither wrath in the generation of women.* And indeede God hath made man of a milde and communicable nature, apt to societie, and to liue with companie not solitarily as sauage beastes vse to doe. Therefore there is nothing more contrarie to his nature, and to that ende for which he was created, then this vicious pride, whereby he is so puffed vp and swelleth in such sort, as if he were of some other nature and condition then humane, and as though he meant to liue in some other estate and degree then of a man. By which doing hee degenerateth from that first nature in which hee was created: whereupon *Ecclesiasticus* concludeth, *That pride is hatefull before God and man.* Now the more arrogant and proude a man is, the more ignoraunt may he bee saide to be of true goods, and such as are eternall; and whereas he should wish for and long after these, his whole affection is turned to the desire of worldly glory and of earthly things. Which desire proceedeth from that inconsiderate loue that euery one beareth towards himselfe, which keepeth a man from the knowledge of himselfe. For if he knew himselfe well, he might see in himselfe nothing but such matter as shoulde cause him to abase and to humble himselfe, not to be puffed vp and to presume of himselfe in any respect. Hereupon it followeth, that they are naturally most enclined to pride, which are most ignorant, most rude, most abiect, most inconsiderate, most hastie and headstrong. For they that are skilfull and wise, sharpe witted, moderate and well stayed, who looke into and take a viewe of themselues, and know well what is within them, such men vnderstand and are able to iudge very well, that there is nothing in man that should cause him either to swell or to be blowne vp with pride. Therefore we commonly see, that they which haue most excellent

Ecclus.10.14, 19.

Of the euill *pride.*

Ecclus.10.7.

Who are most giuen to pride.

lent vertues in them, that haue greateſt gifts of God, and could finde in themſelues moſt matter of pride, are notwithſtanding moſt modeſt and moſt humble. And contrariwiſe the greateſt blockheads, and ſuch as are moſt vnapt to euery good thing, moſt deſtitute of all good and excellent giftes of nature, are for the moſt part the loftieſt & moſt proude: ſo that a man may well ſay of them that they are proude peſants, eſpecially when they are blowne vp like bladders with ſome winde of proſperity, when their noſes are perfumed, or their eies dimmed with ſome ſmoake of honours, or of worldly wealth. Many other cauſes of pride might be noted in the nature of man. For thoſe that are of a hote and burning nature, as cholericke perſons are more ſubiect to this vice then many others, and that chiefly for two reaſons. For holding of the nature of fire, which alwayes aſcendeth vpwarde, if they followe their naturall inclination, they will take alſo of the nature thereof, aſpiring continually vnto high matters. And as the fire is light, quicke and violent, ſo will their iudgement and all their affections be, which will carie them away headlong and greatly trouble them. It is very requiſite therefore, that water ſhould be caſt vpon this fire. Now as pride breedeth arrogancie, ſo enuie, ill will, anger, rancour, and deſire of reuenge doe followe and accompanie it, together with impatience, indignation, ſelfe-will, obſtinacie, and other ſuch like vices. For a proude perſon waxeth enuious at the good of another, as if he thought himſelfe only worthie, or as if hee accounted all greatneſſe in others a hinderance to his owne. And becauſe hee ſuppoſeth that he is neuer ſo well eſteemed of as he deſerueth, he waxeth very angry, being deſirous to reuenge himſelfe if there be any meanes. Beſides, to the end he might alwayes ſeeme to be better then others, he neuer ceaſſeth boaſting and bragging. For pride being nothing els but winde that puffeth vp the heart (euen as fire cauſeth water to ſwell and to ſend forth great waumes) if the proude man ſhould not finde ſome iſſue for this winde, hee woulde burſt aſunder. Therefore he ſpeaketh bigge, he chideth and threatneth, thundreth and lighteneth, and waxeth ſo inſolent, that both for his wordes and deedes hee becommeth vntolerable vnto all. And becauſe he cannot giue place to any, if he ſtand in cõtention for any thing, he holdeth his opinion with inuincible obſtinacy: inſomuch that no authority whatſoeuer, no truth how apparantly ſoeuer it be laid before him, no benefit or profit ſhall be able to turne him from that which he hath once imagined. For his deſire to be preferred before all, and in all matters is ſo hote and feruent, that he feareth nothing more then to be accounted inferiour in any one matter to any other body whoſoeuer he be. And this cauſeth him

Cauſes of pride.

What vices follow pride.

him also to bee vnteachable and vnapt to learne. For by reason of his pride, he is ashamed to learne. Besides, the ambition and insatiable desire of glorie that is in him, causeth him that hee cannot suffer any admonition, but continueth resolute in that which he had once taken hold of. And he is so farre from suffring patiently, that any man should condemne him, or any word or deede of his, that hee will haue his vices taken for vertues, and looketh to bee commended for them. Yea some are so passionate, and caried away with so great impatience and furious indignation, that they storme and rage not onely against men, but also against God, euen so farre foorth as to despite and blaspheme him openly. For the ignorance & inconsideratenes that engendreth pride is so blockish and rash, that it giueth vs no leisure to consider of and to iudge what good things are in vs, neither from whence they come, or who it is that giueth them, or in what manner, or for what reason. To be short, God commeth not at all into our thought, neither doe wee attribute any thing vnto any other besides our selues. And although many proude persons dissemble these damnable affections, and dare not oftentimes lay their heartes so open, but rather thinke there is no such matter in them, neuertheless it is so in trueth and in effect, so that all men woulde iudge them to bee such, if they were able to see and knowe as God seeth and knoweth. Moreouer, we are to note, that pride is such a vice, that it is a harder matter for a man to bee at peace and concord therewith, then with any other whatsoeuer. Whereupon *Salomon* saieth, *That onely by pride doeth man make contention*. Yea there is alwayes strife and dissention amongest the proude themselues, when euerie one desireth to bee preferred one before another, and cannot. As for humbling and abasing themselues, there is no talke of that, vnlesse they drawe a little backewarde that they may the better leape forwarde, and debase themselues, that they may ascende vp higher. And as for friendship, a proude man hath neuer any in him that is true and sounde, but onely that which is counterfeite and fayned, towardes them that submit themselues vnto him through flatterie. But that which is most dangerous in pride, is when it is bredde of humilitie, of modestie, and of vertue. For there are manie, who considering their owne modestie and other vertues, and condemning pride and other vices, are delighted therewith after an insolent manner, and are puffed vp with pride thereby. Whereby wee see what windings and slipperie turnings are in that olde serpent the Father of pride, into howe manie fashions hee changeth himselfe, and in what manner hee hath infected and poysoned our heart. For hee hath brought

Pride lifteth men against God.

Prou. 13. 10.

Pride bred of vertue.

brought it to this passe, that as venimous beastes turne all they eate howe good soeuer it bee into venime, so the proude man turneth all his thoughtes, wordes and deedes into pride. For hee draweth and referreth euery thing to his owne honour and glorie: and therefore Saint *Chrysostome* verie aptly compareth Vaine-glorie to a Mothe. For as the mothe marreth and consumeth that cloth in which it is bredde, so vaineglorie sometime springeth of vertue, and afterwarde corrupteth it. For there is no vertue so excellent, which is not turned into vice and made abominable before GOD, so soone as it is mingled therewith. A similitude.

Seeing then pride is such an horrible monster, as that which breedeth and bringeth foorth so manie other monsters, wee ought to seeke diligently after all remedies for it that may possibly bee had, whereby it may bee tamed and kept vnder, and so our soules cured of such a dangerous disease and plague. Nowe forasmuch as it proceedeth of ignoraunce and of inconsiderateness, and through the want of the due knowledge of God and of our selues, wee must redresse this euill by the vertues contrarie to these vices, namely by the true knowledge of God, of his worde and of our selues. Which wee shall obtaine if hee deale so gratiously with vs as to fill vs with his holie spirite, and to giue vs an humble heart, that renouncing all pride and all arrogancie, wee may learne to walke in his feare, and in all obedience to his holie will, so that wee wholly consecrate our selues vnto him both in bodie, soule, and spirite, in will, heart and all our affections. Nowe hauing spoken sufficiently of that matter into which wee fell whilest wee handeled the second bellie, which God hath placed in man for the lodging of the vital partes, and namely of the heart, which is the seate of the affections, it remaineth, that we consider of the third beilie, which is the seate of the naturall powers and vertues of the soule: of which thou shalt beginne nowe to discourse, ACHITOB. A remedy against pride.

Of the naturall powers of the soule, and what sundrie vertues they haue in the nourishment of the bodie: of their order and offices: of their agreement and necessarie vse: where the Vegetatiue soule is placed in the bodie, and what Vertue it hath to augment the same. Chap. 60.

ACHIT. The dispositiō & placing of ỹ principal parts of our body, & of ỹ nobleſt mēbers therof, is a goodly schole, wherin we may learne,

learne, how much more carefull wee ought to be of heauen then of the earth, and of the ſpirite then of the bodie. We haue already heard, how the internall partes of man were deuided into three bellies and lodgings, of which the two former, namely the braine and the heart, together with the vertues, offices and works of the ſoule in them, haue beene declared vnto vs. It remaineth that we conſider of the laſt lodging of the bodie, which properly beareth the name of belly, & which is the ſeate of theſe naturall powers and vertues of the ſoule, which we call *Vegetatiue* and nouriſhing, and is diuided into three kinds, namely, into the vertue of nouriſhing, of augmenting or growing, and of engendring. Nowe when we ſee this order and diſpoſition in our nature, we ought ſeriouſly to thinke, that ſeeing God hath placed the heart betweene the head and the belly, the *Vitall* vertue of the ſoule betweene the *Animal* and *Nutritiue*, and the will betweene the vnderſtanding and the moſt ſenſuall part in vs, therefore the heart, affections, and will ought to looke alwayes on high, and not downward, to the ende they ſhould ioyne to the moſt noble, celeſtiall and diuine part, and not to that which is moſt baſe, ſenſual, and earthly. Whereunto that alſo ought to induce and leade vs, which we learned before of the agreement between the higheſt and middlemoſt of theſe principal and more noble parts of the body, vnto which this laſt is inferiour in all kinde of excellencie, beautie, and dignitie.

Three kindes of the Vegetatiue faculties in the ſoule.

A profitable meditation.

This belly of which wee are nowe to diſcourſe, containeth all the members and inſtruments that ſerue for nouriſhment and generation: whereupon it is termed the Kitchin and Nurſerie of the body, and the ſeminary and welſpring of mankinde. But before we enter into a particular conſideration of theſe members and inſtrumentes, wee are to looke into the naturall powers of the Vegetatiue ſoule that is in them. And firſt we will note that which we ſpake of elſewhere, of the office of heate and moyſture in the nature of the bodie, that as moyſture keepeth heate within it, ſo heate drinketh and ſoaketh vp moyſture as much as it may, digeſting and diſpelling it by the vertue and action of it owne nature. Now whileſt this moyſture is thus digeſted by the heate, there is a ſeparation made of that which is profitable in the bodie, from that which is ſuperfluous, and conſequently, hurtfull to the bodie. That which is profitable for it, is the iuyce and humour that agreeth with it, in regarde of the ſimilitude and likeneſſe that is betweene them. Whereupon it followeth, that all moyſture that is greatly diuerſe or contrary to the body, is hurtfull for it, as alſo all drye matter, which likewiſe hurteth the health and life thereof. So that this vertue of the ſoule, which we call naturall, or otherwiſe Vegetatiue,

Of the third and laſt belly of the body.

The office of heate in man.

tatiue, and which comprehendeth vnder it the vertue of nouriſhing, of augmenting and of engendring (euery of which hauing ſixe others tending all to one ende as we heard alreadie) this vertue I ſay, cauſeth that which is profitable for the nouriſhment of the bodie, firſt to bee diſtributed vnto the members, and then to bee turned into the bodily ſubſtance of the liuing creature, becauſe that vertue and power of the ſoule doeth imbrace and receiue it, acknowledging it alreadie to bee a part of the bodie. Therefore the vertue of drawing nouriſhment that is in the ſoule, hath for an helper the vertue of retaining and keeping, vntill there bee a conuenient change thereof made by the faculties, and power of digeſting, and as it were dreſſing of it. For otherwiſe the attractiue and retentiue power, were to ſmall purpoſe. Now when the meate is digeſted, ſo much of it as is pure muſt bee ſeparated from that which is impure, by the vertue of purging: and that which is impure, muſt bee deliuered ouer to the expulſiue vertue to bee caſt out, and the reſt which is pure to the vertue of diſtributing, after which the vertue of incorporating executeth his office and duetie. The power, order and office of the Vegetatiue ſoule.

Thus you ſee howe all theſe particular vertues, ſeruing to the generall vertue of nouriſhing, doe their dueties one after another according to that order, which nature hath aſſigned them. For except this agreement and order were kept, there woulde bee great confuſion, and the bodie coulde not receiue his due nouriſhment. Therefore doeth one of them attende vpon and helpe another, yea all of them tende to one and the ſame ende by diuers meanes. For after the meate is receiued, attracted and retained, it muſt bee digeſted before it bee ſeparated; ſo that the expulſiue vertue is to attende vpon this ſeparation and diſtinction. Neither can the attractiue or drawing vertue doe his office well, vnleſſe the bodie bee firſt emptie: neither the vertue of concocting or preparing, if the bodie bee not purged of the meate receiued before. And if any of theſe vertues doeth not his duetie, the reſidue are made more dull, ſlowe and languiſhing. For there is ſuch agreement betwixt them, and they are by ſuch equal proportion tempered throughout the whole bodie, that nothing can befall any one of them, but the reſidue will feele it. Neither can that which is wanting in one bee ſupplied by an other. For GOD hauing aſſigned to euerie one his proper office, they deale not one in anothers affaires, but euery one abideth in his owne office, and goeth not beyonde his appoynted boundes and limites: as the like is to bee ſeene in the printing houſe and amongeſt them that ſtampe money. For if the Compoſitor faile in the ſetting A ſimilitude taken from printing & coyning.

of his letters, the Printer that putteth ynke vpon the fourmes, doeth not correct the faultes of the Compositor. And if the Printer doeth not distribute his ynke well, hee that draweth the sheetes from the presse correcteth not his fault. For euery one hath his office apart, with which onely hee medleth. So likewise in Coyne, if hee that prepareth and fineth the mettall faile in his duetie, hee that cutteth it in pieces will correct nothing, but diuideth it as it is deliuered to him. Then hee that maketh it flatte, that it may bee fitte for him that stampeth it, doeth nothing but that which is committed to his charge: and if hee that stampeth it, findeth it not so flat or so round, as it ought to be, yet doeth hee nothing but marke it, and so leaueth it as he found it.

A good lesson for euery one.

Moreouer, wee are to note well, howe God giueth vs euen in our nature, a goodlie instruction concerning that order and concord that ought to bee amongest vs all, by doing euery one his duetie, and helping eche other so farre as wee may. For wee may learne three principall poyntes in that order, which God hath set betweene the vertues of the Vegetatiue soule for the nourishing of the bodie, which serue greatly for the preseruation of humane societie. First, howe euerie one ought to behaue himselfe in his office, and not leaue others to performe that woorke which is enioyned him. Secondly, howe euerie one of vs ought to keepe his ranke and order, not making ouer much haste nor beeing too slacke, and without anie confusion of offices, or vsurping any thing of that which belongeth to others. Thirdly, the consideration of those inconueniences which may befall euery common-wealth and societie of men, if this order bee not well kept and obserued. For the like will happen vnto it, that doeth to a bodie, which is not nourished as it ought to bee, and in which the naturall vertues doe not their duetie, as I haue declared. For from thence proceedeth all the confusion that is in the life of man, and all those miseries which wee dayly see therein.

Of the seates of the naturall vertues.

Concerning the seates of these vertues of the nourishing soule mentioned by vs, wee are to knowe, that although they bee greater and more apparant in some partes then in others, yet they are spredde throughout the whole bodie, but after a diuerse manner. For in perfect liuing creatures, the concoction of the meate is first made in the stomacke, that so it may bee prepared for the liuer; the seconde is made in the liuer, that it may bee turned into blood: the thirde is in all the members, that it may bee changed into their substance. So that there is no ende or stay in the bodie of concocting

cting, and consequently of purging the meate, and of casting out that which is superfluous. For the heate doeth continually warme, and as it were seethe the moisture: neither is there any meate so pure, which hath not alwayes some excrements and superfluities, that are to be seperate and ejected.

Heereof it is, that the whole body of liuing creatures is as it were bored through, and hath diuers pipes to the ende there might be more open passages for the auoyding of these excrements according to that purging which is done day and night by the partes appointed thereunto, as wee haue alreadie touched it, speaking of those members whereby such purging is performed after a diuers manner, especially when wee spake of the braine. Nowe besides that purging which is vnder the armepittes and in the groyne, we see howe the thinnest excrements voyde at euery part of the bodie, as wee may iudge by that filth which daily is seene in the head, handes, feete and in all the rest of the body. For wee cannot busie our selues so much in washing and cleansing all the partes and members of the bodie, but still wee may finde somewhat to wash and to make cleane. Therefore wee stande in neede of daily nourishment, that whatsoeuer diminisheth continually from vs, may from time to time bee restored and made good againe. But this vertue of nourishing, is the first and simplest of all the naturall vertues of the Vegetatiue soule. For there are two others necessary for the life and preseruation of liuing creatures, of which we haue already spoken, namely the power of augmenting, and that other of engendring. So that liuing creatures are not onely nourished by that foode which they receiue, but they growe bigger and begette their like. For there is no liuing creature that hath a bodie, but it groweth vp vntill it come to a certaine greatnesse and measure. For this cause the vertue of augmenting and growing was added to the nourishing vertue: and the vertue of engendering to them both, but so as they differ in manie poyntes. For first, although the vertues of nourishing and of augmenting agree in this, that they are both giuen to euerie liuing creature, yet they differ heerein, that the vertue of nourishing continueth alwayes so long as the creature liueth, euen from the beginning of it vnto the end. But the vertue of growing greater, although it beginne with the other, yet hath it a set time limited, wherein it staieth: and as before the creature waxed bigger and increased in greatnesse and vigour, so after it commeth to the appoynted time, it beginneth to fall and to diminish, and as it were to retire backe, and to restrayne it selfe. And as for the vertue of engendering, it

How excrements are voyded.

Of the growing of bodies.

Wherein the naturall vertues differ each from other.

differeth from both the other, first in that it is not giuen so generally to all liuing creatures as they are, and then in that it beginneth not so soone. For it commeth then when the liuing creature through nourishment and growth, hath attayned to those vertues that are necessary for generation.

Besides, it hath this common with the vertue of augmentation, that it hath certaine limites and bounds, vnto which after it is once come, it weakeneth and in the ende decayeth vtterly. Wherein it differeth from the nourishing vertue. Nowe the vertue of growing greater hath as many other particular vertues vnder it for the execution of it owne office, as the vertue of nourishing hath according as was touched before. Whereby wee learne, that bodies growe not greater, neither augment by the heaping vp of much matter outwardely applied, as when a house is set vp, wee see timber ioyned to timber, and stone to stone in the building of it, but this is done by the same hidden and secrete arte and cunning in nature, whereby wee are nourished. For in this poynt there is no difference betweene the vertue of nourishing, and that of augmenting, but onelie heerein that in nourishment the meate is turned into the substance of the bodie, and in augmenting the foode beeing thus turned, doeth from within stretch foorth the quantitie of the bodie outwardly. And so this vertue of augmenting dependeth of the nourishing vertue. For meate nourisheth as it is a substance with qualities meete for nourishment, and augmenteth by reason of the quantitie it hath. For this cause hath God created the bodies of liuing creatures with such a substance, that as they haue sundrie passages and holes in them like to sponges, to the ende to purge by them, so he would that the substance they receiue by their foode might passe by the same holes, that they might augment and grow greater. So that all of them haue their pores and litle holes albeit they appeare not to the eye, whereby nourishment entreth and extendeth it selfe in greatnesse, length, and thickenesse. The consideration hereof hath caused some skilfull men, to place mettals and stones in the ranke of liuing creatures, because they growe in the earth, as the bodies of plants and liuing creatures doe. Neither is their opinion without some shewe of reason. For wee knowe that they grow and increase and that inwardly: which seemeth not to bee done without drawing vnto themselues some inward nourishment, as liuing creatures vse to doe. Besides they haue also their pores and passages to stretch foorth and augment themselues by. Notwithstanding all this there is greater reason to place them in the ranke of those natures and

How meate nourisheth the body.

How mettals and stones growe.

creatures

creatures, which augment and grow greater by adding and ioyning of matter vnto them, as wee ſee fountaines and riuers to increaſe: and ſo likewiſe fire. Which albeit it ſeemeth to be nouriſhed and augmented with that matter which is put vnto it, yet is it not nouriſhed as liuing creatures are by meanes of that foode which they receiue. For they haue their boundes of growing ſet them which they cannot paſſe, as wee ſee the like alſo in plantes: but fire hath no limites, as that which alwayes increaſeth, as long as it findeth any matter to burne.

Whereby we may conclude, that naturall heate in man or in other liuing creatures, is not the cauſe of their nouriſhing and growth, but onely the inſtrument; and that the true cauſe, in regarde of ſecond cauſes, is in the ſoule next after God, who is the firſt cauſe of all things, yea the cauſe of cauſes. Therefore it is hee that hath alotted out to euerie man the tetme firſt of his life and growth, and then of his declining and death: ſo that according as hee will eyther prolong or ſhorten our life, and cauſe vs to encreaſe or diminiſh, ſo hee diſpoſeth the ſeconde cauſes, and thoſe meanes whereby hee will bring it to paſſe. Nowe wee muſt conſider what inſtrumentes the ſoule vſeth to execute in the bodie of man, her naturall woorkes of nouriſhing and augmenting it, (of which wee haue nowe ſpoken) and after what manner ſhee vſeth them. Firſt then wee will looke into the ventricle and ſtomacke, and ſee what figure, what *Orifices* and filaments it hath. This matter then, ASER, belongeth to thee to intreate of.

The true cauſe of nouriſhing in creatures.

What inſtrumentes the Soule vſeth in the bodie about the naturall woorke of nouriſhing and augmenting: of the Ventricle or ſtomacke, and of the figure, Orifices, and Filaments it hath: of the coates of the ſtomacke, and of what ſubſtance and nature it is: of the cauſes of hunger, and of appetite: of the inferiour Orifice. Chap. 61.

ASER. Wee ſhoulde bee very happie if wee knewe howe to followe that order in all our doings, which God hath ſet downe in all his woorkes, and whereof he giueth nature vnto vs for a Miſtreſſe. But if the ſimplicitie of our vnderſtanding bee not able to attaine to ſo high wiſedome, at the leaſt we may knowe howe farre ſhort euery one of vs commeth of our duetie, and from whence proceedeth all the confuſion that is in the life of man, and all thoſe miſeries which wee commonly beholde. On the other ſide, nothing coulde hinder vs

were it not a voluntarie and malicious ignorance, in that wee conſider not, what a marueilous and excellent Woorkemaſter, God the Creator ſheweth himſelfe to bee, in this part of the ſoule whereof our preſent diſcourſes are, and in that order, which hee hath ſet therein, and in thoſe vertues which hee hath beſtowed vpon it. For his woorke is ſo excellent, and woorthie of ſo great admiration, that no wiſedome or power whatſoeuer is able ſo much as to imitate it. Wherefore wee are to account it a very great and noble bleſſing, to haue onely ſome knowledge of it, and to bee able to comprehende ſome thing thereof by our vnderſtanding. For there will be alwayes enough whereat to marueile greatly, and namely in the conſideration of thoſe inſtruments, which the ſoule vſeth in the nouriſhment and growth of bodies, as we ſhall know in the ſequele of our diſcourſes.

Therefore as heeretofore wee haue handled and ſpoken of the diuers powers of the ſoule, and of thoſe inſtruments it hath in regarde of the Animal and Vital partes, as of the braine, heart, head, and other externall members of the bodie, ſo nowe wee are to conſider of the internall inſtruments, which ſerue the naturall powers of the ſoule. And firſt, it hath the liquors and humours of the bodie tempered together by a certaine Lawe and reaſon of the Creator that created them. Secondly, the other inſtruments of the ſoule, are thoſe members both externall and internall, which are framed and haue their ſeuerall proportion, euery one as neede requireth, for the office aſſigned vnto them by God their Creator. For before the ſoule bee clothed with the bodie, theſe inſtrumentes are faſhioned and made fitte for it by nature in thoſe things wherein it coulde doe nothing of it ſelfe. For the ſoule cannot create her bodie. But after that God hath created the bodie for it, and that by his appoyntment nature hath diſpoſed and fitted the ſame for the ſoule, ſo farre foorth as is requiſite, before it can ſhewe what vertue it hath, and ſettle it ſelfe to worke in the bodie, then is ſhee left to doe that which ſhee is able to performe by the powers of her preſence, and to exerciſe her ſelfe therein, beginning alwayes at the leaſt and baſeſt of her offices, before ſhee apply her ſelfe to the chiefeſt, by diſplaying her principall powers. For whileſt the childe is in his mothers bellie, the ſoule practiſeth vpon it her Vegetatiue and nouriſhing vertue by which it is nouriſhed and groweth in greatneſſe, as wee ſee the like in plantes. And when it is borne, it receiueth beſides from the ſoule the power of mooning and of ſence, as we ſee beaſtes haue: and laſt of all by litle and litle the ſoule diſplayeth

The inſtruments of the naturall powers of the ſoule.

How the ſoule vſeth the inſtruments of ỹ body.

playeth her other principall vertues. But to ſpeake of our matter ſubiect, and to handle particularly thoſe inſtrumentes of the ſoule, which ſhee vſeth in the nouriſhing and augmenting of the bodie, wee will beginne at the Ventricle, commonly called the ſtomacke.

Of the Ventricle and ſtomack.

Nowe becauſe this name is vſed diuerſly, wee are to note, that the Phyſicions, who diſtinguiſh the partes of the bodie more exactly and properly, apply this name of ſtomacke more ſpecially to the vpper mouth of it, and call the whole by the name of Ventricle, whereof wee will ſpeake anon. Oftentimes alſo they take the ſtomacke for the whole paſſage and pype, called *Oeſophage* or the throate: but commonly the whole Ventricle is called by that name. Therefore I will vſe it indifferently, thereby to apply my ſelfe the better to the vſuall manner of ſpeaking. Wee are to knowe then firſt of all, that amongeſt all the members ſeruing to nouriſhment, GOD hath appoynted this to bee the firſt, as that which receiueth the meate and drinke ſent vnto it by the throate. And to the ende wee may the better knowe the prouidence of God, in the offices and commodities of this member, I will firſt ſpeake ſomewhat of the figure and forme thereof, then of the ſituation of it, and laſt of all, of the ſubſtaunce of it. The figure of it is rounde and long much like to a bagge-pipe, as that which is beeing ſomewhat larger at the bottome, and ariſing vpwarde towardes the left ſide, groweth narrower by litle and litle. For ſeeing it was to occupie the whole ſpace that is betwixt the liuer and the ſpleene, it was requiſite that it ſhoulde bee long, to the ende it might not trouble that place which is aſſigned vnto them, but giue them place. Likewiſe it was requiſite that it ſhoulde bee rounde, both becauſe the rounde forme is moſt capable, and alſo becauſe it will not ſo eaſily be broken and marred as other formes will be.

Of the figure of the ſtomacke.

Vnto the ſtomacke is ioyned this narrow pipe called *Oeſophage*, to the end it might receiue into it thereby, all kinds of meate and drinke, as wee declared when we ſpake of the pipes in the throate, and of meates and drinkes. For this cauſe there are two mouthes or doores in the ſtomacke, called *Orifices*, of which the one is called the higher *Oriſice* or mouth, becauſe it is vppermoſt, and the other for the ſame reaſon is called the lower *Oriſice*. The firſt is to receiue the meate that is ſent to the ſtomacke by the *Oeſophage*. And this is that which the Phyſicions call by the proper name of ſtomacke, as wee hearde before, although commonly it is cal-

Of the mouths of the ſtomacke.

How the name of the heart is abuſed.

led the heart. For when wee feele any weakeneſſe there, or anie deſire to vomite, wee commonly ſay that wee are ill at the heart, or that ſomething lyeth vpon our heart. But this ſenſe of griefe is not at the heart, but in that part of the Ventricle, which is called the vppermoſt Orifice or ſtomacke, whoſe ſeate and place is on the left ſide neere to the backe-bone. And this Orifice or mouth of the ſtomacke, is a great deale more large then the nethermoſt, becauſe the meate is oftentimes not well chewed, beſides many great and hard morſels that are ſwallowed nowe and then. Againe, this

The originall of appetite.

part is verie ſenſible, becauſe there is the originall and place of appetite, by reaſon of thoſe nerues of which it is chiefely made, that growe together like vnto nettes. Hereof wee may note this, that the prouidence of God hath ſo well prouided for all the members and inſtruments of nouriſhment, that there is not one of them, but it hath ſome ſmall fine we to giue it ſenſe, whereby it may feele and perceiue what humours are hurtfull vnto it, that by the griefe which it receiueth, men may be moued to haue recourſe to ſuch remedies as are able to releeue it.

The doore of the vpper Orifice.

But to returne to our matter, wee are to knowe, that the vpper Orifice hath the Midriffe ioyned vnto it, which is in ſteede of a doore to cloſe and ſhutte it vp, that when it is full of meates and drinkes, they ſhoulde not aſcende vp againe by the throate. Concerning the nethermoſt Orifice it is both by the Greeke and Latine

Of the lower Orifice.

Writers called by a name that ſignifieth a Doore-keeper, beeing made to let out the meate concocted in the Ventricle together with the ſuperfluities and excrementes. Therefore alſo it is narrower then the vpper Orifice, and compaſſed about with a certaine kernelley fleſhe, to the ende that nothing ſhoulde paſſe by which were not well digeſted before, and that by meanes of the mouth of it made in the manner of a ring. It is ſituated on the right ſide vnder the hollowneſſe of the liuer, a little lower then the other Orifice. But it is not at the very bottome of the Ventricle, but a little higher, to the ende the foode beeing retayned and kept at the bottome, might bee heated and digeſted there. So that after the ſtomacke hath receiued into it the meate and drinke, both theſe doores as well aboue as beneath are ſhut, that the heate within might be retained and kept cloſe. For this cauſe there are certaine filaments or

Of the ſmall ſtrings of the Orifices.

ſmall ſtringes, of which ſome are direct and ſtraight, hauing in them a maruelous ſecret vertue of nature to drawe vnto them: others are ouerthwart, and paſſe cleane croſſe the former through certaine little corners that lie long-wiſe. Their office is to cloſe vp the vpper part

from the body of the stomach. Besides, there are other crooked filaments, which through oblique corners passe alongst the sides of both the other: and these, because they close the whole body of the stomacke, haue power of retaining, and serue to shut vp the mouth of the stomacke. So that these filaments or threedes in regarde of their office, may be compared to the strings of a purse whereby it is shut. And because the stomacke, being closed and shut vp, digesteth the meate a great deale better then if it were gaping and wide open, therefore nature hath prouided in this sort. Wherein wee see it resembleth a pot set to seething, which retaineth the heate, and seetheth that which it containeth better when it is close couered, then when it is without a couer. The stomake compared to a pot on the fire.

Now we are further to knowe, that the stomacke is made of two coats or skins one within an other, consisting partly of a fleshy, and partly of a sinowy substance. The innermost is fuller of sinewes and thicker, hauing straight filaments within, wherewith as it were with fingers, it draweth the meate downeward: and without, it hath certaine oblique filaments, which compasse it about, and serue to holde it in. The outward coate, which is more fleshy, hath ouerthwart filaments that serue for expulsion. For when the stomacke is sometime ouercharged with meate, so that it is not able to embrace and keepe it for digestion, then by meanes of the expulsiue vertue, it driueth out that which is superfluous, and prouoketh a man to vomite, to the end it be not stifled through the waight and burthen of the meate it beareth. For this cause the throate is a pipe appointed for the mouing of things vp and downe, not hauing any attractiue force in it, but being onely a meere way and place of passage, through which meates and drinkes passe to and fro as neede requireth.

Concerning the seate of the stomach, it is placed in the middest of the body betweene the liuer and the splene, and that in such sort that the liuer embraceth and warmeth it on the right side, and the splene doeth the like on the left side. As for the substance of it, it is of the nature of sinewes, that is cold and drie. For it is very conuenient it should bee so, first, because of the sense and feeling, that it might bee incited by such things as agree with it, reiecting all others: secondly, in regarde of appetite, that it might be the greater and of more efficacie. Moreouer, it was requisite that it shoulde be of such matter, to the ende it might bee the harder, and receiue the lesse hurt from the hardenesse and sharpnesse of meates. And besides the naturall heate which it hath of it selfe, it is heated also by the neighbour partes, to the ende it may the better perfourme that duetie that lyeth vpon it. Howe the stomacke is placed. Of the substance of it. How it is warmed by other neighbour partes.

For

For this cauſe it hath on the right ſide the liuer, which is vnto it in ſteade of a boyling pot or cauldron: and on the left ſide it hath the ſplene for the ſame purpoſe: the muſcles of the chine bone are behind it, and before is the skinne commonly called the *Kell*. Likewiſe as the heart is not farre from it, ſo the midriffe lying ouer it, doeth greatly heate it by continuall motion. Whereby we ſee, how the prouidence of God hath well fenced and clothed it on all ſides, that it might haue as much heate as is needefull for it. Touching this skinne called the *Kell*, it is a double coate or couering, ſpreading it ſelfe wholly ouer the intralles, being in faſhion like to a purſe, by reaſon that it is double and wouen like to a nette, conſiſting of fatte, of veines, of arteries and of a skinne. Moreouer, the ſtomach is warmed by the ſpirits that enter into it in great abundance, by reaſon that it is knit vnto the neighbour partes by veines and arteries. Nowe becauſe it ſerueth to the nutritiue facultie, the naturall vertue thereof is to deſire foode, the ſenſe and feeling of which appetite is in the vpper Orifice, into which many ſinewes are wouen that come downe from the braine. Therefore when the members of the bodie being empty deſire nouriſhment, and labour to drawe it from the veines, and the veines from the liuer, and the liuer from the ſtomach, and the ſtomach from the Orifice, then is there a certaine contraction and wrinckling as it were of the Orifice, by reaſon of the veines that ſucke it. In which contraction and gathering together of the ſtomachs mouth, there is by meanes of the nerues a kinde of ſenſe and griefe, which we call *Hunger*, whereby liuing creatures are ſtirred vp to ſeeke after foode and nouriſhment. I make no repetition heere of that which hath beene ſpoken before, namely, of the *drawing*, *reteining*, *altering*, *and expulſing* vertues of the *vegetatiue* ſoule. For by our diſcourſes wee may eaſily vnderſtand, how euery one of them doeth his duety both in the ſtomach and liuer, and in all the other members of the body. But the *altering* vertue is the chiefeſt, whoſe office is to change in the ſtomach, and to conuert into iuyce and liquor, that meate which it hath receiued.

Of the Kell or Kall.

The cauſes of appetite in the ſtomach.

The originall of hunger.

This liquor is called by the Phyſicions *Chylus*, which is a Greeke worde, and reſembleth the reme of a ptiſame: it is concocted in the ſtomach, vntill it bee ſo well prepared that it may be ſent vnto the liuer. Which concoction is firſt and principally made by the naturall vertue of the ſtomach, as it appeareth in this that euery ſtomach doth, after a wonderfull manner embrace and warme all the meate, which it receiueth, euen as the whole wombe embraceth her burthen and fruite vntill it come to ripeneſſe: and when the time of birth is come, the

The ſtomach compared to a wombe.

the expulsiue vertue thereof driueth it foorth. So fareth it with the meate in the stomach, excepting this difference, that the stomach needeth not so long a time to finish his worke in, as the wombe doth. Afterward this naturall vertue of the stomach, is holpen and warmed by those meanes before declared. And when the stomach hath finished this first concoction, whereby the meate receiued is so duely prepared that it may bee sent into the liuer, then the lower Orifice and doore called the Porter, openeth it selfe, and sendeth this liquor into the intralles and bowelles, which are ordained as well to receiue it, as to purge foorth the superfluities and excrements. Therefore, AMANA, thy speach shall be of these, that so wee may goe forward with our matter of those instruments of the *vegetatiue* soule, which shee vseth in her naturall workes.

The office of the lower Orifice.

Of the intralles and bowelles, and of their names and offices: of the nature of the three smaller guttes, and of the other three that are greater: of the instructions which wee may learne by these things. Chap. 62.

AMANA. If there were no other reason but this, that the poorest and basest persons amongest men are the creatures of GOD, and created after his image and likenesse, as well as the richest, mightiest, and highest in dignities and honours, and that as well the one as the other, are members of the bodie of mankinde, it were enough to with-holde vs from contemning any person, of what condition, estate or qualitie soeuer hee bee, so that his vocation bee of GOD, and profitable for mankinde. For in contemning any creature and his estate, GOD, who created him and ordained his vocation, is contemned and iniuried thereby, considering that hee is his worke, which cannot be mocked, but the workemaster that framed it must needes bee scorned. Besides, wee are to consider, that many of them that are taken to bee the vilest and basest persons, are a great deale more profitable and necessary, and so likewise their callings and offices, then many others that are in greater reputation, and more honourable according to mans iudgement, who notwithstanding might more easily be spared, then those of whom there is lesse accompt and reckoning made.

The poorer sort are not to be contemned.

The like may be said of the vse of the members of our bodies, and of the necessitie and need which we haue of them that are accompted most

most vile and abiect: which albeit they be lesse honourable then the rest, yet are they more necessary for this life of ours, then many others that are a great deale more noble and more excellent. For wee may liue without eies, without eares, without handes, without feete, and without many other goodly members: but not without the intralles and bowelles, which are but the sinkes and wide-draughts of our bodies, although there be but one of them onely wanting. For there is not one of them but it is profitable, yea necessary for vs, insomuch that no other can doe that office which lieth vpon it: the Lord hauing so disposed it, that euery one of them must discharge his owne office by himselfe.

The necessitie of the bowelles.

Of these intralles and guttes there are fixe in number, neere vnto the stomacke, namely, three small and three great ones, being all of a round and hollowe figure, according to the greatnesse and thickenesse of euery one of them. They are called the instruments of distribution and purgation, because they distribute the foode, and send foorth the superfluities and excrements. Nowe to conteine all these in their place, they are couered and wrapped about together with the other entralles of the naturall partes, with two coats or couerings, namely, with that which is called the *Kell*, whereof mention was made in the former discourse, and which couereth the bowells, stretching it selfe euen to the priuie partes: so that it executeth the same office vnto them, that it doeth vnto the stomacke, as wee were giuen to vnderstand. Besides, there is an other coate or skinne called *Peritone*, because it is spread round about the lower belly, and enuironeth the stomach, the bowelles, the kall, the liuer, the splene, and the kidneys: in a worde, it couereth all the members from the midriffe downe to the sharebone. The vse of this is great. For first it serueth for a couering to couer all the members: then it serueth also for the muscles that are laide vpon them. Moreouer, it causeth the superfluities of drie meates to descend more speedily. Fourthly, it keepeth the stomacke and bowels that they swell not easily: and fiftly, it knitteth together and conioyneth all the members within it, as we haue seene howe the other partes of the body are separated and clothed with skinnes and membranes. For this cause it is framed and fashioned like to an egge, and hath his beginning from the ligaments, which binde together the turning ioynts of the reines, and is knit vnto them. So that the vse of it is to tie and knit vnto the backe the members of the inferiour belly. Nowe concerning the intralles and bowels, although they be vnited to the stomacke, and so ioyntly followe each other, yet they differ in figure, in situation, and in offices. True it is, that their substance

The number and names of the guttes.

The bowelles haue two couerings.

Of the Peritone or inner rine of the belly ioyned to the kall.

The vses of it.

The substance of the bowels.

substance differeth little from that of the stomach. For they are of a certaine whitish flesh, hauing no blood in any of them: neither is there any other difference, but onely in this, that the bigger guts are more full and fatte, and the smaller are otherwise. Againe, they haue all this in common together, that they are made of two coates, which God hath giuen them for the greater preseruation of them, and of the life of liuing creatures. For oftentimes vlcers and sores breede, chiefely when some great inflammation hath gone before, so that they putrifie and fret, and one of the coats be spoiled. Neuertheless a man may liue by the other that continueth sound, and dischargeth well enough all his dueties.

The bowels are made of two coates.

Nowe forasmuch as they are instruments appointed for the purging of the body, the fibres or little strings both of the inner and vtter coats, are all in a manner crosse-wise, except some fewe intermingled long-wise, to the ende that the purging might be moderated in such sort, as that it neither be too much nor too little. The three smaller are placed vppermost, which because they were made that the meate being turned into liquor might be conueyed through them, therefore it was requisite they shoulde be so slender, and that chiefely for two causes. The first, to the ende the passage might bee more easie: the other, because that in the very passage some concoction is made of the liquor and foode: so that they are the sooner warmed, by reason of their slender and thinne making. Nowe concerning the name and peculiar office of euery one: the first is called *Duodene*, because of the length of it, which is without any folding or turning. It is as it were a part of the stomach hanging downe, or as a changing of the stomach into a gut, being twelue fingers long, whereupon it was so called by the ancient Physicions, although nowe there is none found of that length. It beginneth at the porter of the stomach, and is so seated beside the liuer, that looke where that leaueth, and the other following (called the hungry gut) beginneth, there is a passage from the bladder of gall, to bring the yellow humour thither called choller, to the end it might help forward the meate, and make cleane the gut. The second, called the hungry gut, is so termed, because it holdeth but a litle foode in regard of the other following, so that it may be said after a sort to fast: whereof there are three causes. The first is, the great number of Meseraicall veines and arteries, which are in greater number about that gut then about the rest. Whereupon they sucke out more speedily the liquor and foode which passeth through that, then if they were fewer in number. The second cause is, because the liuer, which is neerest to that gut, doeth likewise drawe nourishment from it,

Of the three small guts.

Of their names.

The *Duodene* or stomacke gut.

The hungry gut.

it, which is sooner done then from the rest that are farther off. The third is, the falling downe of the chollericke humour into it, which intermedleth not it selfe with the liquor and foode, but glideth downe by the side of this gut vnto that which is called *Colon*, to the ende it may thrust forward the excrements and purge the humours: which it perfourmeth because it is sharpe and biting. Now by reason it continually prouoketh this gut to expulsion, it falleth out to be more empty then the residue.

The Ileon or folded Gut.

Then followeth the third small intralle, called *Ileos* by the Græcians, both because it hath many fouldings, as also for the manifolde knitting of it to the *Mesenterium* from whence sundrie veines come into this. The hungry gut and this haue both one office: onely heerein they differ, that the hungry Gut is sooner sucked then this, which retaineth a longer time, that liquor and foode that it receiueth. For this cause it is of a greater length, and hath more foldings and turnings, to the ende it may the better concoct the liquor, and bee tempering with the foode the longer time: whereby it shall not neede to bee filled, and stuffed presently with other meates. And heerein wee haue to note the good forecast of nature. For if wee were presently to returne againe to the Table after we had taken our meate, wee shoulde doe nothing all our life time but eate and drinke. Therefore some of the ancient Philosophers haue in this respect acknowledged the prouidence of GOD, saying that these foldings, plites, and windings were made to this ende, that men might not liue ignorantly as beastes that are destitute of all knowledge: which would follow vndoubtedly, if they were of necessitie to attend alwayes vpon the belly.

Of the three great Guts.

Nowe let vs speake of the other three great Guts, which followe the small ones. These then are lower, more fleshie and thicke, because their chiefe office is to receiue the excrements of the aboue named Guts, and to retaine the same vntill the iust time come to send them foorth: euen as it is the office of the three former to distribute the liquor and foode by the Meseraicall veines. The first of these great ones is called the Blinde Gut, because that being large and great, it hath but one way, both to receiue in, and to let out the matter receiued: whereupon it is commonly called by some the Sacke or Budget Gut. His office is to receiue the excrementes from the last lesser Gut, and hauing drawne out some nourishment from them to cast foorth the rest to the other Gut called *Colon*. For this cause the doores and holes of these three last Guts, concurre well

The blinde Gut.

together

together in a hollowe place.

Nowe becauſe this blinde Gut is wide and round, and hath many foldings, among other things it ſtandeth in ſteade of an other ſtomach, to keepe and to preſerue meate in it againſt ſome want and neceſſitie to come, and to diſtribute it to the neighbour-members after a long hunger. Whereunto the Gut called *Colon* doeth alſo helpe, both by reaſon of the capacitie of it, as for the oblique ſituation thereof, as alſo becauſe it keepeth within it foode and nouriſhment. Concerning the name of it, the Greeke worde from whence it is taken ſignifieth *Gaine*, becauſe it is greater and more capable then any of the reſt: or elſe it may ſignifie as a man woulde ſay, *Cut*, becauſe it is as it weree cut into ſundry holes, and hath diuers turnings. For it receiueth the excrementes, and to the ende they ſhoulde not paſſe away by and by, it ſendeth them by little and little through ſtraight paſſages. The chollericke humour deſcendeth out of the hungrie Gut into this, whereby the dirt is both coloured and driuen foorth. The fiſt gut called Colon, or the great gut.

Of this Gut called *Colon*, the Colike paſſion taketh the name: as the *Ileaca* paſſion doeth of the Gut *Ileon*. Nowe becauſe this Gut is puffed vp more then any of the reſt, and is very painefull to them that haue it ſtopped, it hath certaine ſtraight threedes wouen amongeſt the ouerthwart *Fibres*, which ſtrengthen the coates and skinnes thereof, to the ende they ſhoulde not breake or cracke, when they are blowen vp and ſtrained. Whereby wee ſee againe howe the counſaile of Gods prouidence hath notably prouided for all things, whoſe excellent maieſtie hath not deſpiſed theſe moſt baſe, earthly, and brute parts. The colike and Ileacke paſſions.

Nowe it remaineth that wee ſhoulde conſider of the third Gut, called the Straight Gut. For although it proceede from the Gut *Colon*, yet it differeth from it both in place and figure, and is called the Straight Gut becauſe of the ſtraightneſſe of it. Some call it the Fatte Gut, becauſe it is paſſing fatte in beaſtes. It reacheth vnto the very fundament, at the ende whereof is placed a muſcle, being faſhioned rounde like to a Ring, to keepe in, and to retaine ventoſitie and excrementes vntill Nature pleaſe: to this ende that expulſion of them might not bee made vpon euery occaſion, and in euery place indifferently, againſt our wils, and contrary to naturall and ciuill honeſtie. For the vſe of the ſtraight Gut is to carrie and throwe foorth cleane out of the bodie the filth, dregs, and groſſeſt excrements thereof, being ſuch as are altogether vnprofitable, The ſtraight gut. The vſe of it.

vnprofitable, and hurtfull to the body. Nowe forasmuch as it is the loweſt gut and moſt burthened, by reaſon that it muſt holde all the groſſe excrements of whatſoeuer entreth into the body by the mouth, and is oftentimes very much blowen and ſtretched vp, therefore the diuine prouidence hath giuen vnto it more threedes and fibres of all ſortes then to any of the reſt, and hath made it ſtrong and able to beare the charge. So likewiſe his heauenly counſaile hath prouided, that amongſt all the members of the body, thoſe ſhould be ſtrongeſt, that haue the greateſt burthen and ſtreſſe to beare. And for this cauſe alſo this ſtraight gutte hath this muſcle, which the Phyſicions call *Sphincter*, being taken from a Greeke worde that ſignifieth to reſtraine and cloſe vp, becauſe it is an inſtrument of voluntarie motion, that openeth and ſhutteth as wee will, when neede requireth.

Of the muſcle Sphincter.

Nowe for the ende of this ſpeech, if wee conſider well of thoſe partes whereof wee haue ſpoken, wee ſhall finde that wee carrie about with vs ſundrie ſortes of ſinkes, which are oftentimes ilfauouredly looked vnto. And this ought to put vs in minde of our infirmities and of thoſe goodly ſhoppes wee haue in our bodies full of ſtinking drugges, which ought to take from vs all matter of pride. Moreouer wee may learne here, that which was ſpoken of in the beginning of this diſcourſe, namely, the vſe of theſe members, and the neceſſitie of the baſeſt and leſſe comely partes. Therefore if there were no other reſpect to be had but this of neceſſitie, wee ought to be ſo farre from deſpiſing them, eſpecially the workemaſter that hath made and diſpoſed them, as that wee ought rather thereby to acknowledge his great prouidence, and the care hee hath had of vs, ſeeing it hath pleaſed him euen from the high degree of his maieſtie, to prouide for the leaſt and laſt neceſſities and infirmities of our bodies. So likewiſe by admiring his ſo great bounty and goodneſſe towardes vs, wee haue good occaſion by his example, to doe the like one towardes an other, in the performance of all dueties appertaining to a holy and true friendſhip. Nowe that wee may proſecute our matter ſubiect, let vs looke into the other naturall powers of the ſoule. Firſt let vs conſider of the *Meſentery*, of the *Meſeraicall* veines, of the ſweete bread, of the liuer, and of their natures and offices. The handling of theſe things belong to thee, ARAM.

A leſſon againſt pride.

Againſt the contempt of inferiour perſons.

Of

Of the Meſentery and Meſareon: of the Meſeraicall veines, of the Pancreas or ſweet bread, and of their nature and office: of the liuer, and of his nature and office: of the rootes, bodies, and branches of the veines; of their names and vſes, and of the ſimilitude betweene them and the arteries. Chap. 63.

ARAM. When we conſider how the prouidence of God reacheth ſo far vnto thoſe things that are profitable & neceſſary in our bodies, that it forgetteth not, neither omitteth the leaſt thing that is in them: we ſhould be very blinde of vnderſtanding, if we doubted that our God prouided not aſwell for all things that are profitable and neceſſary for our ſoules, for the ſpirituall foode and growth of them, and for their perfect purging and ſaluation. For albeit there is no ſuperfluity or excrement, in that ſpiritual food wherewith the ſoule is nouriſhed, yet is it requiſit and needful, that the ſoule be purged from thoſe excrements and filthines of ſin, wherwith the deuil hath infected & filled it. And ſo indeed is it purged in Ieſus Chriſt, who hath waſhed & clenſed vs from our ſins by his blood, & doth daily purge vs by his holy ſpirit, and by thoſe means which he hath ordained in his church. Therefore I am out of doubt, that God meant to put men in minde of theſe things, by the order & neceſſitie which he hath appointed in the nature of their bodies, both in regard of their food and of their nouriſhment: and that we ſhal alwaies find good and holy inſtructions for the ſoule, by conſidering the nature and office of euery part of the body. Let vs then conſider of other inſtruments of the naturall powers of the ſoule, then hitherto we haue ſpoken of.

Of the Meſentery.

After the entrals & guts, the *Meſentery* foloweth, which is placed in the midſt of them, whereupon it is ſo called of the Græcians, as if you would ſay, *dwelling in the midſt of the guts.* And becauſe it is carried and lift vp into the middle of all theſe veſſels, it is alſo called by ſome *Meſareon*, which name ſignifieth the ſelfe ſame thing in Greeke. Others take *Meſareon* to be the higheſt part of the *Meſentery*, which is alſo called *Calicreas* by the Græcians, becauſe the fleſh of it is very pleaſant to eate, according as the name giueth vs to vnderſtand. So that it is no entrall or gut, but a coat and folded couering in the midſt of them: or rather a thicke white fleſh, of a ſinowy and kernelly ſubſtance, that beareth fat, diſtinguiſhing the entralles, and knitting them vnto the backe. But it was chiefely created to beare vp and ſuſtaine the *Meſeraicall veines* and *arteries*, with the ſinewes that are in that member: which becauſe they are in danger of breaking, through the vehement motions of the body & ſuch other accidents, therefore the prouidence

Of the Meſareon.

The chiefe vſe of it.

of God would not haue them without a foundation, prop, and defence to countergard them. For this cauſe he hath fortified and faſtened the branches and diuiſions of the veins, by ſuch a member and inſtrument, which ſerueth in ſteade of a band and ſtay both to the great and little ones. Beſides, his action and vſe alſo is to faſten and keepe the entralles euery one in his place, and to conuey vnto the liuer by the *meſeraicall veines*, that are called the handes thereof, that liquor which the Græcians call *Chylus*, of which wee haue already ſpoken. For as the bodies of trees haue their rootes, which ſpread abroad in the earth to drawe nouriſhment from thence: euen ſo there are branches diſperſed throughout the *Meſentery*, and deriued from the liuer veine, which are ioyned to the bowelles, as it were ſmall rootes to drawe foode, being much like to haires or cob-webs. Theſe braunches or ſmall rootes are the *Meſeraicall veines*, ſo called, becauſe they are placed in the vpper part of that member and inſtrument that is called *Meſareon*, whereof I ſpake euen nowe. Their office and nature is to draw and ſucke out nouriſhment from the guts, and to carry it to the liuer, from whence they haue all their beginning, as appeareth by *Anatomie*: howſoeuer there are that thinke, that ſome of them come not from thence. The fleſh of the *Meſentery* is kernelly and fatty, not only ſeruing in ſteade of a munition and defence, as hath beene ſaid, but alſo to moiſten the entralles and guts, and to preſerue the heate both of the bowelles and veines. So likewiſe the arteries are ioyned to the veines, to giue them heate, and to the guts alſo to concoct the liquor and nouriſhment. Beſides, the nerues and ſinewes there, ſerue to giue ſenſe to the guts. There is moreouer a kernelly fleſh, which the Phyſicions call *Pancreas*, becauſe it doeth wholly reſemble fleſh, as the Greeke name importeth. It is placed in the hollow part of the liuer, that it might be as it were a cuſhion vnto it, and a preſeruer of the diuided partes thereof, by filling the void places that are betwene the ſtomach, the liuer and the ſpleene, to the ende it may vphold and protect the *meſeraicall veines*, and keepe euery thing from breaking either by falles or by violent motions. Nowe touching the liuer, it is a very noble member. For it is the principalleſt member of all the naturall partes, and the chiefeſt inſtrument belonging to the vegetatiue and nouriſhing power of the ſoule. It is the firſt of the nobler partes that is made perfect, when the childe is framed in the mothers womb: it is the author, ſhop, and forge of the blood, the originall and fountaine of the veines. Therefore the ſubſtance of it is a ſoft and red fleſh, like to blood newly preſſed out & clodded. Neuertheles in it own nature it is perfect fleſh, hauing ſundry different veins diſperſed throughout

Other vſes of the Meſentery.

Of the Meſeraicall veines.

Their vſe.

Of the *Pancreas* or ſweet bread.

The vſes of it.

Of the liuer and excellencie thereof.

out as it were threeds,& arteries also ioyned vnto thē for their refreshing. Now after the stomach hath finished the first concoction of meat, and turned it into liquor as it hath bin declared vnto vs, the second is made in the liuer, after it hath receiued this liquor so prepared by the stomach and guts as we said, and turned it into blood. This concoction is perfected in the small veines, that are dispersed throughout the body of the liuer. And becausse God hath inioyned this office to this member, he hath compounded it of such a flesh & matter, as hath giuen vnto it this proper and peculiar vertue, to conuert into blood that foode and nourishment that is brought vnto it, to the end it may bee the instrument of the generation of that thing wherewith the body is nourished. Hauing thus transformed the liquor receiued, it maketh it redde like vnto it selfe: as contrariwise, blood is made white in the breasts of a woman, both by reason of their nature and substance, as also for other causes touched by vs. The temperature of the liuer is hot and moist, such as becommeth the blood and concoction it hath to performe, which is like to boiled meat. Now forasmuch as this instrument and member is the chiefest in the kitchin of mans body, GOD hath giuen vnto it such a nature and property, as if there were in it a harth, a table, a knife, and a wagoner, as some name them, hauing regard to the diuerse actions thereof, and to the sundrie degrees of concoction made therein. They call the first action or degree of concoction by the name of a harth, becausse it serueth to heate the foode, as a harth doth in a kitchin. The second is called a table, namely, when the food beginneth to gather it selfe together in the liuer, and is there placed as it were vpon a table to be sent vnto the members. The third action hath the name of a knife giuen vnto it, becausse it diuideth & maketh a separation of the humors. And the fourth is as it were the wagoner, becausse there is the carriage and conueiance of all from thence into the hollow veine. For the naturall vertues and powers gouerne the humors very well, conducting and leading them to their due places. For this cause the liuer is the fountaine of blood, and the spring of all the veines by which it is distributed throughout the body as the heart is the fountaine of the vital spirits, & the originall of the arteries, whereby the spirits necessary for the body are conueied into it, as the blood from the liuer. Wherfore euen as the arteries are a kind of veins to carry and to distribute the aire, breath, and vital spirites: so likewise the veines proceeding from the liuer, are ordained to distribute the blood into all partes of the body. These two are lincked together with such a neere alliance and agreement, that the veines administer matter to the vitall spirit, which is ingendred in the heart of the purest

The second concoction is made in the liuer.

Foure degrees of concoction in the liuer.

The fountaines of the blood and veines, spirites, and arteries.

and moſt ſpiritual blood, as the ſpirit likewiſe helpeth the blood by his heat in the arteries. Therfore they haue mouths ioyning each to other, to the end the ſpirit, as it were a litle flame, may receiue noriſhmēt out of the veines, and that the veins may draw ſpirit & heat from the arteries. For as we haue already touched, our life is much like to a flame in a lamp, that receiueth food from the oile put into the lamp: euen ſo the vital ſpirit, which is as a flame within vs, draweth & taketh noriſhmēt from the veins. Wherein we haue a goodly example of that mutual ſocietie, which we ought to haue one towards another in this life. Now of thoſe veins that deriue their originall frō the liuer, there are 2. principall ones that are very great, of which the others are but as it were branches, that from the liuer ſpread thēſelues vpwards & downwards through all the partes of the body. Theſe two veines comming out of the liuer take their beginning from many little veines, which being as it were their rootes, ioyne together afterward into two trunks or great bodies, that diuide themſelues againe into diuers boughs & branches, whereof ſome are greater and ſome leſſer, after the maner of trees. The firſt is called the *Port-veine*, becauſe it is as it were the doore of the liuer out of which it proceedeth, being placed in the hollow part thereof. The vſe and profit of it is to receiue nouriſhment prepared by the ſtomach and guts, & then to keep it vntill the liuer hath turned it into pure blood, for to ſend it afterward to all the body by the other great veine called the *Caua* or hollow veine. And this proceedeth from the outſide of the liuer, reſembling the body of a tree, and diuiding it ſelfe into two great branches, of which the leſſer aſcendeth vp to the vitall and animall parts, and to the ends of them, and the bigger branch deſcendeth downe alongſt the hinder part of the liuer, vpon that part of the chine bone that is betweene the kidnies, and ſo goeth to thoſe partes that are contained vnder them. Forasmuch therefore as the arteries and veines are the principall inſtruments, whereby the ſoule giueth life vnto the body, ſome learned men expound that of the vitall and naturall parts, which *Salomon* ſpeaketh of the ſiluer coard not lengthened, of the golden ewer broken, of the pitcher broken at the well, and of the wheele broken at the ciſterne.

Our life compared to a lamp.

Two great veines in the body.

The Port-veine.

The hollow veine.

Eccles. 12. 6.

Wee haue already ſpoken of the ſiluer chaine and of the golden ewer, when wee diſcourſed of the chine bone of the backe, and of the marrowe of it. Touching the reſidue, they vnderſtand by the well the liuer, which is the fountaine of blood: and by the pitcher, the veines, becauſe they are the veſſelles whereby the blood is taken out of the liuer and drawne thence, that it may be diſtributed to all the bodie: and by the ciſterne is vnderſtoode the heart, and by the wheele,

A place of *Salomon* expounded.

wheele, the head. For we may already perceiue by that which wee haue already saide of the heart, howe seruiceable the liuer is vnto it, considering that the heart is the fountaine of the vitall spirits and the originall of the arteries, (as the liuer is of the bloud and of the veines) and that the vitall spirits are engendred in the heart of the purest and most spirituall bloud, which it draweth and receiueth from the liuer. Moreouer, these vitall spirites are by meane of the heart sent vnto the braine and the head, to serue the animal *powers* that haue their places and instruments there, and to serue all the senses as well spirituall as corporall. Therefore the head is aptly compared to a wheele, both for the roundnesse of it, as also because it draweth and receiueth the vitall spirites from the heart, which sendeth them vnto it, as the water is drawne from his fountaine, well, or cisterne by meanes of the wheele. Further, as it is needefull, that there shoulde bee a coard to reach from the wheele downe to the well, and a pitcher or bucket at the ende of the coard to drawe water withall: so the arteries reaching from the heart vp to the head, are like to the coarde and pitcher, whereby the braine draweth vitall spirites from the heart. For the great artery, called *Aorta* by the Physicions, which commeth out of the heart, and is diuided into two great branches, of which the one goeth vpward, to carry the vitall spirite to the superiour partes, and the other downeward to doe the like belowe, forasmuch as it ioyneth vnto the heart, may bee taken for the pitcher that draweth from thence the vitall spirites, as from a well; and the branch that ascendeth vpward may bee taken for the coard ioyned vnto the wheele. Of the arterie *Aorta*.

The like may bee seene in the liuer. For the great veines of it are as it were the pitcher, and the veines that ascend vp vnto the head, as likewise the arteries, are the coarde that draweth vp the blood from out of the liuer. If then wee ioyne that which wee haue already heard of the siluer chaine or coarde, and of the golden ewer, with that which wee speake howe of the pitcher and of the well, of the wheele, and of the cisterne, wee may bee well assured, that *Salomon* hath most wisely comprehended in so small a number of wordes, all the internall partes of the body, and all the powers both *animall*, *vitall*, and *naturall*, together with all the instruments, which they haue in the bodie and in the members thereof. For first beholde, the braine signified by the golden ewer: then the pith of the chine bone and the chine bone it selfe by the siluer coard: next, the liuer by the well, which hath also his pitcher: and lastly, the heart which is signified by the cisterne. As for that particularly spoken of the pitcher and wheele broken, which drawe water out of the well and cisterne, it is all one as

if he had saide, that when the fountaine of blood in the liuer waxeth drie and decayeth, the wheele aboue, namely, the head, is broken, because all the senses both exteriour and interiour, and the animal vertues faile in the body. For the soule wanteth sound instruments to giue life, motion, and sense vnto it, they being worne & consumed by those meanes and causes, which we shal vnderstand hereafter. But to follow our purpose, and not to depart from the matter, we must intreate of the nature of blood, and of other humors in the body, & of their diuersity and nature. This then, ACHITOB, shal be the matter subiect of thy discourse.

Of the blood and of other humours in the body: of their diuersitie and nature, & of the agreement they haue with the elements: of the similitude that is betweene the great garden of this great world, and that of the little world, touching the nourishment of things contained and preserued in them. *Chap. 64.*

ACHITOB. If in many of our discourses wee sawe great testimonies of the image of the great worlde in man, the matter we haue now to handle will set before our eies such as are most cleere and euident. For looke howe the sea is as it were the great fountaine and womb of all waters, and of the floods & riuers that issue out of them to water the whole earth: so likewise the liuer is as it were the fountaine of the blood and veines, which are like to brooks and riuers, to carry & distribute the blood throughout the whole body, to the ende that all the partes of it might be moistned, soaked, and nourished according to their seuerall natures. So that the liuer in mans body, & in man, who is the litle world, is as the sea in the great world, and the veines are like to the floods & riuers. Neither are the parts of the body by this means moistned, watred, and nourished with blood only, but also with all the other humors, wherewith it is tempered, and without which the body cãnot liue. For the blood carieth al the rest with it. But that we may the better vnderstand this matter, and what is the proper nature of blood, we must first know what a humor is, & how many kinds of it there are.

A similitude.

What a humour is.

We vnderstand by a *Humor*, a liquide & running body into which the foode is conuerted in the liuer, to this ende that bodies might bee nourished and preserued by them. And as there are foure elements of which our bodies are compounded, so there are foure sorts of humors answerable to their natures, being al mingled together with the blood: as we may see by experience in blood let out of ones body. For vppermost wee see as it were a litle skimme like to the floure or working of new wine, or of other wine when it is powred foorth. Next, we may

see

see as it were small streams of water mingled with the blood. And in the bottome is seene a blacker and thicker humour, like to the lees of wine in a wine vessell. So that if we knowe how to consider wisely of these things, it will bee easie for vs to vnderstand the distinction of these sundry humours, and their nature. Now concerning the first of them, wee are to knowe that the proper nature of blood is to bee hote and moist: wherein it answereth to the nature of the aire. It is temperate, sweete, and fatty, as also the best and chiefest part of nourishment. For albeit all the other humours doe nourish likewise, and are carried of the blood, neuertheless that humour which is properly called blood, is the chiefest part of nourishment. For it is requisit that nourishment should be sweete, or at least wise tempred with sweet liquor. Next, that thinne skimme which is seene on the top of it, resembling the floure of wine, is that humour that is cal'ed yellow choller, or the cholericke humor which is hot and drie, of a bitter taste, and answering to the nature of fire, which is of the same nature. For it is bred of the hotte'st and drie'st parts of that liquor, in which the nourishment of the body consisteth, when through their great heate they boile together. Moreouer, those smal streams of water, which we see mingled in the blood, proceede of the flegmaticke humour that is colde and moist, like to water of whose nature it holdeth. For this humour is in part concocted for the turning of it into blood, but not wholly perfected. Hereof it commeth that the colour of it remaineth white, much like to water, and without taste, or as some affirme, it is somewhat brackish, but not fatty. Lastly, the blacke humour and most earthie, which looketh like the very bottome of a deepe, redde, and thicke wine, or like the lees in a vessell full of wine or oyle, is the melancholike humour, or as some terme it, blacke choller, being colde and drie like to the earth, with which it hath some agreement, and of taste somewhat sharpe.

Of the nature of blood.

Of the cholericke humour.

Of the flegmaticke humour.

Of the melancholicke humor.

Nowe in this diuersitie of these humours mingled altogether with the blood, two things are worthy to be well marked. First, the agreement and conformity which they haue with al the elements of which the body of man is compounded: so that each of them hath his proper element agreeable to his nature, to the end they may nourish and preserue all the parts of the body, according to the nature of the elements of which they hold. The other point is, not only the disagreement, but euen the manifest contrariety that is betweene al these humors, as there is betwixt the elements: & again the vnio that appeares to be betwene the in the midst of this contrarietie, as the like is among the elements, whose nature they followe. Moreouer wee see, that betweene light

The agreement betwixt the humours and the elements.

and darkeneſſe, day and night, colde and heate, drieneſſe, and moyſture, betweene the diuerſe and contrarie ſeaſons of the yeere, beſides ſundry other ſuch contrarieties that are in nature, & in al other things, I ſay betweene theſe ſo contrary, God frameth notwithſtanding ſuch a wonderfull concord, tempering and knitting them in ſuch ſort one with an other, that they are ſo farre from defacing and deſtroying each other, as contrariwiſe they coulde not poſſibly bee preſerued, except they were tied together with ſuch a knot and coniunction. Nowe beſide that which wee haue heere ſpoken of the nature of theſe humours, wee haue further to note, that they doe not onely agree with the elements in qualities, but alſo in regarde of their places in mans body, I meane in the whole maſſe and diſtribution of the blood, and in the coniunction they haue together, euen as the elements haue their places each after other. For as the fire of it owne nature is light, and therefore laboureth alwayes to aſcend vpward, to attaine to his naturall place: ſo the cholerike humour, which agreeth with the nature thereof, occupieth the higheſt place among the humours mingled with the blood, as we may perceiue by that that hath beene already ſpoken of the floure and skimme of blood, according to that compariſon which wee made betwixt blood and wine. The like may be ſaide of the reſt. For as the aire is lighteſt next to the fire, and the neereſt element vnto it and to the reſt of the celeſtiall fires: ſo the blood properly ſo called, keepeth the place of the aire among the humours of the body. For it is not ſo light as the fire, nor ſo heauie as the water or the earth. And ſo conſequently the flegmatike and melancholike humours occupy the lower places according to their degrees, as the water and the earth doe in this great world. For this cauſe all theſe humours beſides their common offices and effects, haue others more ſpeciall agreeable to their nature, as (God willing) we wil declare heereafter. And namely, the flegmatike humour that holdeth of the nature of the water, is to be conſidered of. For as in this great viſible world, there are waters both aboue and beneath, I meane thoſe that are contained and retained within the clouds in the ayre, & thoſe that are in the ſea & in riuers, kept within their bounds aſſigned them for their courſe: ſo the like is to be foũd in the litle world, which is mã.

How the humours and elements agree in places.

Nowe hitherto haue wee learned, howe the water and the other humours are carried with the blood throughout the body, aſwell vpwarde as downewarde, by meanes of the veines which water all the partes of it, howe high or lowe ſoeuer they be, and therewithall carrie vnto them their foode and nouriſhement. And this agreeth fitly to the woonderfull worke of GODS prouidence in

nature,

nature, which, of the vapours arising out of the earth, gathereth the cloudes together, and these like to sponges sucke vp vapours from the waters of which themselues are engendered, and which afterward they cary about (as it were in chariots) to distribute them into all quarters of the worlde, according as it shall please God to dispose of them, by sending his blessing vpon the earth by the meanes of raine, wherewith being watred, it nourisheth all those herbs, trees, plantes, and fruites which it bringeth foorth, not onely for the sustenance of men, but also of beasts. Let vs then imagine before vs a garden wherein is infinite varietie of trees and plantes of all sortes, and that this garden is watred either by raine from heauen, or by pipes and conduites whereby the water is brought thither and dispersed in all places thereof. We shall see that in this great diuersitie of nature, there is but one and the same nourishment for them all, and but one place. And albeeit the liquor that affoordeth this nourishment to so many sorts of plants be but one, neuertheless it is conuerted into the nature of all those things which it nourisheth, so that the nature of it is changed according to the distinct propertie of each of them. For there are plants and herbes of all qualities, and of all tastes and colours. Some are hote, others colde, some drie, others moist, either in the first, or second or third or fourth degree, or else are tempered and intermingled according to their seuerall natures. As for their tastes, some are sweet, others sharpe, or bitter, or of no certaine taste. In a worde, there are of all kindes of tastes, both simple and compound. And yet the humour or liquor is but one that receiueth all these qualities, as in wormwood it becommeth bitter, and in the Vine or Figge-tree sweete. And if the herbes bee either for food, or for physicke, or of a poysonfull nature, the same may be saide of the humour that nourisheth them. The like is seene also in colours. Neither doe wee obserue all this by experience onely in some great diuersitie of trees, and of all sortes of plantes, but euen in eche of them seuerally. For I pray you what difference is there in euery herbe, or in euery seuerall tree, I meane betweene the roote and the stalke, the body and the branches, the boughes and the leaues, the floures, seedes and fruites? And yet all these sundry partes receiue nourishment from one Mother, and from one and the same substance and liquor. Moreouer we see, that as man and all other liuing creatures haue their heart in the midst of their bodies, which is the fountaine of life, so all trees, herbes and plantes haue their heart in the middest of them according to their nature, without which they could not liue. For we call their heart the inwarde part, within which their pith remaineth, which is vnto them as the heart is to liuing and sensible creatures.

Agreement betwixt the great garden of the world, and that of the litle world.

A goodly contemplation in nature.

Of the heart of plants.

atures. Whereupon we haue further to note in regard of those herbes that haue weak ſtalks, eſpecially hollow ones, or ſuch as haue ſtrawes inſteede of ſtalkes, that the prouidence of God hath giuen vnto them knots, ſeuered as it were into ſundry ſmal knees which are vnto thē in place of their ſtomack, and of other nutritiue members to reteine their nouriſhment the longer, & to concoct it the better, as alſo to ſtrengthē them thereby. And this we may euidently ſee in all ſorts of corne and pulſe. Euen ſo doth nature, or rather the prince therof worke in a mans body, which is as it were a garden that hath a ſoule. Wherein the Creator of this whole frame ſheweth himſelfe no leſſe wonderful, nay rather much more then in this great garden of ỹ whole earth, and of the great world, of both which he is the Gardener that watreth them, to nouriſh all the fruits they bring forth, & to cauſe them to grow. For frō whence proceed, or are nouriſhed the bones, griſtles, ligamēts, ſinews, arteries, veines, fleſh, kernels, fatte, together with all the other partes of which the body is compounded? May not the like be ſaide of the eyes & of their coats and humors, of the eares, noſe, tongue, teeth, belly, ſtomack, guts, liuer, ſpleene, kidneies, & of all the other bowls and inward parts? And if we come to the hands and feet, and to the other outward members, & to al the other parts called *Inſtrumentall*, & diſtinguiſhed according to their office, we ſhall finde that onely through the alteration of their foode into liquor, they all receiue ſuch nouriſhment as is proper to eche of them. Yet notwithſtanding one and the ſame ſuſtenance is offered to ſo many ſundry members, beeing made familiar and of the ſame nature with that part vnto which it is ioyned. For if it goe to the eyes, it becommeth of the ſame temperament, that the nerues and ſpirites belonging to the ſight are of, which bring the faculty and vertue of ſeeing vnto the eyes: as likewiſe it is of the ſame temperament with the coats and humors of which the eyes are compounded, being diuided and diſtributed to eche ſundrie part by a naturall propertie inherent in them. The like is done in the eares and in other members and inſtruments of the corporal ſenſes, and in all the other partes of the body, euen to the very nailes and haires thereof. Wherein truely wee ſee wonderfull alterations, and a moſt admirable woorke of Gods prouidence, whether it bee conſidered in the whole earth, and in this great world, or in man, who is the litle world. Now for the ſequele of our ſpeech, before wee come to ſpeake of the ſpeciall offices and effectes of the three humours ioyned with the blood, of which wee haue heere ſpoken, wee are to conſider beſides this diſtribution made of the nouriſhment by meanes of the veynes, as it hath beene tolde vs, of another meane by which theſe humours,

The body of man compared to a garden.

humours, and especially the flegmatike, ascend vp vnto the braine: whereby it commeth to passe that in man, as well as in the great world, there are waters aboue and belowe, which are the cause that mans life swimmeth in the middest of a great danger. Also wee are to knowe why the soule and the blood are often taken eche for other, and to be instructed in the temperature of the humors, necessarily belonging to the bodie for the health and life thereof: as likewise to consider of the causes of health and sickenesse, and of life and death. But this shall bee for to morowe, when thou ASER, shalt vndertake the discourse of these things, so farre foorth as is requisite for vs to know.

Mans life in the midst of two waters.

The end of the eight dayes worke.

THE NINTH dayes worke.

Of the vapours that ascend vp to the braine, and of the waters and cloudes conteined therein, and in what perils men are thereby: why the soule and blood are put one for another: of the temperature of the humors necessary for the health and life of the body: of the causes of health and of diseases, and of life and death. Chap. 65.

ASER. It is the saying of an ancient Philosopher, that they which saile vpon the water, are not aboue two or three fingers breadth distant from death: namely so farre off as the thicknes of the plankes and timber of the ship is, in which they are caried into the Sea. For if that timber were taken from vnder them, they cannot auoyd drowning vnlesse they can swimme like fishes. But not to saile on the sea, or vpon a lake or riuer to approch neere to death, we haue it a great deale neerer vs, when we cary about vs infinite causes and meanes, whereby we are euery houre in danger of stifling, and as it were of drowning, and that both waking & sleeping, eating and drinking, within doores and without, at all times and in al places wheresoeuer we become. Insomuch that of what estate and disposition soeuer, men are, we are oftentimes astonished to heare tydings of a mans death, sooner then of his sickenesse, whom wee saw not long before, mery, cheerefull and in good health.

Now

Now we may learne some chiefe causes hereof by this dayes handling of that matter Subiect, which was yesterday propounded to bee discoursed vpon. And first we must know, that besides the distribution of all the humours together with the blood into all parts of the bodie by the veines, and that for the causes before learned, there is yet another meane whereby these humors, especially the flegmatike humour, which is of the nature of the water, ascend vp vnto the braine, by reason of vapours arising vpward out of the stomacke, like to the vapour of a potte seething on the fire with liquor in it, and like to vapours that ascend vp from the earth into the ayre, of which raine is engendred. Now when these vapours are come vp to the braine, they returne to their naturall place, and into the nature of these humours of which they were bred, as the vapours that are held in the aire turne againe into the same nature of water of which they came. Therefore as the waters are contained within the cloudes in the region of the aire allotted vnto them, so is it with our braine which is of a colde nature, and of a spongie substance fitte for that purpose. So that we alwayes carie within it as it were cloudes full of water, and of other humours that distil and runne downe continually by the members and passages, which God hath appointed to that ende, as wee haue alreadie hearde. And these places albeit they serue especially to purge seuerall humors, as hath beene tolde vs, yet oftentimes they voide them altogether, both by reason of their mingling and coniunction, as of their ouergreat abundance. Yea many times they are so plentifull, namely the flegmatike humour, that because the braine cannot sufficiently discharge it selfe of them by the ordinary way, these humors ouerflowe on all sides where soeuer they can finde any vent and issue, euen as when a thundering cloude bursteth asunder. So that the water runneth not downe as it were a milde and gentle raine, but as a mighty flood that bringeth great ruines with it, or as a riuer passing his ordinary course, breaketh downe both banke and wall, and ouerfloweth euery where. Therefore we may well say, that many times we haue floods of water enclosed within our heads and braines, when wee neuer thinke of it, nor yet consider in what danger we are. Which the more secrete and vnknowen it is vnto vs, the more perillous it is, and greatlier to be feared, especially considering it is so neere vs, and that wee haue fewer meanes to auoyde it, as wee haue daily examples in many, who being in health and merry, are sodainely choked by catarrhes, which like to floods of waters, runne downewards, as the very name deriued from the Grecians doeth import as much: or by some sodaine *Apoplexie*, how healthy soeuer before they seemed to bee. Others also there are, who

Vapours ascending vp to the braine.

Watry clouds in the braine.

Inconueniences tha come from the braine.

who if they be not presently choked with such floods from the brain, yet they are taken with palsies, lameneſſe, and impotencie in all their members, or at leastwise in some of them, as if some waterflood had caried them away, so that nothing had beene saued but the bare life, and that more fraile and miserable then death it selfe. I speake not of gowtie persons, who although they be not assaulted with such great and vehement floods of waters, and with euill and superfluous humours, so that some few droppes onely (of which they are so called) fall vpon some partes of them, yet are they greatly tormented & constrained to crie out, and that oftentimes in extreme distresse. Which consideration ought to stirre vs vp to know wherein our life and preseruation thereof consisteth, and of whom we holde it. And on the other side, although we had no examples of floods and inundations of waters, of earthquakes and such other iudgementes of God whereby he punisheth men, neuertheles these water-floods which we alwaies carie about vs, ought to admonish and induce vs to feare him, to call vpon him by prayer, and day and night, yea houtely, to recommend our life vnto him, seeing he can take it from vs by stopping our breath, yea by a very small matter: or at least deprive vs of all motion and sense, as though our bodies had neither soule nor life in them, but were like to poore dead carkases. For the doing hereof hee needeth not to thunder or lighten from heauen against vs, but onely to cause a small showre of water to powre downe from our head, which is the highest, the goodliest and most noble part of all the bodie, and as it were the heauen of the litle world: or if it please him to cause a fewe droppes onely to distill downe vpon the sinewes and ioyntes, it will torment men more grieuously then if they were in some continuall torture, as the daily songs of such gowtie persons doe testifie, who are impatient and voyde of the feare of God. Now besides this profitable aduertisement, which euery one may take by that which hath bin here vttered, wee ought on the other side to consider the prouidence and goodnesse of God towardes men, in that as he holdeth vp in the aire and cloudes, the water that hangeth ouer vs, not suffering them to breake downe vpon vs all at once to ouerwhelme all the earth by them, with all the beastes and other creatures conteined in it, but distributeth them by good and iust measure: so dealeth he with the humours that ascend vp continually, and are kept in our braine, where they haue their vessels to retaine them in, as it were in sponges, which yeeld foorth water according as they are either loosened, or restrayned and closed together. And as for that which is said of the testimony which we haue of the frailtie of our life, appearing in the principal and most

Instruction for euery one.

Testimonie of the prouidence of God.

most noble part of our bodie, as the like was shewed vs before in that instruction, which we learned by the office that God assigned to our lungs, and to the passages allotted by him for the taking in and letting out of the aire: so wee haue a very notable lesson in the consideration of the liuer and of the blood, of which that is the forge and fountaine, and of the distribution thereof into all the partes and members of the bodie by meanes of the veynes, as wee hearde yesterday. For as a man may iudge by outward appearance that the life of man consisteth in his breath, and that he giueth vp both soule and life when hee dyeth, as it were in giuing vp the last gaspe: so it seemeth also, that it is placed in the blood, as that which goeth as it were with the blood, so that when the blood is drawen out of a mans bodie, the life also may seeme to bee drawne out therewithall. Herevpon as the soule is oftentimes in holy Scripture put for the life, because it giueth life to the bodie, so it is also put for the blood, and the blood likewise called soule, because it is the instrument and meanes whereby the soule giueth life: and when the Lorde forbiddeth his people to eate *the flesh with his soule, that is the blood thereof*. Whereby his meaning is to teach men, to abhorre the effusion of mans blood: and therefore hee sayeth further, *I will require your blood, euen the blood of your soules*. Wherefore hee that sheadeth blood, doeth as much as if hee drewe the soule out of the bodie. Nowe forasmuch as the blood is so necessarie vnto life, wee are likewise to vnderstande, that as it is either pure and sounde, or vnpure and corrupted, so is it disposed either to health or sickenesse, and to life or death. For as the naturall life of man consisteth, especially in heate and moysture, so a man may easily iudge, that as euery thing is bred by meanes of them, chiefely liuing and sensible creatures, so nothing can bee preserued in this bodily life without these two qualities, that are proper to the ayre and to blood, as wee haue alreadie hearde. But these qualities must bee so tempered, that there bee no excesse on either side. And for this cause GOD woulde haue all the humours to bee mingled together with the blood, that so it might bee tempered as is requisite for the life of man. For if it bee too hote and drie, or too moyst and colde, it cannot doe that office, for the performance whereof it is ordayned: but in steede of bringing health and life, it will breede diseases, and in the ende cause death. For naturall death commeth onely of diseases, amongest which olde age is to bee reckoned, which is an incurable sickenesse that lasteth vntill death. Neither doe diseases proceede, but onely of the distemperature that is in mens bodies, and

Gen.9.4,5.

The mixture of the humors necessary.

and in the humours of which they are compounded. For as long as they are in a good, moderate and proportionable temper, and are distributed to all the partes of the bodie, according as neede requireth, so that none of them exceedeth, then is there an equalitie in all the bodie, which doeth not onely preserue it in life, but in health and good disposition. For there is the like concorde and harmonie betweene these humours, that is betweene the partes of a good consort of musicke agreeing well together, or of an instrument of musicke well tuned, from which you shall heare nothing but pleasaunt melodie. Whereas if all the partes thereof agree not well together, there will bee no musicall harmonie, but onely a very vnpleasant discorde. The like may bee saide of all the concordes and discordes that may fall out in the humours of our bodies. And therefore GOD had so tempered them in the first creation of man as was requisite, so that hee woulde haue preserued him in a perpetuall life, if by true obedience hee had alwayes beene knit and vnited vnto God his Creatour. But since man fell at variance with God through sinne, all this goodly concorde, which God had placed not onely in mans bodie, but also betweene the rest of his creatures, hath been troubled and turned into discord by meanes of sinne. So that all this goodly temperature and harmonie of the humours in which mans bodie was created, was dissolued and broken asunder, and that in such sort that it was neuer since sounde and perfect in any man, of howe good constitution soeuer hee hath beene. For euen in the best complexions there is alwayes some defect or excesse in some of the humours: so that if there were no other cause, yet no body coulde naturally bee immortall. For alwayes in the ende the excesse or defect that is in it, woulde cause it to decay, and finally bring it to corruption. But besides this, there are so many other wantes and superfluities throughout the whole life of man, whereby this euill alreadie become naturall, is so much augmented, that there die moe without comparison of ordinarie diseases and of violent death, then of olde age and naturall death: and all this by meanes of sinne.

The causes of health and of sickneſſe.

Sinne the cause of all the discord in the world.

The causes of death.

Therefore we may well conclude, that health is the effect and fruite of peace and concord betweene all the partes and humors of mans bodie, and so consequently is life: as contrariwise, sickneſſe & death proceed of discord, dissention, and warre betweene them. For as concord bringeth peace, and peace all good things with it, so contrariwise, discord breedeth warre, and warre a heaped measure of all miseries and euils. Wherefore a sounde body of a good constitution is like

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the bodie of a whole people and societie, that hath the members agreeing well together, so that euery one keepeth his ranke, not hurting one another. But a sicke and diseased body, is like to the body of a mutinous and seditious people, that breaketh the order it ought to keepe, and goeth beyond the appoynted bounds. Therefore we haue a goodly image of peace, and of that peaceable life whereunto men are created and borne, in the disposition and temperature of the humors and members of our bodie, whereby wee ought to learne what great account we are to make of peace, amitie and concord, and howe we ought to hate and abhorre all warre, discord, and dissention, seeing the one is as it were health and life, and the other as diseases and death. Now let vs see the vse and profite, the particular and speciall properties of the humors ioyned with the blood: and what vessels are assigned vnto them, together with their nature and offices. It belongeth to thee, AMANA, to handle this matter.

A politike instruction.

Of the vses and commodities of the humors ioyned with the blood, and what vessels are assigned vnto them in the bodie, and of their nature and offices: and first of the cholericke humour, of the gall and vessell thereof: next of the melancholike humour and of the spleene: then of the flegmatike humour, and of the kidneyes and other vessels, which it hath to purge by. Chap. 66.

AMANA. As we ought to labour to cut off all discord, and to nourish all concord, that wee may enioy peace and those benefites that proceede thereof: so we must be very carefull to preserue all the partes of our bodie in such a temperature, as may keepe them in a harmonie and concord, that we may liue in health. For this cause as God hath tempered all the humors one with another, so he hath assigned to euery one his proper place & seate, both to withdraw it self therin, and to performe the office enioyned vnto it, and also to purge and clense it selfe, and to discharge the body of superfluities and corruptions that otherwise might hurt it. Nowe we haue already heard, how he hath assigned the liuer to be the seat of the blood, because he hath appointed the blood to water all the body, and to giue life and nourishment vnto it, out of which also the vital spirits arise, as final & mild windes proceed out of riuers and fountaines.

Of the cholericke humor.

As for the cholericke humour, it is ioyned with the blood for the concoction of humors that abound, and to awake and stirre vp the bodie least it become heauie, sleepie and dull, as also to penetrate and open the passages when it goeth with the blood, and therewithall to nourish

nouriſh thoſe members that agree with the nature of it, as the lungs, with whoſe nouriſhment cholericke blood doeth better agree then any other. Whereby it appeareth euidently, that this humour holdeth of the nature of fire, which giueth vnto it this quickneſſe and vertue. And becauſe it is hote and drye, it ſerueth alſo to temper the moyſture of the blood, and to meete with all colde that might come vnto it, and helpeth to preſerue it in his naturall heate. Nowe forasmuch as it is not all caried and diſtributed with the blood, but the greateſt part of it remaineth for other vſes, God hath aſſigned a veſſell vnto it, into which it retireth and is contained therein ſo farre foorth as is requiſite. The ende hereof is, that the blood ſhould not bee infected with too much choler mingled therewith, as alſo that it might deſcend into the guttes, by thoſe paſſages that are giuen vnto it to that purpoſe to be voyded by them, and to prouoke them to diſcharge thoſe excrements which they receiue, and ſo to purge the whole body.

Of the Gall and of his bladder.

For this cauſe there is a bladder in faſhion like to a long peare, placed vnder the middeſt of the liuer, about the hollowe part of the right ſide of it, within which it is halfe hidden. This bladder is the veſſell into which that yellowe humour withdraweth it ſelfe, and is conteined therein, which wee call *Gall*. And as this bladder hath his filaments and threedes, both to draw vnto it and to reteine, as alſo to expell forth, ſo it hath two branches comming out of the necke of it, the one vpwarde to draw away the cholericke humour in the puriſying of the blood, the other downeward towardes the guttes to carie this humour vnto them, both for the thruſting forwarde of nouriſhment, and for the caſting foorth of the excrements. For it was neceſſary, that the great abundance of this humour ſhould retire into ſome place in the purging of the blood: and therfore it was as requiſite that it ſhould haue a fitte veſſell to retire into, wherein it was not to remaine vnprofitable. For beſides the vſes alreadie ſpoken of, it ſerueth not onely to cleanſe all the guttes of ordure, but alſo to heate the liuer, and to hinder the putrefaction of the blood. Beſides, experience ſufficiently ſheweth, how needefull it is that the blood ſhould haue ſuch a veſſell wherewith to purge it ſelfe. For when the paſſages thereof are ſtopped, great diſeaſes followe thereupon, as inflammation of the liuer, and the dropſie, but eſpecially the yellowe iaundies. For when this humour is not duely ſeparated from the blood, ſo that it is not purged thereof as nature requireth, then doeth it beginne to corrupt: whereupon it cannot ſend ſuch foode to the members as is neceſſarie for them, but that which is corrupted by this gall, whereby they are driuen out of their naturall diſpoſition. And this wee may ſee chiefe-

The vſes of the cholericke humour.

ly in the yellowe iaundies by reason of this yellowe and bitter humour, that maketh the bodie yellowe, into which it is disperſed by meanes of the veynes, in ſteede of beeing nouriſhed with good blood. The like may bee ſaide of the melancholicke humour, which is as it were the lees of the blood. For if the blood bee corrupted and infected, great inconueniences enſue thereof vnto the whole bodie, through which this humour is diſperſed after the ſame manner that the cholerick humour is: inſomuch as it becommeth blacke thereby, as the cholericke humour maketh it yellowe, and for the like cauſe, breeding the like diſeaſe, the difference of humours onely excepted. Nowe becauſe we haue not in our vſuall ſpeech a ſpeciall name to declare this difference, this diſeaſe is commonly called the blacke iaundies. Therefore God hath aſſigned the ſpleene for a ſeate to this blacke humour, which beeing placed on the left ſide conteineth this humour in it, hauing proper pipes and paſſages, both to drawe from the liuer this dregges of the blood, and alſo to communicate the ſame vnto the ſtomacke, thereby to prouoke appetite, as likewiſe to purge it ſelfe by diuers meanes. The chiefe vſe of it is to receaue the groſſe and muddie blood, and to that ende there is a great veine, which beeing the pipe of this blood, goeth from the *Port-veine* to the ſpleene, which is nouriſhed with the beſt of it, and concocteth the aboundance of this humour. Therefore God hath created it with ſuch a fleſh as is meete and apt for that office: and further hath holpen it with certaine arteries, whereby it is heated and made warme. And when it hath taken ſo much of this groſſe blood to nouriſh it ſelfe withall as is requiſite, the reſt is partly reteyned ſtill, and partly thruſt out and ſent to the bottome of the ſtomacke, by a veyne ſeruing for the ſame purpoſe, to the ende that from thence this humour may bee voyded out of the bodie. Now when theſe veines are ſtopt, daungerous diſeaſes follow thereupon, chiefely when this happeneth to the firſt veine whereof I ſpake euen nowe. For when the liuer is not purged, his whole office is hindered, and it ſelfe decayeth by little and little, by retayning ſtill the excrementes thereof: from whence the vapours aſcending vp to the brayne trouble it very much, and cauſe it to fall into very ſtrange and fooliſh conceiptes. And when the body is burdened with this humour, it cauſeth that man to bee very melancholicke, and ſadde, and many times bringeth that yrkeſomneſſe vpon him, that he deſireth nothing but death. It was very requiſite therefore, that God ſhoulde giue both a veſſell and paſſages to this humour, which is not without his great commodities, if it bee tempered and diſtributed as it

Of the melancholicke humor.

Of the ſpleene.

What effects follow the oppilation of the liuer.

ought

ought to bee. For it serueth to stay and to retaine the floting spirites, which arise out of the blood, least if they shoulde bee made more pure and subtill, then is expedient for the bodie, they vanish and passe away altogether. It is profitable also to thicken the blood, and to helpe to restraine and keepe it from running ouer hastily: besides, it nourisheth therewithall the melancholicke members, which holde most of the nature of that humour, as namely, the bones and the spleene. The commodities of the melancholike humour.

Likewise, the drinesse both of this and of the cholericke humour standeth the blood in some steade: and the coldnesse thereof serueth to coole and moderate the heate of the blood, and of the cholericke humour. As for the flegmaticke humour, which is also called *Pituita*, it is not without his commodities. For first, it is the matter whereof the blood is made, when it is by little and little concocted better: it mitigateth the heate of the blood, and is vnto it in place of nourishment, and in steade of a bridle to restraine the burning and deuouring heate thereof from present consuming of all. Besides, it keepeth the blood from beeing too thicke and drie: and beeing caried with the blood, it nourisheth the flegmatike and colde members, such as the braine is. And as the other humours ioyned with the blood, haue their superfluities and vessels to keepe them in and to purge them, so is it with this. For this humour is not onely caried with the blood to keepe it from ouermuch thicknesse, that it may the better passe through the veynes: but there proceedeth also from the whole masse of blood, an excrement like to very thinne water, which by reason of the thinnesse of it, can no way bee profitable to the bodie. For it is a water that differeth as much from blood, and from the flegmatike humour ioyned with it, as whay doeth from milke, when the butter and cheese with all the substaunce that can bee had from it, is drawen out of it. For it is like to sweate, with which it hath some resemblaunce. Therefore it hath his proper place assigned vnto it in the kidneyes, which drawe to themselues the watrish matter from the blood, thereby purging it from water that woulde corrupt it, and fill the veynes in steade of good blood: as wee see it in the dropsie, which bloweth vp the bodie that is stuffed with water in steade of good nourishment, which by the veynes it shoulde drawe from the blood, if the liuer were well affected, and if all the other partes that ought to helpe it, did well performe their dueties. And to the ende, that the kidneys may the better do their dutie, God hath not only created two, but hath so placed them by his prouidence, that the right kidney is Of the flegmatike humour and profite of it. Of the kidneyes.

higher then the left, so that they doe their dueties one after another. For if they wrought both together, if they were both in one place, & if both drewe vnto themselues with equall force, in steede of mutuall helpe, they woulde greatly hinder eche other: which inconuenience the prouidence of God doeth very well meete with. And as all the inwarde partes, of which wee haue hitherto spoken, haue their pipes both to drawe from the liuer that humour that is meete for them, and to sende it where neede requireth, and also for to purge themselues: euen so the kidneyes haue their passages apt and meete for the performance of all these things. For first they haue *Emulgent* veines, so called because they drawe this waterish superfluitie, as a child sucketh milke out of the breast, and hauing receiued this water separated from the blood, they sende it vnto the kidneyes. It is true, that a little blood passeth together with it to nourish the kidneyes withall, with which there is some yellowe choller mingled, that serueth afterwarde to helpe expulsion, and the water beeing coloured therewith, is made yellowe and brackish, and then it is rightly called *Vrine*. Nowe after the kidneyes haue drawen from the liuer this water, whereby the blood is purged, and themselues also in part nourished with some little of the blood, and that by meanes of the veines and passages giuen vnto them for that purpose, they haue two other passages, called *Vreteres*, or *Vrine* pipes, whereby they purge and discharge themselues of that water that is called Vrine, after the blood is wholly separated from it. This done, these pipes sende the water vnto the bladder, which is a vessell meete for the receipt thereof, and which doeth as it were distill the same by litle and litle through these pipes that enter into the bladder, both on the right side and on the left. Moreouer the bladder hath a necke and passage neere to the two vrine pipes, whereby it dischargeth it selfe of this humour, after it hath kept the same awhile, voyding it forth of the body as a superfluous excrement. For if this were not so, after the body were full of this water ouerflowing in it, not onely many partes and members woulde bee broken, but men also shoulde bee stifled, by reason of the compression and contraction of the Midriffe. I speake not heere of the stone which wee carie in our kidneyes, or of that which oftentimes breedeth both in the kidnes and in the bladder, I meane of such stones as bake there as it were in a Tilekill, or potters fornace. I omitte also the passions of the kidneyes, and the extreame paines proceeding from thence, which are further instructions vnto vs of our infirmities and miseries, and of the fraletie of mans life: but the handling of these things properly belongeth

Emulgent veines.

How the vrine is made yellow.

Of the Vreteres and of the bladder.

to

to the Physicions. I will onely adde to that which I haue spoken of the necke of the bladder, where the Vrinary pipes ende, that the hole thereof is full of wreathings and turnings, to the ende it may the better holde and keepe in the water. And for this cause also it hath a muskle, as well as the fundament, to open and to shut, and to yeelde and retaine the vrine according to natures will, euen as it is with the other excrementes that are purged by the bowels. Wee propounde these things as it were a generall Anatomie of the bodie, because if I should lay them open at large and by peece-meale, eche member hath in it sufficient whereof to make a great booke. For as I haue alreadie declared, the artificiall woorkemanship of mans bodie is incredible and incomprehensible, if a man consider all the partes of it. For there is nothing, bee it neuer so small, but the woorke of it is very marueilous, the vse great, and so fitted to the purpose as cannot possibly be better. But wee neede not discourse more particularly of the composition and nature of mans body, and of the partes of it, seeing our intent is not to become Physicions, but in some sort naturall Diuines, by learning to knowe the prouidence of God in his woorkes, especially in our creation, composition, nourishment and preseruation, that wee may glorifie him in them, as becommeth vs. Nowe in all that wee haue hitherto propounded of the foure naturall humours of the bodie, wee haue spoken of them according as naturally they are, and ought to bee without corruption, and such as are necessary for the life of man. But forasmuch as they are of great vertue and power in regarde of the affections and manners of men, whether they abide in their right nature, or whether they be corrupted, wee must speake somewhat of their corruption, and of the hurt that commeth thereby, not onely to the health and life of the bodie, but also to that of the soule: considering withall what are the sundry naturall temperaments of men. Marke therefore, ARAM, what you haue to say vnto vs concerning this matter.

Of the necke of the bladder.

What it is to be a naturall diuine.

Of the names wherby the humors of the bodie are commonly called, with the causes wherefore: of the comparison betweene the corruption and temperature of the humors of the body, and betweene the manners and affections of the Soule: of the meanes whereby the humours corrupt, and of the Feuers and diseases engendred thereby: of the sundry natural temperatures in euery one. Chap. 67.

ARAM. The nourishment of mans body hath many degrees, and passeth through many pipes and vessels, before it bee perfect

fect and conuerted by true generation into the proper substaunce of euery member whither it is caried, as wee may iudge by that which wee haue alreadie hearde to this purpose. But there is such an accorde betweene all the members of the bodie, whereby euery one executeth his office, and such a communion of all their powers, that eche member keepeth his ranke and order, neyther doeth any one retayne, and keepe to it selfe more nourishment then is requisite, but sendeth as much as is needefull vnto the rest, euen vnto the nayles, and haires and vttermost excrements. Nowe if through some defect or corruption falling out in their nature, any of them breake the order of this equall distribution, a common detriment seazeth vpon the whole bodie, and vpon all the members generally, so that those partes also taste of the hurte, that offered wrong vnto the residue. For they cannot liue alone, not without helpe from others. The like is seene in the Common-wealth, and in the members thereof. For what is the cause that some are readie to burst for fatnesse and multitude of meates, whereas others are emptie and die of hunger? that some haue so much wealth, that they are greately troubled therewith; and others are so poore? Nay, what is the cause of all the confusion in the worlde, but that euerie one taketh to himselfe, and no such equalitie and communion is obserued, as becommeth the estate of euerie one? Wherefore as sundrie diseases are bredde in mans bodie, whereby in the ende it is vtterly ouerthrowen; when there is no such communion betweene the members thereof, nor any such distribution of the nourishment as there ought to bee: so is it with the bodie of the Common-wealth, when some oppresse others, and when euerie one hath not that that belongeth vnto him. For, first there followeth great confusion, and of confusion, subuersion, as diseases followe faultes committed by the members, and after diseases death it selfe.

What communion ought to be among men.

Nowe the infinite number of infirmities and ordinarie diseases, whereby moe violent deathes are procured then naturall, by reason of the defectes and excesses brought in by sinne into the whole life of man, causeth men to speake diuersely of the foure humours of the bodie, necessarie for the preseruation and nourishment thereof. For they are more often taken for the vices and excesses, whereby they are corrupted, then for the true naturall humours, which are the chiefe instruments of the soule, whereby it giueth life and nourishment to the bodie. The cause whereof, as I thinke, is because men doe sooner and more easily perceiue and

Why the humors are taken in the euill part.

marke

marke what is euill and hurtfull vnto them, then that which breedeth their good and profite. And indeede it falleth out commonly, that they knowe not the good thinges they haue vntill they haue loſt them, or elſe are become hurtfull vnto them. No marueile then if they knowe not from whence theſe good things come, or of whome they haue receiued them, and ſo become ingratefull towardes GOD. Wherefore let vs not woonder when God withdraweth them from vs, or ſuffereth them to corrupt and to bee ſpoyled that they might hurt vs in ſteede of helping vs, to the ende that by this meanes wee might learne to acknowledge that good which before wee knewe not, and not to deſpiſe it when wee haue it, I meane that wee ſhoulde learne this by the euill that ſucceedeth after wee haue loſt the good. For wee are ſuch ſcholers as cannot otherwiſe imprint in our mindes thoſe good thinges which God beſtoweth vpon vs, but by beeing depriued of them, and by our owne hurt. The cauſe of mens ingratitude.

Heereof it is that wee alwayes learne to our owne coſt, as wee ſay, becauſe wee cannot conceiue ſo well, as wee ought to doe of the free goodneſſe of God. Nay, it were well if all coulde learne aright by their owne harmes. For there are but fewe that profite thereby as they ought. Howe manie are there that in ſteede of amendment, waxe woorſe through the chaſticements of God? But in the meane time our vſuall manner of ſpeaking teacheth vs, that men haue more knowledge of corrupt humours that hurt them, then of the good ones that nouriſh them, and continue in their naturall ſoundneſſe, ſeeing their names are more often taken in the euill part then in the good. Nowe when wee ſpake before of theſe humours in the bodie, it was as they are and ought to bee naturally, and ſuch as beeing voyde of corruption, are neceſſarie for the life of man. And foraſmuch as they are of great force in regarde of the affections and manners of men, whether they abide in their owne nature, or whether they bee corrupted, wee will ſpeake ſomewhat more of their corruption, and of thoſe hurtes which they bring to the health and life of the bodie: afterward we wil conſider of their effects in the ſoule. But we muſt here cal to mind what we heard before of the agreement betweene the maners and affections of the ſoule, and the temperature of the bodie, and howe the one ſerueth the other. Whereby we may gather, that it is ſo with the affections in regarde of the ſoule, as it is with the naturall humours in regarde of the bodie. For according The agreement betweene the maners and humors of the body.

as theſe humours are well or ill tempered, ſo is the bodie well or ill affected: and according as they increaſe or diminiſh, ſo the health of a man is more ſounde and ſtedfaſt, or more craſie and inconſtant, and ſo readie to turne into more grieuous and dangerous diſeaſes. The like may bee ſayde of the ſtayednesſe or vnſtayednesſe of the affections of the ſoule, and of the ſpirituall health and diſeaſes thereof. For this cauſe, if wee ought to bee ſo carefull to reduce our bodie to a good temperature when there is anie defect: and beeyng ſo, to preſerue it in the ſame eſtate ſtill, and ſo likewiſe for the equalitie and agreement that ought to bee betweene the humours from whence it commeth, ſo that wee deſire to obtaine health when wee are ſicke, and to keepe it well when wee haue it: then ought wee to bee much more carefull for the temperature and moderation of the affections of the ſoule, and of the ſpirituall health that proceedeth thereof. And therefore in the corruption of the bodily humours, wee are to conſider diligently of the corruption of manners, and of the affections of the ſoule. For there is great agreement betweene the one and the other.

By what meanes the naturall humors corrupt.

But to come to the chiefe poynt of this preſent ſpeech, wee are firſt to note, that the naturall humours corrupt two manner of wayes, when they leaue the order of nature and change their naturall properties. For that commeth vnto them, eyther becauſe their proper ſubſtaunce degenerateth without any mixture of other humours, or through the mixture of ſome other vicious and corrupt humour. Nowe howe much the more requiſite the humour is, and neceſſarie for the bodie of man beeing in his naturall ſoundneſſe, ſo much the more hurtfull is it when it is corrupted. Therefore foraſmuch as the blood, which is properly ſo called amongeſt the humours of the bodie, is more conuenient, apt and neceſſary for the life thereof then any of the reſt, as hath beene declared vnto vs, it followeth that the corruption thereof is more dangerous then of anie other humour. Nowe it degenerateth from his owne ſubſtaunce, when (the pores beeing ſhutte) it putrifieth within the veynes, and is turned into a certayne cholericke humour, not naturall but corrupted: whereupon the continuall Feuer ariſeth. Beſides, it corrupteth after another manner, namely, through the mixture of ſome other humour, as when the firſt maſſe of blood is corrupt through the aboundance of a rawe humour that is not well digeſted in the liuer, whereof the dropſie followeth, as likewiſe the yellowe iaundies is bredde of the blood corrupted through

The originall of Feuers and other diſeaſes.

too

too great aboundance of the cholericke humour. In like manner the flegmaticke humour is corrupted in his ſubſtaunce, when it ouerfloweth and giueth vpwarde in mens bodies, and continueth rawe for want of good concoction and digeſtion: it being ſometimes more thinne, and ſometimes more thicke. From hence commeth ſpettle, ſnattines of the noſe, catharres, & diſtillations, and oftentimes vomiting, when it is groſſe & thicke. Beſides, this flegmatike humour corrupteth through the mixture of the cholericke or melancholicke humour: and then it waxeth ſalt or ſharpe, according to the humour that is mingled therewith. And as the continuall feuer is bredde of blood corrupted in ſubſtance, ſo the quotidian ague proceedeth of the corruption of the flegmaticke humour. As for the cholericke humour it degenerateth of it ſelfe, when it burneth and is turned into a vicious melancholike humour that is like aſhes, thicke and biting. And becauſe this alteration groweth by little and little, either by reaſon of age, or of violent motions in them, that are naturally very cholericke, it commeth to paſſe that ſuch perſons are in their olde age ſubiect to a furious kinde of anger. On the other ſide, this cholericke humour corrupteth when it is mingled with ſome other humor, as when it is mixed with flegme, which as it is either more thinne, or thicker, ſo is the colour of the choller more or leſſe yellow, pale, or greene. The like may bee ſaide of the mixture of all the other humours.

The corruption of the flegmatike humour.

Of the cholerike humour.

Nowe as the tertian ague, I meane the right and perfect tertian, is engendered of the cholericke humour corrupted in his ſubſtance: ſo the baſtard tertian is bredde of the ſame humour, when it is mixed with a vicious and corrupt flegmatike humour. And truely this is very ſtrange, that the corruption of euery ſeuerall humour doeth in this ſort breede ſundrie kindes of agues according to the diuerſitie of the humours. For as there are foure ſundry ſorts of humours, ſo there are foure kinds of ordinary agues that haue their ſeuerall relations to ech of theſe humours. So that as the continuall feuer is bredde of blood corrupted, and the quotidian of flegme, and the tertian of the cholericke humour, ſo the quartane proceedeth of the melancholicke humour corrupted.

From whence all ſortes of agues proceede.

Nowe beſides theſe ordinary feuers, there are others mingled and compounded, according as the putrified humours of which they are bredde, are mingled and compounded together. From hence ſpring demy and double tertians, and quartanes and ſuch like. And ſometime one and the ſame man ſhall haue ſundry ſortes of feuers in one diſeaſe, according to the diuerſitie and abundance of corrupt humors

that

that are in him. Wee may say as much of all other diseases that are bredde of corrupt humours, according as they are either simpler, or more mingled and compounded. Therefore as the other humors corrupt in such sort as we heard before, so when the melancholicke humour putrifieth, either it burneth of it selfe, or else by the mixture of other humours, insomuch as it waxeth grosse and biting, and holdeth of the nature of ashes.

The corruption of the melancholie humor.

From whence madnesse cometh.

Nowe when a body subiect to choller, flegme, or blood, waxeth melancholicke, that man, by reason the fumes can not euaporate and get out, falleth into frenzies and madde fittes, and those of diuers sorts. For as the melancholike humour is mixed, either with blood, or with flegme or with choller, so is the melancholie person more or lesse merry or sadde, heauier or lighter, colder or hotter, and his fits and furies either more moderate, or more vehement and violent. But howsoeuer it be, we see by daily experience, that there are many sorts of melancholike persons, of madde, senslesse, and furious people. And besides the mixture of vicious humours, wee must consider also the sundry naturall temperaments of euery one. For as wee see that wines are diuersly tempered according to the varietie of countries, lands, and aire where they grew, and that albeit they are always wine, yet there is great difference in the one from the other, both in substance, nourishment, colour, smell, vertue, and strength: euen so is it with the humours of the body. For the same humors are more pure, or more moderate, or more noble and exquisit in some then in others, according to the natures of their bodies, and not onely of their owne, but also of their parents bodies from whence they were deriued. For children commonly take much after their parents. I speake nothing of that which the temperament may take of the heauens, and of all the celestiall bodies, and chiefly of the speciall grace of GOD, the prince of nature, who ruleth ouer all temperaments and complexions. But it is time, that following our purpose, wee consider what effectes the humours haue towardes the soule, and that wee looke into the diuersities of the temperatures and complexions of men, according vnto the nature of those humours that raigne most in them, and to that disposition which naturally they doe woorke in them eyther to vertues or vices. This wee shall learne of thee ACHITOB.

Of

Of the diuerse temperatures and complexions of men, according to the nature of humours that beare most sway in them: of the disposition whereunto they are naturally mooued by them either to vertues or vices: of the meanes to correct the vices and defects that may be in our naturall inclinations. Chap. 68.

ACHITOB. It is not without great shew of reason, that the Philosophers made three principles and beginnings that effect mens actions, namely, *powers*, *habits*, or *qualities*, and *affections*, or *passions*. For we see plainely by experience, of how great force these things are in man so long as he liueth. Concerning *powers*, they come to vs by nature, and are *effectiue principles of all actions* both good and badde: yea by them we knowe in children, during their yong yeeres, the signes and tokens of some vertue or vice, that will raigne most in them afterwards, which we commonly call *Inclination* or *Disposition*. The passions and affections are likewise naturall in vs, being forcible prickes to prouoke men to embrace either good or euill, whereof we haue already spoken sufficiently. As for the *habites* or *qualities*, they are accidentall in man, as they that are gotten by a long and continuall custome of doing good or euill, whereupon also they take their names of good or euill *habits*. Nowe wee commonly see some to be naturally enclined to one vertue and not to another, or to one vice and not to another. For it seemeth sometimes that nature hath bredde some to be temperate, others to be liberall, and contrariwise. And when a man endued with natural powers tending to good, obtaineth qualities answerable thereunto, hee is woorthy of commendation, because vnto his inclination hee hath added greater helpe, namely, care and study, by meanes whereof he is come to some perfection. So likewise hee that being naturally borne impotent, attaineth to those vertues that are contrary to his impotency, deserueth greater praise: because fighting as it were with nature, he remaineth conqueror ouer himselfe, and becommeth vertuous with greater difficultie. But contrariwise, if a man that is naturally ill disposed to some particular vice, doeth adde further a habite to his badde inclination, hee is woorthie of blame, because hee hath not resisted euill, but pleasing himselfe therein hath made it greater. As likewise hee that hath excellent graces and giftes of nature to doe well, and suffereth them to vanish away through his negligence and custome in euill, is much more to bee blamed, because that voluntarily hee suffereth himselfe to bee ouercome of vice.

Three chiefe workers of mens actions.

He speaketh of such goodnes and vertues as were so esteemed of by the heathen that knew not their naturall corruption.

But

But wee must consider of these things somewhat higher, and by the selfe same reason iudge of the natural temperaments, which in the former speech wee heard were diuerse in euery one. For wee ought to acknowledge one God, Prince, and Authour of nature, who ruleth in all and ouer all. Therefore as he hath appropriated to the soule those instruments, which he hath giuen vnto it in the body, to worke in them and by them: so himselfe disposeth and ordereth those instruments, which he will vse amongst men, yea, euen from their mothers wombe, as it is written of the Prophet *Ieremy*, and of the Apostle Saint *Paul*, whome our Sauiour also called *a chosen instrument to beare his name before the Gentiles, and Kings, and children of Israel*. No doubt therfore, considering the agreement which we haue heard is in the affections of the soule with the temperature of the body, but that the more temperate the complexion of euery mans body is, and the neerer it approcheth to the perfectest temperature, the more quiet and moderate, the more gracious and comely will his affections and maners be naturally, yea all his gestures and whole behauiour. True it is, as we haue else-where touched, that no body is so framed, or hath such an harmony and equalitie throughout, but that there is some disagreement & inequalitie. But we account those natures to be well tempered, which approch neerest to the perfect temperature: and as euery humour ruleth more or lesse in euery one, so he is called either sanguine, or flegmaticke, or cholericke, or melancholicke. Againe, as the other humours beare sway next vnto the principall, so is a man saide to be either flegmaticke sanguine, cholericke sanguine, or melancholike sanguine. The like may be saide of the other humours according to their temperature, as also of the affections which haue some agreement with them. Heereof it is, that when there is excesse of the flegmatike humour in men, their natures are commonly slouthfull, they shunne labour and giue themselues to bodily pleasures, they loue dainties, and delicate meates and drinkes, they are tender and effeminate, and cleane contrary to stowt and valiant men. And if there be excesse of the cholericke humour, their natures are easily prouoked and stirred vp to wrath: but their anger is as a fire of thornes, that being soone kindled & making a great noise, is by and by quenched againe. Their gestures also are more quicke and vehement, and their hastinesse is commonly fooliish and turbulent: they bable much, and are like to vessels full of holes, vnable to hold in and keepe anie secret matter: they are fierce in assailing, but inconstant in sustaining the assault, in some sort resembling the nature of dogges, which barke and bite if they can, and afterward flie away. And if there bee excesse

God ruleth in all, and ouer all.

Ierem.1. Galat.1. Actes 9.15.

The nature of flegmatike persons.

The nature of a cholericke complexion.

excesse of the melancholike humour, the natures of such are sadde, still, hard to please, suspicious, conceited, obstinate, some more and some lesse. And if the cholericke and melancholike humours be corrupt and mingled together, their natures become monstrous, prowd, full of enuy, fraud, subtilties, venemous and poisonfull, hatefull and diabolicall. And when the malignant spirits know mens natures thus disposed, no doubt but they take occasion thereby to intermingle themselues, if God permit them, and purpose to vse them for the punishing of men: I say, they will ioyne themselues vnto them, and make them their instruments, as God on the other side vseth those natures that are most moderate and best tempered, making them instruments of his glorie.

The nature of the melancholicke body.

What natures are most abused by euill spirites.

Now we may call to mind what we learned before almost to the same ende, touching the meanes whereby euill spirites might trouble the imagination, fantasie, and mindes of men. We may say as much of the humours of the body, whose motions and nature they knowe very well. Whereby they can so much the more easily abuse them in their damnable worke and will, as wee may iudge by the example of him that was possessed and lunatike, of whom the Euangelists make mention, and whome they call by those two names. And by that which they wrote of him, it seemeth that he was subiect to the falling sickenesse, that returneth oftentimes according to the course of the moone, which naturally hath great affinitie with the humors, and great power ouer them. And therefore it is very likely, that the euill spirit which tormented this poore lunatike, watched the occasions of his disease to afflict him the more, and to cause him to fall either in the fire or in the water, as he did indeede, thereby to worke his death if he had could. Which example sheweth vnto vs what is the malice of the deuil, what pleasure hee taketh in hurting of men, what meanes and what occasions he seeketh for and maketh choice of, and what accesse vnto vs we may offer him through our corrupt nature, through our vices and sinnes, and through our inclinations and manners that are naturally euill and peruerse, if God letteth him loose the bridle by his iust iudgement: seeing he spareth not the little children, as it appeareth in that which is written of him, of whom we spake euen now. For this cause we ought to take good heede, that we giue not our common enemie those occasions that he seeketh to haue from vs, to the ende that hee abuse vs not, nor any thing that is ours, and which God hath bestowed vpon vs. This is the reason why the consideration of our temperature, complexion, and naturall inclination is very necessary for vs: because the knowledge hereof affoordeth vnto vs many good instructions that may stand vs in great steade throughout our whole life, as well

Matth. 17.15. mar 9.20. luke 9.39.

How vigilant the Deuil is to hurt vs.

What profit we reape by the knowledge of our complexions.

well for the preseruation of the health of our bodies, as for the rule and gouernement of our affections and manners, as also in regarde of the familiaritie and acquaintance which wee haue one with an other. For through the contemplation hereof, wee may knowe, not onely the causes of health and sickenesse, of the life and death of the body, but also of that of the soule. For as the good humours corrupt in our bodies according as wee haue heard, and breede in them sundry diseases, which finally leade them vnto death: euen so by meanes of sinne all those good and naturall affections, which ought to bee the seedes of vertues in vs, are corrupted and turne into vices, that are the diseases of the soule, and bring vnto it the second and eternall death: as contrariwise vertues are the health and life thereof.

But as GOD hath prouided corporall medicines for the bodie, so hee hath prepared spirituall Physicke for the soule against all the diseases thereof. Therefore when wee consider with our selues vnto what vices wee are inclined by nature, wee must labour to correct, and bridle them, and to quench such inclinations, as much as wee can, through sobrietie, vigilancie, and continuall practise to the contrary: least wee nourish and encrease them, when as wee ought to diminish and wholy to abolish them. For the common prouerbe is not without reason, that Education passeth Nature, or that it is another nature. Wee see by experience what Education and Instruction are able to doe both to goodnesse and vice, according as they are either good or euill. For as there is no nature so good, which can not bee corrupted and peruerted through euill education and teaching: so there is none so vicious and euill, which can not, at the least in some measure, (through the helpe and grace of GOD) bee corrected and amended by good education, instruction, and discipline. And becausc conuersation and familiaritie are of great efficacie in this point, wee are diligently to consider with what persons and natures wee acquaint our selues, and bee carefull to eschew such natures as are vicious, prowd, fierce, enuious, hatefull, malicious, suspicious, disloyall, and traiterous, as well in regarde of the corruption of manners wherewith wee may bee infected by them, as also in respect of other harmes that may befall vs, by reason they are vnsociable natures, or at the least very difficult to conuerse withall, being indeede such as towardes whome no man can beare any true loue or firme friendship. But when wee haue vsed all the diligence wee can possible about these things, the chiefest point wherein the whole consisteth, is this, that wee haue recourse to Iesus Christ the eternall sonne of GOD, to the end that by his holy Spi-

What natures we are to eschew.

The true meanes to cure our vices.

rit,

rit, hee woulde correct, repreſſe, and quench in vs all the vicious affections and diſordered motions, that wee haue contrary to his holy will: according to that promiſe which is made vnto vs, wherein it is ſaide, that *if fathers knowe howe to giue good gifts to their children and ſuch things as are neceſſarie for them, much more will our heauenly Father giue his holie Spirite to them that aske it of him.* And this is the true meanes wee ought to keepe for the correcting of theſe vices and defectes, that are in our naturall inclinations. Now wee haue ſpoken ſufficiently of thoſe things which concerne the naturall powers of the ſoule, in reſpect of the nouriſhment and growth of the body, and of thoſe inſtruments which it hath in the ſame for the performaunce of her actions. It remaineth nowe that wee conſider what effectes it hath in Generation. Firſt then ASER, thou ſhalt handle the reſtauration and reparation of all natures by that vertue and power of Generation that is in them, and namely, in man: to the end wee may after proceede with thoſe other points that concerne this matter. Matth.7.11. Luke 11.13.

Of the reſtauration and reparation of all natures created by the Generatiue power and vertue that is in them, and namely, in man: what Generation is, and what the Generatiue power of the ſoule is: what the ſeede is, and how Generation proceedeth of ſtrength and of infirmitie. Chap. 69.

ASER. When *Salomon* ſayeth in the Pſalme entituled with his name, *Except the Lorde builde the houſe, they that build, labour in vaine,* wee muſt not thinke that by the building whereof he ſpeaketh, hee vnderſtandeth a frame of ſtone and wood to make a lodging and dwelling place of it, but hee reſpecteth ſpecially that building that conſiſteth of houſes and families, through the generation of children, and their good education and inſtruction: as himſelfe ſheweth plainely when by and by after hee ſayeth in the ſame Pſalme, *Beholde, children are an inheritance from the Lorde, and the fruit of the wombe a rewarde.* Whereby wee haue a ſure teſtimony, as in many other places of the Scripture, that wee muſt acknowledge the Generation of children to come from God, and not from nature, and the fruitfulneſſe and barrenneſſe both of men and women. Pſal.127.1. Verſe 3.

By our former ſpeeches we may learn what was the creation of the the firſt man and firſt woman, with the lawfull coniunction betwixt them, by means whereof God would haue mankind preſerued & multiplied

tiplied by good order, and not by a brutish confusion, such as is amongst the beasts. Now it remaineth, that following the order of our discourses, we speake of generation, whereby we shall know the vertue that God gaue for that purpose to our first parents, when hee saide vnto them, *Bring foorth fruit and multiplie and fill the earth.* Which hath had such power and vertue, that from thence haue issued all the men, women, and children, that haue bene since the beginning of the world, that are now, and that shall be vnto the end thereof. The like also proceeded from the blessing which God gaue not onely to al other liuing creatures, but also to al herbs and plants. For we haue already heard, how after the liuing body is growen vp to his full vigor and strength, it beginneth then by little and little to faile, and to tend vnto death, whereby in the end it falleth away altogether. For, according to that comparison and similitude, which hath bene already propounded vnto vs of a lamp, the flame whereof cannot be ioyned stil with the week except there be some cleauing moisture to knit the parts together: so there is in a liuing body a certaine humiditie that holdeth of the nature of the aire, which moisture is very good, and is disperſed throughout the whole body, hauing his propagation of the seede, and ioyning together all the parts of the body. This is commonly called the *Radicall humour*, because it is as it were the roote of life, and hath the celestial and quickening heate brought immediately and directly vnto it: so that when this moisture is extinguished, the heate also vanisheth, and fadeth away. And looke as the heate drinketh vp and consumeth by litle and litle this humidity, so doth the heate it selfe diminish and languish away, because his foode faileth that is in the moisture: euen as the flame lesseneth and looseth his vigor, as the oile, or tallow, or wax faileth in a lamp, or in a candle. And although this radicall humiditie be nourished by the ordinary food which the body daily receiueth, neuertheless, forasmuch as that nourishment which euery member receiueth, is not so pure nor so fit, nor so naturall as the radicall humour it selfe, neither can wholy restore that which diminisheth and consumeth thereof, it must needes bee that life shoulde faile in processe of time, by reason that neither the vigour of the heate, nor the pureneſſe of his nourishment continueth sound and entire. For the same thing agreeth to this radicall humour, which we see by experience in wine, which so long as it is pure and in his naturall strength, doeth easily turne a litle water into it owne nature, so that it can not be perceiued that there is any water at all in it. But if yee continue still powring in of water and mingling it therwith, it will weaken by litle and litle, and alwayes loose of his pure substance, so that in the ende it will bee no better

Genes. 1. 28.

The vertue of the blessing of God for generation.

Of the Radicall humour.

Of the defect of mans life with the causes therof.

better then water. And thus the radicall humour and the naturall heate destroy one an other. For the humour that is gotten by sustenaunce differeth much from the Radicall that was consumed by naturall heate. Whereupon it followeth also, that this naturall heate hath not so good and pure nourishment as before, so that it must needes growe weaker: and being thus weakened, it hath lesse vertue to concoct well, and to turne that humour into nourishment wherewith it ought to be maintained. By this meanes it commeth to passe, that the radicall humiditie & naturall heate faile and perish both together. Wereby wee may easily vnderstand why mens bodies abide not alwayes in their strength, but faile and waxe old, and so death followeth olde-age. Wee haue already spoken somewhat before both of the length and shortnes of mans life, and of naturall & violent death: but we will speake more fully of them hereafter, God willing.

Nowe wee are to consider, howe the prouidence of God hath prouided for this defect of nature through that vertue of Generation, which by his blessing hee hath giuen vnto it, and whereof I spake euen nowe, to the ende, that the whole race and seuerall kindes of things created shoulde not perish. Whereupon wee may well say, that that nature which hath this vertue, is no other thing then the blessing of God, whereunto all honour is to be giuen. For as GOD hath created all things by his mightie worde, so by the selfe same worde hee hath created and placed in the first kindes of the creatures that hee hath created, those seedes whereby hee woulde haue euery one preserued both in the whole and in his seuerall kinde. And therefore as in blessing the earth after hee had created it, and commaunding it to bring foorth herbs, trees, and plants with their fruits according to their kindes, hee did therewithall endue it with vertue to doe so, as it hath alwayes done so hitherto, doeth so daily, and will doe so to the end of the worlde: euen so is it with that blessing which hee hath giuen to all the plants, and to all liuing creatures, and namely, to man and woman, and with that commaundement which he hath giuen them to growe, to multiplie and to fill the earth. Wherefore wee ought without ceasing to consider and to contemplate God the Creator in the generation of all things, and principally in that of man, as if we beheld him daily pursuing his worke of creation. For although he worke now by other meanes then he did in the first creation of the whole frame, yet he is no lesse nowe the Creator of all men, and of all other creatures that grow daily in the world by generation, then hee was of the first man and first creatures, which he created of nothing in the beginning. For he created vs all in *Adam* and *Eue*, and shut vs vp

What is meant by nature.

Genes. 1.

as it were in a ſtore-houſe, or in a ſpring or fountaine, or as in one ſtocke of mankinde, out of which hee produceth men continually.

Wherefore wee ought diligently to conſider of this woorke of GOD, and of this vertue which hee hath giuen to Nature by his worde and bleſſing to ingender like, and to encreaſe the whole race and kinde thereof. For this cauſe as it is the office of Nature in the beginning to nouriſh bodies, and then to cauſe them to encreaſe and augment: ſo in the ende it is her duetie to preſerue the ſeuerall kindes of things as long as ſhee may, by Generation of the like. Whereby it appeareth, that Generation is a worke of liuing creatures after they are come to their growth and vigour, as wee ſee the like alſo in plants themſelues. For in the beginning of the Spring al their vertue is in the root, & from thence it commeth after into the boughes & leaues, next into the floure & fruit, and laſtly into the ſeed, which being ſowen, another plant is brought forth like vnto the firſt. Wherfore wee may ſay, that the Generatiue vertue is a power in liuing creatures that engendreth his like, being ordained for the preſeruatiō of the ſame kind. So ỹ wee muſt diligently meditate and often ſet before our eyes this goodly order of nature, according whereunto the nouriſhing facultie is firſt giuen to the ſoule for the preſeruation of euery particular. Next, the power to cauſe it to grow and to augment to a iuſt & ſufficient greatneſſe: and laſtly, the generatiue vertue whereby the kind is preſerued. For albeit the order that is throughout the whole courſe of nature bee an euident teſtimony, that neither the worlde nor any thing therein, ſtandeth vpon chance or fortune, yet among others this is moſt ſingular and excellent, in that the ſame kinds of al things abide continually, & that euerie one begetteth & multiplieth his like, without any maner of confuſion amongſt them: which could not be eſchewed, if ſo be that creatures were bredde and borne at aduenture, without the counſel and prouidence of their Creator, & of him that wrought ſuch a worke.

What Generation is.

What the generatiue power is.

What ſeede is.

Nowe wee are to vnderſtand, that the ſeede is a body that hath in it ſelfe a vegetatiue ſoule, which body in Generation is turned into an other like to that from which it is taken: and becauſe nouriſhing, growing, and engendering are the effectes of foode and ſuſtenance, they are contained vnder the name of a vegetatiue ſoule, which is a facultie and power, that not onely conuerteth foode into the ſubſtaunce of the liuing bodie, for the good thereof, and by that conuerſion augmenteth it, that it may attaine to a conuenient bigneſſe, but alſo engendereth an other body of the ſame forme and kinde. And therefore after that this vegetatiue power hath doone that duetie which it ought to perfourme about the growth of the liuing

What is meant by a vegetatiue ſoule.

uing body, then hath it time and meanes enough to gather together into a small roome many of those qualities that keepe the soule in the administration of the bodie, out of which it can soone drawe and engender a like kinde, so farre foorth as the qualities of the matter will be able to beare. For when they are repugnant to the qualities meete for that kinde, whatsoeuer commeth thereof degenerateth, as we see it in the earth, when in steade of wheate, whereof it receiued the seede, it bringeth foorth darnell, or some other hearbs of an other nature, and as wee see it also in monsters, that are borne both of women and of other liuing creatures. For there are in many countries (namely, in Sicilia, and in the kingdome of Naples, and in Flaunders, as many Authours worthy of credite haue testified) women in whom haue beene bredde oftentimes sundry kindes of beastes in steade of children, and sometimes together with the childe either liuing or dead. Which thing commeth to passe in such women as abound with euill humours that are putrified and corrupted, either by reason of the ayre, or of badde meate, or of excesse in eating: as in such bodies wherein wormes, and such other filthinesse breedeth. The Astrologians referre this vnto constellations, as they doe all other things. I leaue the secret iudgements and punishments of GOD, whereby such things may come to passe: neuertheleſſe these things ought to admonish women to pray vnto God, to recommend themselues to him, and to be sober. The moone calfes in the womb, which fall out often, proceed also of the like causes. In like maner it falleth out oftentimes that the kinde degenerateth through corruption of the seede. Of the cause of monsters.

But to go on forward with our matter of the Generation of liuing creatures, and namely, of man, wee must knowe that forasmuch as the male hath naturally more heate in him then the female, hee is also by nature the chiefest in Generation. For this cause when the holie Scriptures speake of mankinde, it is ordinarilie comprehended vnder the name of man. And when mention is made of his generation, they speake as though all proceeded onely from man: as when *Malachie* speaking of his creation sayeth, *Did not hee make one? and wherefore one? because hee sought a godly seede.* And Saint *Paul, He hath made* (saith hee) *of one blood, all mankind.* Neuertheleſſe GOD hath put in nature such a temperature betweene the male and the female, that if both their natures were altogether alike, there could be no Generation. For it consisteth in force and in infirmity. But the wisdome of God hath so wel prouided, as that it knoweth how to draw strength out of weaknes, so that the one can do nothing without the other in generation, because he hath so willed and ordained it. Malach. 2. 15.

Nowe I leaue to thee, AMANA, to discourse vnto vs more particularly of such things as are most worthy to be noted in this maruailous worke of God, and of the principall cause why he hath giuen to man the Generatiue power.

Of the powers of the Generatiue vertue, and of their offices: of the principall cause why God gaue to man the power of Generation: in what sense the reines are taken for the seate of Generation: how we ought rightly to consider of the generation of man. Chap. 70.

AMANA. As noueltie causeth a man through the errour of iudgement, to thinke that rare things are greater and more woorthie of admiration: so most men imagine those matters to bee small and not worthy to be wondered at, which fall out daily before their eyes. But ignorance is the cause of both these effectes. For as a man admireth that which hee neuer knewe coulde be perfourmed, so hee maketh no reckoning of that thing which he vsually beholdeth, because hee hath alwayes beene ignorant of the secrets of nature, or rather of his Author and Creator, who appeareth woonderfull in the least of his woorkes, euen in the very Ant or Pismire. This selfe same ignorance is the cause that so fewe contemplate as they ought the forme and fashion of their beeing, or that giue due glorie to him who daily bringeth them into the worlde by such woonderfull workemanship. Neither is it possible that men shoulde giue such glorie to GOD as they ought, except they esteeme all those workes which hee effecteth daily amongest them, to be so many miracles woorthie admiration, which way soeuer they turne their eies. Moreouer, let them knowe, that what measure of knowledge soeuer they are able to get of his woorkes, yet that which they doe knowe is very little, yea, almost nothing, in regarde of that whereof they are ignorant: euen in that which concerneth their creation and generation.

Two effectes of ignorance.

Nowe following that which wee haue already heard touching this matter, we are to consider a maruailous prouidence of God, in the similitude that is betweene the creature engendering, and that which proceedeth from it. Where by the way we may obserue this, that there is greater resemblance in the Generation of plants then in that of liuing creatures, and more in that of beasts then in that of men: forasmuch as plants are void of imagination, and that imagination which is in beasts is more firme and staied then that which is in men, because our mindes are more floting and vnstable. But it is woonderfull

Of the similitude that is in generation.

to

to consider what great similitude there is, insomuch as we commonly see, that the infirmities of some members in the parents are founde also in their children: and that oftentimes they expresse their very lookes, countenances, and gesturs. Which also may serue for a further confirmation of that which wee haue already touched, concerning the agreement of euilles with the complexion and temperature of the humours of mens bodies. Againe, it appeareth by the strength or weakenesse that is founde to bee as well in children as in their fathers and mothers, that the seede of which they are begotten descendeth not onelie from the braine, as some haue thought, but that it is also taken from all the other members, and from all partes of the body. And because it is a profitable superfluitie taken from the nourishment of the blood scattered throughout the whole body after the fourth digestion, it hath peculiar vesselles in the body, some to drawe it, others to perfect and preserue it for generation, and some to expell it out. And as this expulsiue vertue is necessary in Generation on the behalfe of the male, so in regarde of the female it is requisite that there shoulde be a vertue to containe and preserue, and secondly to change, mingle, and temper it with the womans seede, so farre foorth as shall bee expedient for the temperature of the whole bodie, and of euery member thereof. Besides, there must bee another vertue to fashion into members all this matter mingled and tempered, and to giue vnto them that figure and shape which agreeth to euery one of them. Lastly, there is an other vertue requisite, which shoulde driue out the childe after it is fashioned, at the time which GOD hath appointed in nature for that purpose. And these are all the partes with their offices, which are to bee founde in the Generatiue power of the vegetatiue soule. Nowe because there are so many sortes of them, it is very meete that they shoulde haue sundrie places and diuerse instrumentes in the bodie for the exercise of them. For this cause there are, to serue all these offices, sundrie partes and many members, composed with woonderfull Arte, and distinguished in most admirable fashion both with figures and qualities.

From whence the seede commeth.

The seuerall vertues of the generatiue power.

But our meaning is not to make any long particular narration, both by reason of the matter which woulde bee very long, as also because sinne hath made the Generation of man so full of shame, that men can hardly speake of it, or of those members that serue thereunto, especially of one part of them, without shame. Neuertheless, as before wee haue considered the counsaile and prouidence of God, in that hee hath ioyned to man created to immortalitie, that part wherein the light of his diuine wisedome shall shine, the loue of God

shall be feruent, and righteousneſſe ſhall dwell for euermore, with the kitchin of mans body, whoſe vſe ſhall paſſe away after this life: ſo wee muſt conſider the cauſe why hee hath ioyned vnto this kitchin the Generatiue power, and wherefore hee hath giuen it to man. Let vs knowe then, that as man was created for an other ende then plants and beaſtes, ſo God hath giuen to him the power of Generation to an other ende then hee hath to them, vpon whome it is beſtowed onely for the preſeruation of their kindes. For it was eſpecially giuen him, becauſe the Creatour of the whole worlde purpoſed to collect and gather together a perpetuall Church out of mankinde, that is, a companie of men begotten after this manner, to bee dedicated and conſecrated vnto him. Therefore wee ought diligently to meditate and to thinke often vpon this woonderfull counſaile of GOD, and to yeelde him praiſe, in that hee hath manifeſted himſelfe vnto vs, and of this weake and corrupt maſſe of fleſh hath aſſembled and culled out an euerlaſting Church: and in that hee aydeth, nouriſheth and preſerueth vs, yea, is carefull ouer vs, and heareth vs calling vpon him. Neyther doeth hee onely preſerue the whole courſe of nature for our ſakes, but alſo giueth himſelfe vnto vs: which are ſuch benefites as exceede all the imagination and eloquence of man. Wherefore wee ought ſo much the rather to awaken our mindes to conſider them well, and bee very much diſpleaſed with our ſelues, becauſe wee doe not ſo well as wee ought, beholde this preſence of GOD in that obſcuritie and darkeneſſe wherein wee liue; as alſo becauſe wee are no more ſtirred vp to loue, ſerue, and honour him, in regarde of that true and great loue wherewith hee loueth vs.

The chiefe cauſe why the generatiue power was giuen to man.

But to goe forward with our matter of Generation, wee muſt call to minde what wee heard before of the vſe of the kidneis for the purging of blood, in reſpect whereof wee call all that part of the body wherein they are ſeated, by the name of *Reines*. And by reaſon of the neereneſſe that is betweene them and the ſeede veſſels ſeruing for Generation, which are many in number, all that part is taken, chiefely in the holy Scriptures, for the ſeate and ſpring thereof, and as it were for the ſeminary of mankinde. Therefore it is written in the *Hebrewes*, that *Leui was yet in the loines of his father Abraham, when Melchiſedec met him*. And *Moſes* ſpeaking in the perſon of the Lorde, of the promiſe made to *Iacob*, ſayeth, *Kings ſhall come out of thy loines*. Dauid alſo minding to ſhewe what knowledge God hath of men whome hee hath created, ſaieth, *Thou haſt poſſeſſed my reines: thou haſt couered mee in my mothers wombe*. And *Iob* declaring the

Of the ſeate of Generation.

Hebr. 7. 10.

Geneſ. 35. 11.

Pſal. 139. 13.

the selfe same thing more fully, and speaking of the seed whereof he was begotten, after hee had saide, *Hast thou not powred mee out as milke? and turned mee to cruddes like cheese?* he addeth presently, *Thou hast clothed mee with skinne and flesh, and ioyned mee together with bones and sinewes.* This is that couering whereof the Psalmist spake, which was giuen him of God in his mothers wombe after her conception. Whereupon wee haue to note, that these holy men speaking in this manner, teach vs sufficiently what is the chiefe part of man, which they accompt to be the true man. For they declare vnto vs euidently that the soule which dwelleth in the body is truely man, and that the body in comparison thereof is but his couering, and the lodging wherein hee dwelleth. Therefore the Heathens themselues compared mans soule to one placed in a garrison, in which hee is to abide vntill hee be called from thence by the Prince and Captaine that placed him therein: meaning thereby to teach vs, that wee must abide in this life and discharge our duetie therein, so long as it shall please God, who hath brought vs into it, to haue vs to continue therein. Iob 10. 10, 11

What is man properly.

Truely, if wee consider well of those maruailous woorkes, which GOD effecteth daily in the Generation of men, wee may well say, that it is a great miracle of God in Nature, and ought to be diligently considered of, as Dauid testifieth that hee did so in his owne person. Therefore he saieth, *Thou holdest mee straight behinde and before, and layest thine hand vpon me:* shewing throughout the whole psalme, that there is nothing in man so hidden and couered, which is not discouered before GOD, and which hee knoweth not and searcheth not vnto the bottome, to the ende that men deceiue not themselues through their hipocrisie, thinking to hide themselues before him. For this cause hee sayeth in the beginning, that he is so knowen to GOD on all sides, both within and without, that there is not so much as one motion in him, nor one thought or affection, which is not wholly manifested vnto him. And to prooue and confirme his saying, hee taketh his argument from the creation of man, giuing vs to vnderstand thereby, that forasmuch as GOD is his Creatour and Maker, it can not bee but that he shoulde throughly know his worke. Whereby wee haue a certaine testimonie of that which wee spake in our former discourse, of the creation of all those men that are dailie created by Generation, according to the order of Nature appointed by GOD. For the Prophet doeth no lesse acknowledge that GOD hath made him, then *Adam* the first man did. So that looke what the Prophet speaketh of his owne person, it is also to bee vnderstoode of euerie one, both in regarde Psalm. 139. 5.

of his creation, as also of that knowledge which GOD hath of all things in man, be they neuer so hidde and couered. Afterward hee
Verse 6. addeth, that *this knowledge is too woonderfull for him, and so high that hee can not attaine vnto it.* Nowe wee may iudge well, both of the composition of mans body, and also of the nature of the soule, by those discourses which wee haue already made. And if wee did consider but of the body by it selfe, yet had wee iust cause to say as much as Dauid sayeth heere. What then might be spoken if wee ioyned the soule with the body, and considered onely of that which might generally be knowen by such meanes as are already set downe? For by that which we doe knowe, wee shall iudge well enough howe farre this knowledge exceedeth our capacitie, and what remaineth yet behinde, which we cannot comprehend.

Forasmuch then as the Prophet woondereth so much at this great and high skill, whereof God giueth vs so excellent testimonie in the creation and generation of men, wee ought not to thinke it superfluous and vnprofitable, but well beseeming a Christian man, to enquire after that which God would haue vs know, and which we may know, and to consider well of his woorkes wherein he manifesteth his prouidence and wisedome, especially in man, who is, as wee haue heard, the chiefest of all his workes amongst the visible creatures, and as it were an other worlde created within this. Nowe as *Dauid* from the creation of man, inferreth the knowledge which God hath of him, so *Iob* in the same place that I alleadged euen now concludeth, that forasmuch as God is the Creator and Artificer that made man, he
Iob 10.8. delighteth not in destroying his woorke. *Thy hands* (saieth hee) *haue made mee and fashioned me wholly round about, and wilt thou destroy mee?* Which is as much as if he had saide, is it possible that I who am the woorke of thy hands, shoulde be brought to nothing by thee? For
Psalm. 36. and 138. besides that this were against nature, the Scripture testifieth vnto vs in many places, that he is not onely a preseruer of that which he hath made, but also that hee leaueth not his woorkes vnperfect: and that hee is so farre from defacing them, that contrariwise it is his manner to leade them to perfection. Whereby wee ought to learne, that the
A good lesson to be learned from our creation. onely consideration of the worke of our creation ought greatly to solace, comfort, and confirme vs in all afflictions and aduersities, how rigorous soeuer the hand of God should be vpon vs. For first, we ought to be throughly resolued of this, that no affliction can come vnto vs, but by his good will and from his hand, whatsoeuer the means and instruments are, of which hee maketh his roddes and scourges, and by which he striketh and beateth vs. Nowe then seeing the hand that

toucheth

toucheth vs is the same that hath made and fashioned vs, wee knowe well that he setteth not himselfe against a strange woorke vnknowen vnto him, but against his owne wherewith he is very wel acquainted. Whereupon we may certainly conclude, that it proceedeth not of crueltie and furie that he striketh vs, nor yet without good cause: as hee that is neither cruell, nor furious, nor voyde of reason. So that it followeth necessarily, eyther that we haue giuen him great occasion, or that it is very requisite for vs. But howsoeuer it be, he euer knoweth well howe to turne all the afflictions of his children to his glorie, and to their great honour and profite, as we haue many notable examples hereof in all the seruaunts of God, and namely in those two personages *Dauid* and *Iob*, of whome wee haue spoken in this our discourse. Which we continuing so farre forth as it respecteth the work of mans generation, are to consider more narrowely of the admirable secrete of nature therein, so much as daily experience and diligent searche hath learned men to knowe. Tell vs then, ARAM, of the fashion of a childe in the wombe.

The afflictions of Gods children turne to their good.

Of the fashion of a childe in the wombe, and how the members are framed one after another in the mothers bellie: of the time and dayes, within which a childe is perfectly fashioned.

ARAM. I cannot marueile enough at the pride and presumption of many, who thinke themselues to bee such great Philosophers, and so skilfull in the knowledge of natural things, that they perswade themselues, that nothing is so secrete in nature which they knowe not, and whereof they are not able to shewe the causes and reasons. But experience sheweth vnto vs daily, how farre short they are of that which they thinke, and in what ignorance the best learned are wrapped at this day. For how many things are daily manifested vnto them, which the greatest searchers of nature, that euer haue beene, were ignorant of, vnto whome notwithstanding they that nowe liue are but disciples? And how many things doe continually come to passe, into which the chiefest, sharpest sighted, and most expert haue no sight at all, or very small? And among them that suppose they haue good knowledge, howe are they deceiued oftentimes? Howe many are doubtfull in many thinges whereof they haue but small coniectures, whereupon they gesse at all aduenture, and as they imagine? We may easily iudge hereof by this, that continually one reprehendeth & correcteth another, and that the later writers condemne sundry things in the former. But not to seeke afarre off for examples, we may see them daily

No mans knowledge perfect.

daily in the science of the Anatomie of mens bodies. For there was neuer yet Physicion or Anatomist either olde or newe, that attayned to perfect knowledge, and coulde render a reason of euerie thing that is but in one bodie, notwithstanding that they are continually conuersant in that matter. Therefore, to leaue vnto God that secrete which is hidden from our vnderstanding, let vs consider of that which wee may knowe touching the forme of a childe in the wombe.

If wee looke narrowely into that order that nature followeth in the framing of man, who is the little worlde, wee shall finde it like to that which the Authour of nature obserued in the creation of the worlde, which *Moses* calleth the generations of the heauens and of the earth. For in the beginning the earth was without *forme and voyd*, and couered with a great gulph of waters, so that the earth and waters and matter of all the elements, and of all creatures created afterwardes, were mingled and confounded together in this great heape. Vnto this the Almightie afterwards added a forme, and created so manie goodly creatures, and of so diuers natures and kindes as are to bee seene in the whole worlde, which hee hath adorned with them, and endued with so great beautie that it hath receiued the name of that, which is as much as *Ornament* or *Order of things* well disposed. After the same manner doeth nature, or rather God by nature, woorke in the creation and generation of men. For the seede of which they are formed, and which is the matter prepared, disposed and tempered by the same prouidence of God for the worke he hath in hand, receiueth not fashion presently vpon the conception, but remaineth for a time without any figure or lineaments, or proportion, and shewe of a humane body, or of any member thereof. The naturall Philosophers and Physicions, who haue searched most carefully into this woorke, and haue had greateste experience, they say that there are certaine membranes and skinnes that are wrapped round about the infant in the wombe, which some commonly call the Matrix, others call the Mother: and that within these skinnes (which are three in number as some Anatomistes say, others but two) as it were within certaine bandes, the fruite is preserued vntill the birth. Wherein wee are to acknowledge the prouidence of GOD, who hath so disposed of nature, that euen from our mothers wombe, shee is in steade of a mother to vs, folding vs vp within bandes before shee that hath conceiued vs can perfourme the same.

Gen. 2. 4.

The creation of the world, and of man compared together.

An argument of the prouidence of God.

But let vs proceede on with our matter, so farre foorth as wee haue learned

learned of the fashion of the childe in the discourse of Philosophers and Physicions. They say then, that after the wombe hath receaued the seedes ioyned together, of both which the childe is to bee framed, it commeth to passe that the heate of the Matrix warmeth all this matter as it were in a litle fornace, and so rayseth a skinne ouer it which beeing as it were rosted by little and little, waxeth crustie and harde rounde about the seede. This causeth the whole matter to resemble an egge, by reason that this skinne compasseth about the seede, which boyleth inwardly through the abundance of naturall spirites that are within it. This is that skinne which is commonly called the *Secundine*, or *After-burthen*, beeing ioyned on euerie side to the wombe, by reason of a great number of Orifices, veynes and arteries reaching thereunto, to the ende that by them the blood, spirites, and nourishment shoulde bee conuayed to the infant. For as the whole wombe imbraceth the seede, so likewise it heateth and nourisheth the same. Therefore this skinne that serueth in steade of little bandes hath two vses: the first is to take fast holde of the wombe: the other, to serue for the nourishment of the burthen, and of the childe. For this cause there are two veynes and two arteries in it (besides a passage in the middest) which are as it were the rootes of the burthen, and make the Nauill.

Of the forme of an infant.

Of the After-burthen.

This woorke with other circumstances belonging thereunto, which wee omitte for breuitie sake, is brought to passe the first sixe dayes of the conception. After this skinne, they that make three, speake of a seconde skinne that is in the middest, which they saye was created to receiue the vrine of the childe, which in the former monethes is voyded by the Nauill, and in the latter moneths by the ordinarie passage. This voyding place is ordayned to this ende, that the vrine might not frette and rent in sunder the tender skinne of the infant, who is therefore couered with a thirde skinne next to the other, and that is very tender. So that the vrine toucheth not the infant, but is voyded by the middle way, as I haue alreadie declared. Thus you see the beginning of the conception, before the burthen bee wholly formed like to an infant. Whereunto that saying of the Prophet hath relation: *Thine eyes* (sayeth hee) *did see mee when I was without forme: for in thy booke were all things written, which in continuance were fashioned, when there was none of them before.* Then hee compareth the secrete partes seruing for generation, especially the bellie, and wombe of the woman, vnto the earth, and to an obscure, secrete and hidde place, euen to deepe and darke caues in the ground.

The first sixe dayes work from the conception.

Psal. 139. 16.

ground. For as the earth hauing receiued the seede in which is the vigour, keepeth, cherisheth, & increaseth the same: euen so fareth it with the wombe and with the mother. On the other side, as these parts are loweſt in regard of the trunke of the body, and of all the receptacles and vessels thereof, so are they very secret and hidden, and as it were in the midst and center of the body, if the whole be considered together, namely the trunke with both endes thereof. For this cause the worke that is there wrought by God, is so much the more marueilous, because euen in that obscure place, it receiueth the goodliest and most perfect forme that can be imagined. And who will not bee abashed to consider, that out of that slymie seede of man there shoulde come bones, sinewes, flesh, skinne, and such like things so diuers one from another? But yet it is a farre greater marueile to see all this great diuersitie of matter, to bee framed in so many sundrie members, and of so many sundry formes, and that with such excellent beautie, so profitable and so fitte for those offices that are assigned vnto them, as wee haue learned in our former discourses. Nowe as God did not create all creatures in one day, although he coulde well haue done it, if it had so pleased him, so doeth he in the generation of men. For albeeit that the members are fashioned all at once, so that not one of them is framed before another, neuertheleſſe because there is great varietie betwixt them, both in respect of their dignitie, and of their strength, nature their mother doeth not set them forwarde all alike. For in displaying her power generally towards all the partes of the bodie, it commeth to passe, that her worke, and the figure giuen vnto it, appeareth sooner or later in some members more then in others. Hereof it is that the greatest and chiefest members appeare naturally before the rest, albeit they are not the first that are fashioned. So likewise all the members are not beautified and made perfect at the same time, but some after others, according as they haue heate and nourishment. Nature therefore obserueth this order, that the worthiest partes and such as haue in them the beginning of motion, shew themselues first, and then those members that are profitable, and seruiceable to the former, and are created for their cause. And according to this order the highest partes are seene sooner then the loweſt, and those within before them without, and they that receiue their substance from the seed before those that haue it from blood. These also amongest them that are most excellent are first, notwithstanding many times they haue their accomplishment and perfection after the other, as it appeareth in the Nauill. For although the heart, liuer, and braine, beeing the chiefest partes of the bodie, haue their beginning before that, yet is it the

All the members receiue their forme together.

The nauill first made perfect.

the first amongest them all that appeareth perfect. Nowe then after the Nauil with his pipe or passage is formed and fashioned within the first sixe dayes, the blood and spirite are next drawen by those veines and arteries, whereof we spake euen now, to be sent to the seede, and mingled therewith, that the principall members might be figured, as the liuer, the heart, and the braine, which begin first like to little bladders, and so consequently the rest which are fashioned by litle and litle according as they receiue nourishment. For the veines whereby the burthen is nourished, may well be likened to small rootes, whereby plants are cherished: as also the burden it selfe may bee compared vnto plants in this point, as we haue alreadie learned. So that the seed receiuing this forme alreadie spoken of in the first sixe dayes, during which time it is called by no other name then seede, nine dayes after that the blood is drawne thither, of which the liuer and the heart receiue their forme: so that after twelue dayes added to the former, a man may discerne the lineaments and proportion of these two members, and also of the braine, albeit they are not then altogether fashioned. At this time the burthen is called *Fatus* of the Latines, and *Embryon* of the Greekes, which is as much in our language as *Sprouting* or *Budding*. Next after this, within the space of other eighteene daies, all the other members are fashioned and distinguished. So that about fiue and fourty dayes after the conception, the members receiue their perfect fashion: and then doeth the burthen beginne to liue not onely as plants liue, but also as other liuing creatures. For it hath sense & feeling about the sixe and thirtieth day, and from that time forward it is called an infant. But as yet it is voyde of motion. For by and by after it is formed, it is very tender, vntill that by vertue of the heate it waxeth more dry and firme, which is by reason that the moysture, wherby it is made so soft and tender, consumeth away by litle and litle, so that the nayles beginne to take roote at the fingers endes, and the haires in the head. Now after the childe is come to the thirde moneth if it bee a male, or to the fourth if it bee a female, it beginneth to stirre it selfe according to the testimonie of *Hippocrates*, because then his bones are more firme and somewhat harder. But this is not alwaies alike in all women with childe. For there are some that alwayes feele it stirre about the two and fourtieth day, others neuer feele the same vntill the middest of the time from the conception to the birth. Yea in the same woman the same time and order is not alwayes obserued. For according to the strength and good complexion of the child, and the nature and disposition of the mother, these things change, and not onely because of the sexe. Neuertheless it is most ordinary and vsuall

When the seed is called *Embryon*.

When the burthen is called a child or infant.

When the childe first moueth.

for

for male children to moue within three moneths or thereabouts, as likewise to bee borne at the ninth moneth: whereas females are commonly somewhat slower both in stirring and also at their birth, the reason whereof is this, because male children are naturally a great deale more hote then females. *Galen* attributeth the cause of the generation of sonnes to the strength and heate of the seede, and saieth that they are caried on the right side of the wombe, as the daughters on the left, which is the colder side, as being fartheſt remooued from the liuer. He yeldeth also this reason why some children are more like the father, and some the mother, because of the greater strength of seede which they haue either from the one, or from the other. And when it commeth to passe, that the wombe receiueth seede at two sundry passages which it hath, then are twinnes engendred either at one conception or at twaine, so that the later bee not long after the former, according to the opinion of the Philosophers, and namely of *Aristotle*, who rehearseth many examples thereof in his seuenth booke of the historie of liuing creatures, saying that a whore was deliuered of two children, whereof the one was like the father, and the other like the adulterer. But nowe wee are to consider of the childe-birth, which is as wonderfull a woorke of God in nature as any other. It belongeth then to thee, ACHITOB, to ende this dayes worke by a discourse tending to this purpose.

Galens opinion of the birth of sonnes.

Of Child-birth, and the naturall causes thereof: of the great prouidence of God appearing therein: of the image of our eternall natiuitie represented vnto vs in our mortall birth. Chap. 72.

ACHITOB. Men are of that nature, that they cannot acknowledge what they are themselues, or what they haue receaued of God, except they bee brought backe to that first dust and earth, out of which they are taken, euen to their first creation and generation. Therefore the holy spirite doeth esteeme it a thing not vnworthy his diuine maiestie often to instruct and to admonish vs by his worde, and that so plainely and familiarly, as no man, be hee neuer so skilfull or so ignorant, but he may greatly profit in this schoole, at least wise be made altogether inexcusable, if he learne not that which the spirit doeth there teach him. For concerning them that are most ignorant, he speaketh very plainly to be vnderstood of them, propounding that vnto them whereof they cannot be ignorant, although they woulde, at least wise which they cannot easily know. And as for the skilfuller sort, who by their knowledge are able to vnderstand more then others,

The word profitable for all.

thers, they are ſo much the more guiltie, if they will not giue credite to the woorkes of God, as they are propounded vnto vs in the holy ſcriptures. For what idole of nature ſoeuer they frame to themſelues, yet muſt they alwayes come to this firſt beginning of man, which is clean contrary to the reaſon of humane ſenſe and vnderſtanding, and ſo giue glory vnto God: otherwiſe the fruite of all their ſtudie will bee nothing els but confuſion and ignorance. Now the more we conſider of the daily generation of men, the more like we ſhall find it in all admiration to their firſt originall and creation. For who coulde euer, I ſay not beleeue, but onely thinke or imagine, that out of preſſed milk and cruds as it were, ſuch as the beginning of man ſeemeth to bee, there could proceede any liuing creature at all, eſpecially ſuch an image of God as man is? And yet we ſee this daily come to paſſe. Now from whence commeth this milke? Wee cannot for ſhame ſpeake it without bluſhing. So that if the worke and prouidence of God bee woonderfull in the conception and faſhioning of man, and in the life and preſeruation he affoordeth him in his Mothers belly, as wee haue ſhewed heeretofore, ſurely it is no leſſe admirable in his natiuitie and birth, as we may now vnderſtand.

Mans birth a woonderfull woorke of God.

Wee haue already heard, howe by the faculties and powers of the ſoule, and generatiue vertue thereof, the ſeede is retained and preſerued, and how the child is formed thereof in the wombe. Now all this while it is nouriſhed by blood, which is drawne vnto it by the veins of the nauill ordained to that end: and therfore alſo the iſſue of this blood commonly ceaſſeth in women with childe, as that which is then diuided into three partes. For the childe draweth the pureſt thereof to it ſelfe, and is therewithal nouriſhed. Secondly the wombe by veins leading directly to the breaſts, ſendeth that part which is leſſe pure, wherof the milk is prepared that feedeth the child after it is borne. The third part which is the worſt, ſtaieth ſtill in the wombe, and ſo ſoone as the child is borne, it iſſueth forth alſo. This foode which the childe receiueth thus in the wombe, cauſed *Galen* to allege an ancient ſentence out of *Athenæus*, ſaying, *That the childe receiueth more from the mother then from the father, euen as the plants draw more from the earth then they doe from the husbandman.* For this menſtrual blood firſt encreaſeth the ſeede, and after ſerueth towardes the growth of the members by miniſtring food vnto them. And for this cauſe this Authour teacheth, that naturally the loue of the children is very great towardes their Mothers, and ſo of the Mothers towardes their children, as alſo in reſpect of the exceeding great mixture of their ſubſtaunce. But when the childe is nowe encreaſed and growne ſo great and ſtrong,

How the childe is nouriſhed in the wombe.

that

that he is well able to moue himselfe, and to receiue his foode at the mouth, as he is waxen greater, so he must haue more store of nourishment then he is able to draw in at the nauil. Likewise forasmuch as naturall heate is more augmented, he had neede of the more aire, and to receiue it in by respiration and breathing, so farre foorth as is necessary for his refreshing. Whereupon the childe stirreth and moueth with greater strength and violence, so that it breaketh the skinnes & bands wherein it was wrapped, and some veines also, and so maketh an issue and way for it self, as that which cannot any longer be kept in the wombe. Now when the child feeleth that aire entring in which it desireth and seeketh, for the reason before alleadged, it mooueth it selfe towardes the mouth of the wombe; which is the most naturall and easie way of birth, by reason that it is borne with the head forwarde. Nowe so soone as it is come into the light it cryeth, as if it did prognosticate and foretell of the miseries of that life into which it is entered. The Philosophers and Phisitions referre the cause of this weeping to that motion which driueth it to the birth, as also to those handlings and touchings wherewith it is receiued, which cannot bee without some sense of griefe conceiued by this litle tender bodie. Which body so long as it is in the wombe, is bowed round as it were in a lumpe, so that the heeles of it ioyne to the buttockes, and the handes lay fast holde of the knees, towards which it doeth bow downe the head so lowe, that the eyes are ioyned to the thumbes as if they were fastened to them, and the nose is thrust down betweene the knees. Now when it hath attained to the ninth moneth, so that it may no longer tarie there, for the reasons before mentioned, it turneth it selfe in the womb, first with the head downeward, and stretching out the legges and other members vpward. Then when the houre of child-birth approcheth, the babe by kicking and turning it selfe more violently, maketh many ruptures by litle and litle, so that the skinnes wherein both the Vrine and the sweate are contained bursting asunder, whole streames gush out, which shew that the birth is hard at hand. For presently vpon the renting and breach of the After-burthen through the violence of the childe, because there is nothing els that holdeth it vp, the babe falleth downe, euen as an apple or a peare falleth from the tree when it is ripe. And as the childe doeth his best to come foorth at that time which God hath prescribed vnto it, so the wombe and the mother of the child doe their partes as much as lieth in them to performe by the prouidence of God, who hath prouided accordingly. For during the space of those nine monethes wherein the childe is contained in the wombe, it is shut vp, and embraceth the burthen as close as it may.

The cause of child-birth.

Which is the easiest kinde of child-birth.

Why children cry when they are borne.

A testimonie of Gods prouidence in the wombe.

And

And when the time of birth commeth, the wombe doeth not onely open it selfe by litle and litle, but all the top of it doeth gather it selfe as close together as it can, and so thrust the babe towards the mouth of it, wherunto also the neighbour parts lend their helping hand. The woman likewise laboureth, and helpeth as much as she is able; and the childe falling downward with his head turned towardes the mouth of the wombe, maketh way for all the rest of his bodie, and so casteth it selfe foorth, at whose issuing out, the humour wherewithall it was before abundantly moistened, helpeth very much, by reason that both the childs body, and the way also is thereby made more gliding and slippery. Wherein wee haue a great argument of Gods prouidence to be obserued. For the childs head being of a round fashiō, his comming forth cannot be so hindred, as we see it is when the child offreth it selfe crosse-wise, or when the armes or legs come forwarde. Besides, all the rest of the members are greatly benefited hereby, both because ỹ way is alreadie made before them, as also because themselues are thereby the better placed to preuent all impediments with which otherwise they might encounter. For we see by experience what inconueniences fall out in childbirths, in what dangers the mothers & children are, & how often the death of the one or the other, or of both ensueth, when the child commeth otherwise then by this order, which is most naturall & most ordinary. Wherefore women with child haue great occasiō offred to recommend themselues vnto God, especially at that time. For howsoeuer the child cōmeth, we must then acknowledge the almighty hand of God, & his help & assistāce both towards the mothers & their children. For let there be neuer so good concord and agreement in the ioynt-labour of ỹ child, of the mother, & of the womb, yet the work being so difficult, who wil not wonder that euer it could be borne? Who would euer beleeue ỹ a child should come forth, or ỹ it could be drawn out of the mothers belly, without cleauing the same asunder in the midst, or without the death of the one of them if not of both, but that wee see the experience thereof daily before our eies? *Galen*, who made such an idol of nature, confesseth that he knoweth not how the child can find any issue and passage out, & therfore wondreth at it very much. *Auicenna* thinketh that there is an opening of some bones, but he is deceiued: for it cannot be so, neither hath experience euer shewed the same. Wherfore both Philosophers & Physicions, but especially Epicures & Atheists, must needs be driuen into an astonishment at this, & haue their mouthes stopped & closed vp, except they wil open them to giue glory to God, & to acknowledge and magnifie his great prouidence & goodnes towards men, singing with Dauid, *O God how precious*

Gal. de vsu partium. lib. 15.

An argument against Atheists.

Psal. 139. 17, 18. & 22. 9.

ous are thy thoughts vnto me! how great is the ſumme of them! If I ſhoulde count them they are moe then the ſand. It was thou that didſt draw me out of the wombe: thou gaueſt me hope, euen at my mothers breaſts. But wee haue here to note, that there are many cauſes which haſten forward ẏ childbirth, but we ſpeak here of thē that are moſt cōmon & ordinary. Children that are borne at the ſixt moneth or ſooner, liue not, as not hauing then their whole perfection. They ẏ are borne in the ſeuenth moneth may liue, for then is the fruit perfect. And yet they that are borne at the eight moneth, commonly die: and the reaſon is, becauſe the child ſtirreth very much in the ſeuēth moneth, preparing it ſelf for the birth. So that if the child be of a ſtrong nature it commeth thē into the light: but if it be yet weake, it cannot come forth, but tarieth two moneths longer in the womb to gather new ſtrength. For it remoueth from the one ſide of the wombe to the other. Therfore when the child after the ſeuenth moneth is preſently borne in the eight, it cannot liue. For nature was weak in the firſt endeuour: neither could it be to purpoſe, before the matter receiueth motion after the criticall time, with which name the Philoſophers call the ſeuenth moneth. Moreouer, double motion weakneth the ſtrength of the childe. For it had remoued vnto the other ſide of the womb as is ſaid, & preſently after it came into the light: but the nature of the child cannot ſuſtaine two brunts one in the neck of another, ſo that death followeth thereupon. The Aſtrologians likewiſe allege theſe reaſons why the ſeuenth moneth is critical, namely, either becauſe the ſunne is caried into a ſigne that is oppoſite to the ſigne of conception: or els becauſe euery planet anſwering his ſeueral moneth, the eight moneth is giuen to *Saturne*, who is an enemie to them that are borne. Now for the end of this matter, we wil conſider two things in our generation & birth, which offer vnto vs great cauſe both of humilitie and of ſpiritual ioy. Firſt then we ſee how God would haue vs humbled in our generation, by creating vs of a matter that is but ſlime and dung, wherunto notwithſtanding he hath giuen ſuch an excellent and goodly forme, to the end that his powerfull vertue, wiſdome, iuſtice, and kindneſſe ſhould bee ſo much the better manifeſted vnto vs, and that in our ſelues, ſo that we ſhal not need to ſeeke for teſtimonies thereof elſewhere. So that as our beginning ought to take out of our heart all ſwelling and pride, euen ſo the forme and beautie wherewithall God hath honoured this mire of which hee hath made men, and the great graces which hee hath communicated with them, eſpecially in regarde of the ſoule which hee hath ioyned to the body ought to teache vs to acknowledge and to celebrate inceſſantly his prouidence and great goodnes towards vs. To conclude, wee ought

Two things to be conſidered of in our birth.

to

to consider the image and similitude we haue of our eternall natiuitie in this our mortal birth, and that birth whereby we are borne vnto an immortal life, as here on earth we are borne to enioy a life that is subiect to mortality. For first, as man is formed and fashioned in dark places in the belly of his mother, that afterward he might come forth and enioy the light of the world: so likewise being come hither, he is after a manner so vpon the earth, as if he were to be borne againe. For this worlde is vnto him as his mothers wombe, wherein the light is to him as darkenesse and as a very obscure night, in comparison of that other diuine and eternall light, in which he is to enioy a happie and an immortall life. And therefore as the childe is prepared in the darkenesse of his mothers bellie, that after hee may come foorth into the light of the world, so are we prepared in this dim light, that wee may attaine to that other diuine light, which is farre greater and more excellent without comparison. Againe, when the time of birth approcheth, the life and vigour of the wombe, which is as it were the childs mother, withereth and decayeth, and the childe likewise is as if hee were dead, in regard of that kinde of life which he enioyed in his mothers bellie. For as he liueth no more after that fashion, so hee is in an estate that differeth much from the former. So fareth it with man when hee is to depart out of the life of this worlde, as if hee were to bee deliuered of it in childbirth for another life. For hee dieth in regarde of this life, to the ende he may liue another life, which as farre excelleth this, as this is better then the other, which hee enioyed before in his mothers bellie: yea it is so much the better & of higher price, in that the length of time of this second and blessed life shalbe eternall and endles. Moreouer, as a childe commeth out when hee is borne, so doth a man when he dieth. And in comming forth both of them enter into a new and vnacquainted light, & into a place where they finde all things much altered and farre differing from those which they vsed to haue in their other kind of liuing. For which cause both the one & the other being troubled and scared w̄ this nouelty, are vnwilling to come forth of their clapper & to forsake their closet, were it not that they are vrged & constrained thereunto by the arte, lawes & rights of nature, wherby God hath better prouided for our affaires then wee our selues could conceiue or cōprehend, both in our natiuity & life, & also in our death. The ignorance whereof causeth our spirit to abhorre the departure out of this life, in regard of this great chāge that is therein, because it knoweth not what good is brought to it thereby, no more then the litle child knoweth wherefore he is borne into the world, or what he shall finde there. And therefore albeit nature presseth to come foorth

What similitude there is betweene our spirituall and our naturall birth.

Why we abhorre natural death.

neuertheleſſe according to that ſenſe which it can haue, it weepeth by and by after it is borne, as if it were fallen into ſome great inconuenience, and that ſome great euil were fallen vnto it: as we doe alſo at our death, for the cauſe before alleged, not conſidering that it is our ſecond and better birth. Thus you ſee what I haue thought requiſite to be noted in the diſcourſe of our generation: and to morow, God willing, we muſt looke into the life and death of mans bodie. But it ſhall not be without profite, if firſt we ſpeake ſomewhat of the cauſes why God created man naked, and with leſſe defence for himſelfe then hee did other liuing creatures. It belongeth then to thee, ASER, to ſpeake of this matter.

The end of the ninth dayes worke.

THE TENTH dayes worke.

Why God created man naked, and with leſſe naturall defence then hee did all other liuing creatures: how many wayes he recompenceth this nakednes: of the generall beautie of the whole bodie of man, ioyned with profit and commoditie. Chap. 73.

ASER. As often as men ſhall conſider in ſuch ſort as becommeth them, that they are borne men, and not brute beaſts, they wilbe ſufficiētly admoniſhed of the ciuil and ſociable nature, in which God hath created them, & of that humanitie for which he hath endued them with ſuch a nature, ſo that they wil keepe themſelues from being transformed into ſauage & cruell beaſts to hurt one another, as commonly they do. Truly it is not without ſome great and notable cauſe, ẏ among al liuing creatures there is not one to be found, that hath a more delicate & tender skin, & leſſe furniſhed ẅ couerings for the defence thereof, then man hath: conſidering that God himſelfe created him as his principall woorke amongeſt all viſible creatures, and made him as it were Lorde of the whole worlde. And yet hee is of that nature, that the skinne wherewith he is clothed is not ſo ſufficient a garment for him as is neceſſary to keep him from heat & cold, & from other inconueniences that might happen vnto him, except he be clad with ſome other couering then that which he bringeth frō his mothers

mothers belly. For hee neither hath feathers as birds haue, nor woolle as sheepe haue, nor bristles as swine haue, neither yet any skin or hide so hard, nor so well couered and furnished with haire, as foxes, wolues, beares, bulls and other foure footed beasts haue. Neither hath he any skales as fishes haue, nor any shells as cockles, sea creuisses, tortoises, and such other creatures haue.

But we haue foure things to consider of touching this point. The first is, that if man had not sinned after that God by creation had in great larges made him partaker of his heauenly giftes and graces, he should not haue bene subiect to the want either of garments, or of any such like thing whereunto he is nowe after a sort brought in subiection, at leastwise he should haue had all these things without paine and griefe. For this cause it is sayd in Genesis, that after our first parents had transgressed the ordinance of God, by eating of the forbidden fruite, *they knewe that they were naked and couered themselues with leaues.* And for a punishment of their offence it was sayd vnto them, *that they should eate their bread in the sweate of their face:* vnder which worde of bread was comprehended all things whereof they stood in neede for the maintenance & preseruation of their life: as we vnderstand it in that prayer which we dayly make to God, when wee demaund of him our dayly bread. The second point which we ought to note in this matter touching the nakednes of man, is this, that God would admonish him, not onely by the whole frame and composition of his body and of all his members, but also by his very skinne, that he created him to liue in company and felowship, and in peace with those of his owne kinde, to helpe all and to hurt none. Therefore hee did not create him with naturall weapons, as he did other liuing creatures, vnto whome he gaue all things necessary for their defence & preseruation. For some of them haue strength and weapons by nature to resist their enemies: others wanting this haue swiftnes to conuey themselues out of all dangers: and some wanting both these, haue yet subtiltie & places of refuge to defend themselues withall. As for man, God hath placed him in this world vnarmed and naked, so that if men be disposed to hurt and to warre one vpon another, they must deforme themselues, and borowe weapons from others, whereby they transforme themselues & become monstrous, as though they were transfigured into sauage beasts & into monsters. For they haue not (as hath bene said) hard & strong hydes as some brute beasts haue, neither prickles & darts in them as Hedgehogs and Porcupines haue. Neither are their feete, hands & nailes like to the hoofes of Horses, Asses, & Mules, or to the tallents of birds that liue by praye, or to the pawes of wild beasts, neither yet are their teeth

The first point to be considered touching mans nakednes.

Gen. 3. 19.

The second point

Man by nature hath least defence for himselfe.

like to theirs, God hath not giuen them ſharp bils like to birds, neither hath he armed them with ſtings or with venim, as he hath done venimous beaſts. True it is that man hath an aduantage aboue other liuing creatures, namely his hands giuen him of God for ỹ doing of any work that he will, as we haue already declared. Wherefore if he be to fight againſt beaſts, his hand will furniſh him with moe weapons, then all theirs are, which they haue by nature, although they bee put all together. For he can not only make weapons of all ſorts, but handle them alſo, & manage them as pleaſeth him in his own defence, both againſt beaſts, as likewiſe againſt thoſe of his owne kind. And I would to God he vſed them but in his owne defence, and did not abuſe them as hee doth to his own hurt very vnnaturally. But let vs proceed forward and come to the thirde cauſe, why God hath thus created man all naked: which is, that he would admoniſh him thereby of his naturall infirmitie, in regarde of thoſe wants and neceſſities that hemme him in on euery ſide, vnto which he is more ſubiect thē any other creature. Which inſtruction ought to worke two things eſpecially in him: firſt, it ought to induce and mooue him to that peaceable and ſociable life with his kinde, for the which God created him. Secondly, by this meanes he is the more bound to acknowledge the prouidence, bountie & liberality of God towards him, whereby he bringeth to paſſe, that the neceſſitie and want, which ſeemeth to be greater in man then in any other liuing creature, declareth him to be the richeſt, and beſt prouided for, yea to be Lord of all. For all the garments of beaſtes of what quality ſoeuer they be, and whatſoeuer els they poſſeſſe, belong to him. Whereas if men were not ſubiect to ſuch neceſſities as are incident vnto them, what vſe ſhould they haue of ſo many creatures as God hath created for them? or what ſeruice ſhould they haue of their hands? For here again we ſee how that by them he prouideth for their garments, by ſetting on work ỹ skins, wools & hairs of al other liuing creatures, beſides the ſilkes of wormes, and other matter which the fruits of the earth affoord vnto them, as flaxe, hempe & ſuch like. And if neceſſitie did not teach them the vſe of all theſe things, howe woulde they conſider the power, wiſedome, goodnes and prouidence of God in his works, & in his creatures, to praiſe him & to giue him thankes? For although they haue neceſſitie & want for their ſchoolemiſtres, to the end they might learne this ſcience in their ſchoole, yet doe they profit very litle thereby, but rather become moſt ingratefull towards God their Creatour, who is ſo bountiful and liberal a father towards them. Whereupon we haue further to note, that God hath not giuen to men many thinges belonging particularly to beaſts, becauſe he hath inriched them with ſo

A commendation of the hand of man.

The third point.

A double vſe to be made of our wants.

so many other things, of which all other creatures are altogether destitute. For besides the helpe he hath of the composition and placing of those members, which he hath giuen to their bodies, being so conuenient to performe that which beasts cannot doe with theirs, he hath endued them with speech and reason, whereby, not onely all that is in other creatures which is not in them, is more then recompenced, but they haue more in them, then all other liuing creatures haue being put together. For albeit they haue no fethers & wings to flye and mount aloft by as birds haue, yet how many means haue they to ascend and to descend to goe & to come whither they wil? And as for swiftnes and nimblenes, how many beasts are there with whose swiftnes they may help themselues? And although they haue not finnes wherby to swim in the sea, & in waters like fishes, yet they haue skil & hands, whereby they can make & guide ships, and so conuey themselues whither they wil. Now as for strength which they want to cary heauy burdens afarr off, how many waies is it recompensed both by land & by water, and that by means aswel of beasts whose seruice they vse, as of artes & sciences wherin they are skilful? Wherby we see that God hath put more within a man, namely in ỹ sense & vnderstanding wherwith he hath indued him, then he hath put without in al beasts. Concerning ỹ fourth point of which I haue to speak touching this matter, it is this, that as it pleased God to giue vnto man a farre more excellent body for beautie then he did to any other liuing creature, so he would haue this beautie also to appeare in al the parts therof. For first this body, was not fashioned, either to flye in the aire as birds do, or to glide vpon the earth, & to draw it self vpon the belly as creeping things doe, nor to march vpō al foure as fourefooted beasts do, nor with the head bending downward as theirs is, but to stand and goe vpright with the head lifted vpwards towards heauen, to the end he might be admonished, that his true beginning & birth came higher thē from the earth, & frō other corruptible elements, namely frō heauen. He is also admonished hereby, that he is not borne to serue his belly as brute beasts doe, & to follow after gluttonie, drunkennes, whoredome, & such other carnal & more then brutish pleasures, wherein licencious men commonly obserue lesse moderation then beasts that are altogether without reason and vnderstanding. For although the matter whereof a mans body is compounded, differeth nothing from that whereof the bodies of brute beasts are made, neuertheles seeing it pleased God to lodge within it a soule of a diuine and celestial nature, that is farre more excellent then all natures and creatures with bodies, he would it should haue a lodging agreeable to the nature of it, whereby also man might bee admonished

Wherin men excell all other liuing creatures.

The fourth point

What we ought to learne by the proportion of our bodies.

of his excellencie, and that he was created, not onely to looke downe vpon the earth as beastes doe, but to lift vp his eyes vnto heauen, and to beholde therein the high workes of God his Creator, and to doe the like in the residue of the whole world. For as we haue heard, man is not properly this body which we see, but chiefly the soule and spirit which we see not, and which hath the body for his lodging. So that if we consider both the house and the inhabitant, wee shall see that the things giuen of God to beastes and denied to men, doe bring great beautie both to beastes because they haue them, and to men because they haue them not. For if the beastes were depriued of their armour and naturall ornaments, they should lose all their beautie and profite that redoundeth vnto them: as likewise man should be deformed an vgly, if in any sort hee were made partaker of that which is proper & agreeable to other creatures. But because God hath created man so that he might be eternal and immortall, he hath armed him inwardly, euen in that part that shalbe the meanes vnto him of eternall life. Neither would hee clothe him with naturall garments, nor arme him with corporall weapons, both because that had bene superfluous hauing giuen vnto him that which is farre better, as also because his beautie had bene thereby much diminished, and his spirit should not haue bene so well knowen as now it is, by meanes of that skill and of those artes of which God hath made it capable. For what could he inuent and doe, and wherein should he shew that naturall light and dexteritie that is in him, if nature had furnished him with all those things, wherewith his reason giuen vnto him, is able to inrich him? But to conclude our speech, hauing spoken sufficiently of the creation, generation, and birth of man, let vs looke into this beautie that is in the forme and figure of mans body, by calling to remembrance our former discourses. And let vs know, that both for the matter, & also for the forme and composition thereof, there is not the like worke in all the worlde, none so goodly, so proper, nor so well vnited & knit together: none so wel proportioned & polished in euery respect, & in euery part thereof. So that when we consider thereof from one end of it vnto ỹ other, we shal find that the workemaster that made this body, hath throughout the whole worke ioyned beautie and profit together. But there is yet another excellencie worthy of great admiration, in that hee hath not only beautified this body with so goodly a shape as we see it hath, but hath also endued it with vertue and abilitie to make other bodies altogether like it selfe, as we heard yesterday. Wherefore men shewe indeede, that they knowe nothing of the excellencie of their nature, and that they haue altogether forgotten or at leastwise very ill considered

What man is?

The excellent frame of mans body.

Who they be that know not themselues.

sidered of that instruction, which God hath giuen them by the composition of their bodies, but principally by the soule that is lodged therein, if despising celestiall and eternal things for which they are created, they affect, and seeke after earthly and transitorie things, preferring the earth before heauen, as commonly they doe. Which is all one as if they declared openly, that they are displeased that God hath made them men, and not beastes ramping on the earth, or marching vpon all foure, and turning their snoute alwayes downeward, because they haue nothing in them that sauoureth of a diuine and celestiall nature as man hath: and so they deale no otherwise then as if they would reproch God for that honour, which hee hath bestowed vpon them, by creating them differing from brute beastes, vnto whome notwithstanding they had rather be like. But enough is spoken of this matter. And seeing wee may be sufficiently instructed by all our former discourses, what are those principall partes, powers and offices of the soule, I meane the animall vitall and naturall vertues, as also what instruments they haue in mans body, let vs nowe looke into the life and death thereof, and consider more narowly then hitherto we haue done, what are the causes both of the one and the other.

Whether the life of the body can proceede either of the matter, or of the composition, forme, and figure, or of the qualities thereof, or els of the harmony, coniunction and agreement of all these: whether any of these or all of them together can be the soule: of the length and shortnes, of the diuers degrees and ages, and of the end of mans life: of death, and of the causes both of life and death: of the difference that is betweene naturall and supernaturall Philosophie in the consideration of things. Chap. 74.

AMAN A. Iesus Christ purposing to teach vs, that we cannot haue life but in him, & by him, who is the life, and who hath the words of eternal life, compareth himselfe to a *Vine*, & his disciples vnto *Branches*. For as the branch hath life & vigor, and beareth fruite, so long as it remaineth in the vine, & receiueth nourishment from thence, so if it receiueth no sap from thence, or if it be cut off, it withereth and dyeth. We may say the same of the members of the body, if the soule be not in euery one of them, and if it giue not life, vertue, and vigor to them all for the performance of their offices. For if it fall out so, that it withdraweth it selfe altogether from any one part of the body, that part is without life: as we see by experience in a member dried vp, or putrified, or cut off from the body. And so is it with the whole body, when the Ioh. 15. 1, 2, 3, 4

soule

ſoule is ſeparated frō it. But we are to handle this matter more at large.

By our former diſcourſes wee may learne the nature both of the ſoule and of the body, what is that vnion and coniunction which they haue together, albeit their natures, ſubſtances, and eſſences are diuers and very different: alſo we haue learned that the one of them, namely the ſpirituall eſſence, is a great deale more excellent then the other, which is corporall. Wherefore we may well conclude, that the life in the body proceedeth not of the matter whereof it is made, nor of the qualities ioyned vnto it, nor yet of the compoſition forme and figure thereof. For if the life and ſoule were in the matter of the body, the larger and greater mens bodies were, and the more matter they had in them, the more life and ſoule, the more wit, ſpirit and vnderſtanding ſhould be in them. But we ſee by experience that it is farre otherwiſe, and that there is no more life & ſoule in a great body then in a litle. And if it were ſo that the life proceeded from the matter, a dead body ſhould bee as well a man, as a liuing body. We may ſay the ſame both of the qualities ioyned to the matter according to the nature of the elements, as alſo of that conformation and agreement that is betweene all the members both within and without. And as for the harmony coniunction and concord that floweth from the diuerſitie of theſe qualities, and from their temperature, it may be increaſed and diminiſhed. Wherefore that cannot be the effect of nature, which cauſeth a thing to be that which it is, and giueth vnto the ſame thing his forme and kinde, that continueth alwayes in his eſtate and naturall diſpoſition. For if it were otherwiſe, the nature of kindes might bee changed, which neuer any of the Philoſophers did ſo much as imagine, or thinke to affirme. And as for the compoſition and figure of the body, there is yet leſſe reaſon to ſay it commeth from thence, forasmuch as that continueth the ſame in a dead body which it was in a liuing. Againe, thoſe liuing creatures, that reſemble moſt the nature and forme of the members of mans body, and the matter thereof, are oftentimes farther off from the nature of humane ſenſe and vnderſtanding, then they that do leſſe reſemble thē. Which we may eaſily know by conſidering the natures of a Hog and of an Elephant. For they that through want and famine haue bene conſtrained to eate mans fleſh, haue teſtified that no fleſh or meate whatſoeuer approcheth neerer in taſte, or is more like it then the fleſh of a Hog. And if we conſider the inward members and parts, there is no beaſt, if we will giue credite to them that haue had the experience thereof, that hath them liker to thoſe in man, then the Hog hath, both for ſubſtance, diſpoſition, forme and figure. Contrariwiſe, wherein doeth the Elephant reſemble man either

The ſoule proceedeth not of the matter.

Nor of the qualities.

Nor of the harmonie.

Nor of the compoſition of the body.

The nature of a Hog. And of an Elephant.

either for forme or composition of body, or of the members both internal and external, in comparison of a Hog? And yet there is no beast more teachable then the Elephant, or that approcheth neerer to the sense and vnderstanding of man: as on the other side there is no beast further off in this respect, nor more hard to be taught and more brutish, then is the Hog. And if any man thinke that the industry and docilitie of an Elephant proceedeth, either from the greatnesse of the matter whereof it is made, or from the abundance of the qualities ioyned vnto the matter, or from the harmony, coniunction and concorde that is betweene them, or lastly, from the composition, forme & figure of his body and of the members thereof, wee will oppose vnto him the Ant, which is one of the least among the creatures of the earth, as the Elephant is the greatest of all, as farre as we know. The like may be said of the Bee. For, are there many creatures although greater in substance, that yet haue such industrious & ingenious natures, as these litle beasts haue, that are to be reckoned among the smallest of them? And by this it appeareth plainly, ỹ the soule of beasts is of some other substance & nature then their bodies, notwithstanding there is great difference betwixt ỹ soule of beasts & the soule of mẽ. But we haue further to note touching the soule of man, ỹ the spirit doth not only not folow the nature of the body, but which is more, gouerneth, carieth & recarieth it whither it pleaseth: yea, it withstandeth the affections, which approch neerest to ỹ corporal & terrestrial nature. And as for ỹ facultie of sense & of the senses, it is a vertue that surpasseth all bodily power and vertue, & all things depending of the body, so that there is no facultie of the body that is able to expresse the actions thereof. What shall we say then of the vertue of vnderstanding, which is the highest and most soueraigne facultie that is in man? Which wee cannot say is a body compounded of matter and forme. For that thing is the fountaine and original of life, which first mooueth a liuing creature to the works belonging vnto life. So that when wee inquire what this fountaine and spring is, then doe we seeke to know what the soule is. Nowe we may soone know by that which hath bene spoken, what the soule is not: but as yet we cannot perceiue what the proper substance and nature thereof is. And in deede it is not that which wee haue to speake of at this time, hereafter we may say somewhat of that matter. Let it suffice for this present, that we know that the true cause of the life of the body, in regard of second causes, is in the soule next vnto God, who is the first and principall cause of all things. Therefore it is hee that hath ordained and limitted to euery liuing creature his appointed time wherein to liue and to grow, and next to decrease and to dye: and as it plea-

The soule of a beast differeth from the substance and nature of his body.

The facultie of sense commeth not from the body.

The cause of the life of the body.

it pleaseth him either to prolong or to abridge their life, so doeth he dispose of the second causes and meanes whereby hee will haue it brought to passe. Wherefore although euery one hath his certaine bounds and terme of life set him, yet none but God onely can attaine to the knowledge thereof. For all come not to the last age, which hee hath appointed to be the ordinarie end of euery ones life, following those degrees into which it is diuided, according to that diuision which we make of dayes and yeeres. For the infancie of man may be resembled to the morning, and to the spring time of the yeere: mans age to midday and to the sommer: olde-age to the Euening and to Autumne: and death to night and to winter. Therefore Iob sayth very well, speaking of man, *the number of his moneths are with thee: thou hast appointed his bounds, which he cannot passe.* Nowe if it be demaunded what is the ordinarie terme of life appointed by God, we are to know, that nature by the ordinance of God appropriateth the matter being in the forme of members, vnto the soule, that is, to giue life vnto the whole body. Nowe when the soule is entred into it and hath taken possession thereof, by little and little it prepareth and maketh fit the internall instruments, vntil at length it hath brought them to that perfection, which the qualitie, constitution and composition of the matter is able to receiue and to beare. And after these instruments are come to their greatest perfection, by vsage they waste and consume away, returning by little and little vnto their first nature, & so in the end wholy corrupt and dye. Thus you see how the members are appropriated in the belly of the mother, howe the spirits and humors are fitted in the time of infancie: after which the flower of age in youth is as it were the vigor and vse of the perfection of the instruments, and olde-age is the decreasing age, wherein they decay continually & become worse and worse, euen vntill they come to their corruption, which is death. And this death we call naturall, when following this course it attaineth without violence to these bounds. Nowe although this bee no long course, yet there are but very fewe that hold out to the vttermost end thereof, in regard of them that stay by the way: of whome some are cut off, euen before they haue begunne their course, others presently after they haue begun it, and some in the midway: and that through so many sortes of sicknesses with other inconueniences and accidents, that a man cannot possibly comprehend or conceiue them all. Therefore *Moses* sayd long since, *that the time of our life is threescore yeeres and ten, and if they be of strength, foure score yeeres: yet their strength is but labour and sorowe: for it is cut off quickly, and we flee away.* And after hee hath compared man to a streame of water caried violently away,

The degrees of mans age.

Iob 14.5.

The cause of the length and shortnes of life.

What naturall death is.

Psal 90.10.

to

to a Morning dreame, to the grasse that florisheth and groweth in the Morning, and in the Euening is cut downe & withereth, he giueth the reason of all this, saying, *for we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, and our secret sinnes in the light of thy countenance: for all our dayes are past in thine anger: we haue spent our yeeres as a thought.* Psal. 7.8,9. *Iob* also agreeth well with *Moses* in this point when hee sayeth, *Man that is borne of a woman, is of short continuance, and full of trouble. He shooteth forth as a flowre, and is cut downe, he vanisheth also as a shadow, and continueth not.* Iob 14.1,2. Nowe it is certaine, that if we looke to the causes of the life & death of men layd downe by vs, we shal thinke that all this is done naturally, & that there is a certaine order of nature, vnto which we must all be subiect, and a naturall necessitie which none can eschew. But wee see that *Moses* mounteth aloft, and searcheth higher for the cause: for hee seekth it in God and in his determination, yea in his wrath conceiued against our sinnes. Therefore the children and seruants of God, that haue bene instructed in his worde, doe not onely consider of that in death, which prophane men beholde there: but they mount vp euen to this highest cause, and behold there the wrath of God against sinne, & against all mankinde for the same. So that wee may knowe by that whith hath bene sayd, what difference there is betweene humane and naturall Philosophie, and that which is diuine and supernaturall: and wherein they deceiue themselues, that stay altogether in naturall Philosphie. Of the true difference betweene naturall and diuine Philosophie. And hereby also wee may learne the cause why so many become Atheists and Epicures thereby, whereas it should serue them in place of steps and degrees to cause them to ascend vp to that Philosophie that is supernaturall and heauenly. The cause of so many Atheists. For their noses are altogether poring in this base kitchin, of which we haue intreated in our former discourses: as though God had not created men for another life and end then hee hath done beasts. Whereupon we may imagine, what true ioye and consolation they can haue, I say not only in death, but also throughout their whole life, seeing their life, wil they nill they, must passe through so many dangers and miseries. For whether they will or no, they must be subiect to this sentence passed from God against all mankinde, in the person of our first parents, when hee sayd to *Adam*, *Cursed is the earth for thy sake: in sorow shalt thou eate of it all the daies of thy life. Thorns also and thistles shall it bring forth to thee, and thou shalt eate the herbe of the fielde. In the sweate of thy face shalt thou eate bread, till thou returne to the earth: for out of it wast thou taken, because thou art dust & to dust shalt thou returne.* Gen. 3.17,18. Therefore *Eliphaz* sayth in the booke of *Iob*, *that miserie proceedeth not out of the dust, & that affliction buddeth no: out of the earth.* Iob 5.6.

Which

The cause of barrennes.

Which is asmuch to say, as that the cause of barrennes of ground proceedeth not from the earth, but from the sinne of man. Wherefore men cannot lay the blame vpon any other beside themselues, as being the cause of all the euils which they suffer, because they beare the matter of them in themselues. Now if any thinke, that this sentence pronounced by God against all mankinde is not so much executed vpon the wicked that are without God, as vpon others, because wee see commonly that they are richest, & liue in greatest ease, in pleasures & in delightes, we must know that they are not therefore exempted from those miseries, whereunto the life of man is subiect, and which are all comprehended vnder this sweate of the face mentioned in the holy Scriptures. For there is not one of them to be found, that can so saue himselfe, but that he hath alwayes his part & portion in these things. And if we could consider wel the whole course of their life, who seeme to be the happiest amongst them, and had the patience to waite vntill the end of their race, we should still finde by experience the trueth of that we speake of. But let vs goe on with our speeches touching the causes of the length and shortnes of this bodily life, and of naturall death, as also of that which is violent, whereof wee haue not yet spoken. Also let vs consider of the things that are chiefly required for the vpholding of this bodily life, and without which it could not consist. This then shall be the matter subiect, of which thou, ARAM, shalt take vpon thee to discourse.

Of the causes generally of the length and shortnes of bodily life: of naturall and of violent death: in what manner the life of man consisteth in his breath: of the principall things required to life, and without which it cannot be: of the difference betwixt the life of men & the life of beasts: of the image of the spirituall death in the corporall: of the true comfort which we ought to haue therein. Chap. 75.

ARAM. This lawe was layde vpon nature by GOD the Creator thereof, that the things which it should bring forth in this inferiour world, should haue small beginnings at the first, and after growe by litle and litle, & when they were come to their full greatnes should stand a while at a stay, and then fall by litle and litle, and returne to their originall and first beginning: as we see a patterne hereof and an example twise a day in the Ocean sea. For after it is mounted vp to the highest, and hath spread it selfe in length and breadth as much as it may, it returneth againe vnto the fountaine and wombe from whence it came, and there closeth vp it selfe. For God hath compassed it with certaine

certaine bounds beyond which it cannot passe. So likewise euery thing hath his course and set time of continuance: neither doe we see any thing vnder the Moone, either of the workes of God, or of the inuentions of men, which keepeth not this course. And so is it with the body, which being created by litle and litle, decayeth after the same maner, as it were by the same degrees by which it mounted vpward. And that which we see in euery particular body, the same we perceiue to be in the whole frame and course of the world, & in all the estates thereof. For the world hath had his infancie, next his youth, then his mans estate, and now he is in his olde-age. For we see howe all things decline dayly, and continually waxe worse and worse, as it were approching to their end. In like maner if we would consider the course and estate of all Common-wealths, Principalities, Kingdomes, and Empires, and of all the greatest and chiefest Monarchies, that euer were from the creation of the world, we should finde that all of them were very small and weake in their beginnings, and that afterwards they increased and mounted vp vntill they came to their highest degrees: and after they had attained thither, they descended & fell by litle and litle continually, vntill in the ende they were wholy ruinated. Nowe the first causes of all these things proceeding from God and from his eternall counsell, we know that the second causes are in the nature of euery thing that hath beginning and must end, and chiefly in the nature of mens bodies.

Nothing abideth still in the same state.

By our formmer speech wee haue learned already howe this corporall life consisteth in the preseruation of those instruments which the soule vseth in the body: and that the chiefest of them is heate, the second moysture agreeable to the heate, which must needes haue something to feede it and keepe it in a moderate stay. Lastly wee learned, that the nourishing and cherishing of the heate is the preseruation of the moysture: and therefore those liuing creatures that are best able to mainteine and keepe these two qualities within themselues, are of longest continuance in life. So that the chiefe naturall cause of the long continuance of life, consisteth in euery mans composition, namely if it be hot and moyst by due proportion, both in the sinewes and in the marrow, in the liquors and humors, and in the spirits. The second cause consisteth in the long continuance of this temperature, which being interrupted and marred by diseases, the instruments of life are thereby also spoyled, & so they failing, life it selfe must needes cease. Whereupon death ensueth: euen as when the instruments and tooles of some handicraftes man are worne and faile him, it cannot be but that his arte and occupation should also be at an ende. So that death

The cause of the length of life.

What death is. death is a defect of those instruments of the soule, whereby life is prolonged. For the soule leaueth the body by reason of the defect of instruments, and not for any disagreement that is betweene the body and it, as may appeare by this, that it was not any proportion or agreement that ioyned the soule and the body together. For albeit a workeman vseth his instruments, yet there is no proportion and agreement betweene him and them, in regard of the matter and forme of him and of his tooles: vnlesse peraduenture this proportion may be imagined to be betweene the arte of the workeman, as he is a workeman, and betweene the aptnesse of the toole he vseth, whereby it is made fit for the doing of that which the workeman hath in hand. Seeing then all life consisteth both in heate, as we haue already sayd, and also in moysture requisite for the heate,

Naturall death, wee call that naturall death, when heate faileth by reason that the moysture is dryed vp through the heate that drinketh it vp, which heate also in the end vanisheth away, euen as a lampe doeth when the oyle of it is consumed. But that is called a vio-

Violent death, lent death, when through some accident, either the moysture is drawne out of the body, or the heate is put out and extinguished either by some inward, or els some outward oppression and violence. Internall violence is either by poyson, or by gluttony and drunkennes, or by such excesse: as a when a lampe goeth out because there is too much oyle powred into it. And if this oppression be done outwardly, it is called externall; as when the ayre and breath that refresheth the heart, is shut vp and reteined, either in the sharpe artery, or in the mouth. For it is as if a fire were suddenly couered and choked by some great heape of stones, or of earth, or of ashes layde vpon it. We heard before, that if the Lungs had no respiration by the mouth & nostrils, no man could breath, but he should be choked by and by: as we see it by experience in them that are strangled. The reason hereof is, because

Of the windpipe. the pipe that reacheth from the Lungs to the throat, is so closed vp, that it is altogether stopt, or at least so narrow and strait, that there is not space enough for the ayre and breath to passe in and out by. We see also dayly how this windpipe is troubled, if whiles wee eate or drinke, there fall into it a litle crumb of bread, or meate, or els a drop of water or of wine, or of any other drinke, yea although it were but a little drop of our owne spettle. For the breath that ascendeth vp from the lungs by this pipe, will not suffer any other thing to enter in thereat, except it be as subtill and thinne as the ayre is, but it drieth it vpward, insomuch as when that happeneth to any man, hee is in great paine and as it were stifeled for the time. We see the like also in the cough. For from whence proceedeth it but onely of those distillations that

descend

descend from the braine vnto the lungs by this pipe? And truely the consideration of all this, ought to be vnto vs in place of an other speciall testimony of the infirmitie of our nature, that wee may alwayes learne the better by this to humble our selues. For what an excellent gift is this life, which God hath giuen to man? and yet a matter of nothing will depriue him of it. For let his breath onely bee taken away, which is but a little winde, and beholde hee is stifled and dead by and by. And for the taking away of his breath, and so of his life withall, there needeth nothing else but the stopping of his mouth and nosethrilles, or of his windepipe onely, which is soone done, and hee is dispatched presently without all help and remedy by man. Therefore *Esay* hath a good speach: *depart* (saieth he) *from the man whose breath is in his nosethrilles: for wherein is hee to be esteemed?* In a worde, his meaning is, that man is but as it were a little winde and blast, as if hee had his life in his nosethrilles, and as if it were as easie a matter to take away his life as his breath. Moreouer, the mixture and temperature of all the elementary qualities and of all the humours is so necessary for life, as wee haue already heard, that if anie one be wanting, our life can not continue. But the chiefest and most necessary of all, are heate and moisture placed in the blood, which is so necessary for the maintenance of life, that after it is out of the body death followeth presently.

From whence the cough commeth.

Esay 2.22.

The blood necessary for life.

Concerning the members of the body, it hath beene tolde vs already, that there are som of thē without which the body can not keep life, nor bee kept therein, amongest which the heart is the chiefest of all, for the reasons, which wee haue already heard. Nowe these things standing thus, wee must consider what difference there is betweene the death of bruite beastes, and that of man: namely this, that the soule of beastes perisheth vtterly in their death, as doeth the vigour of mens senses in the death of man. But the soule of man surviueth after the death of his body, and continueth alwayes in beeing and in life. For, considering that beastes doe in this life all that can bee done by them, according to those giftes, which they haue receiued of nature, therefore they liue and die heere altogether, hauing nothing bestowed vpon them for an other better life. But forasmuch as GOD hath giuen vnto man a diuine and immortall spirite, which hath heere great impediments and can not well exercise all his offices, it is requisite that it shoulde haue an other life wherein it may display all the vertues it hath, and enioy whatsoeuer GOD hath prepared for it, euen that which is most agreeable and proper to the nature thereof. Wherefore wee may say, that the

The difference betweene the death of beasts and of man.

death of man is a separation, or a departure of the soule from the body: wherein GOD propoundeth vnto vs a perfect image of our separation and departure from him, which commeth by the meanes of sinne. For wee see what becommeth of the body when the soule is gone from it, and what it is during the time that it is ioyned therewith. The difference is very great. Let vs then propound our soule, as if it were in the place of the bodie, and imagine that God were insteade of the soule in it, as wee see the soule is in the body. Then let vs consider what might be the estate of the soule both when it is ioyned with GOD, and when it is separated from him. For there is greater difference betweene the soule separated from GOD, then betweene a body separated from his soule. Forasmuch as there is no bodie so stincking nor so infected, when it is separated from the soule, as the soule is when it is separated from GOD, if wee will compare spirituall things with corporall things. And contrariwise wee may iudge of the estate thereof when it is ioyned with God, by the estate of a body ioyned with his soule, and by that difference which is betweene a dead body and a quicke.

An image of our spirituall death in the bodily.

Nowe if wee woulde well consider these things, and compare the corporall death of the bodie with the spirituall death of the soule, wee woulde abhorre sinne in greater measure then wee doe, and bee more afraid of it then of anie thing that may come vnto vs. For there is nothing either in heauen or earth, that can hurt vs but sinne: as in deede nothing can bring dammage to vs, but that which can hurt the soule. But it is sinne onely that is able to hurt the soule, because by it those meanes are taken away from the soule, whereby GOD bestoweth spirituall life vpon it. Therefore wee ought not to thinke that bodily death can anie way hurt the soule, vnlesse it be in regarde of the euill life past. It is true, that seeing GOD hath created man to bee of such a nature, as to be compounded of a bodie and of a soule, and that his true and perfect estate consisteth heerein that they shoulde liue vnited and ioyned together, it is very like that there is some euil in the seuering of thē asunder, especially if any of them corrupt and perish, and the euill may seeme to be doubled, if both of them should corrupt & perish, as many epicures and atheists would haue it. For if it be euill to haue but halfe a beeing, the euill and imperfection is much more, not to be at all, seeing there is nothing more goodly or more excellent then to haue a beeing. And if it be an excellent thing to bee, then to bee well, is a farre more goodly and excellent thing. For therein consisteth the perfection and absolute felicitie of man. Nowe there is no sound or perfect estate of anie man, but

Only sinne hurteth the soule.

What it is to be well.

onely

onely that in which, and for which GOD created him. And although man bee fallen from that eſtate, yet it hath pleaſed GOD not onely to reſtore him againe thereunto by his Sonne Ieſus Chriſt, but alſo to make it vnto him more entire and more perfect, yea much more ſure and ſtedfaſt then it was in the beginning. For this cauſe, if beſides the benefite of creation wee conſider alſo that of regeneration, and of the reſtauration and repairing of man, wee ſhall finde therein ample matter of true and ſound conſolation againſt death. For wee knowe that this tabernacle of our body, which is infirme, faulty, corruptible, fraile and tending to putrifaction, ſhall bee deſtroyed and as it were pulled downe, to the ende, that afterwardes it may bee reſtored vnto a perfect, firme, incorruptible and celeſtiall glorie. Wee ſee that by death wee are called backe againe from a miſerable exile, to the ende that wee may dwell in our countrie, euen in our heauenly countrie. In a worde, wee are aſſured by death to enioy ſuch a bleſſed and permanent eſtate, as the like whereof appeareth no where vpon the earth. And if the brute beaſtes, euen the inſenſible creatures as Saint *Paul* teacheth vs, as wood and ſtone, hauing ſome ſence of their vanitie and corruption, doe waite for the day of iudgement that they may bee deliuered from the ſame: ſhall not wee bee very miſerable, hauing both ſome light of nature, and alſo boaſting that wee are inſpired with the ſpirite of GOD, if wee doe not lift vp our eyes aboue this earthly corruption, when the queſtion is concerning our beeing? Shall wee not contemne and diſdaine the vanitie of the worlde, to aſpire after the good beeing of the immortalitie to come? Let vs knowe then that wee can not finde any true and ſound conſolation without this conſideration and hope which is moſt aſſured to them that beleeue in Chriſt Ieſus. Therefore they that went not beyond the boundes of naturall Philoſophie, coulde neuer enioy anie true conſolation, either againſt the miſeries of mans life, or againſt corporall death. And although they beleeued, that together with the body whatſoeuer is in man, was extinguiſhed, or otherwiſe that after the death of the body, the ſoule remained immortall, yet notwithſtanding ſome haue done nothing elſe but mourne and complaine in this life, inſomuch as they haue laid violent handes, as it were, vpon Nature, reuiling her and calling her the ſtepmother rather then the mother of mankind: & others haue doubted of their future eſtate and condition, not being able to learne and knowe whether their ſoules ſhould liue either in ioy and reſt, or els in paine & torment, but only by opinion. Of which if we would diſcourſe at large, and conſider particularly of their reaſons, we ſhould be con-

A comfort againſt death.

Rom. 8. 22.

Naturall philoſophie affoordeth no ſound comfort againſt afflictions, or death.

firmed more and more in that true consolation, that ought to bee in the heart of euery Christian against the horrour of death. Therefore I greatly desire ACHITOB, to heare thee discoursing vpon this matter.

Of the chiefe consolations, which the wisest amongst the Pagans and Infidels coulde drawe from their humane reason and naturall Philosophie against death: of the blasphemies vsed by Atheists and Epicures against God and Nature: what Nature is, and who they bee that attribute vnto it that which they ought to attribute vnto God. Chap. 76.

ACHITOB. Trees haue their seasons, in which they beginne to budde and afterwards do blossome: which blossome in conuenient time taketh the forme and fashion of the fruite, and after that it continueth growing, vntill it becommeth ripe: and beeing come to the greatest maturitie and ripenesse that it can haue, it falleth down of it selfe, and still consumeth more and more. The same may bee saide of leaues. But this happeneth not to all, nor yet altogether after the selfsame maner to all those vnto whō it doth happen. For some fruits perish euen in the very bud, or els in the floure: and some after they are come to the fashion of fruit. And of these latter sort, some fade away sooner, some later, according to their sundry accidents. For some are eaten by wormes, other by noisome flies, and some through diuers kinds of creeping things, which bred in the fruite it selfe. Againe, some are shaken downe violently, either through great & mighty showres, huge stormes, blustering windes, or els by haile and tempest, beeing plucked forcibly from the trees before they can come to any ripenesse. By all which things God propoundeth vnto vs, a goodly picture and representation of the whole course of mans life, yea of all estates and conditions of men in the worlde, both generally and particularly. For although in our former speech wee hearde what order nature vsually followeth in naturall thinges, and namely, in that which respecteth the estate of Empires and Monarchies, yet if wee looke well into it, wee shall there finde also this very difference, which we haue obserued to bee betwixt naturall death, and that which wee call violent death. For as amongest men all come not to the vttermost of olde age, but manie are stayed by the way, so is it with estates. Wee see some men ascende vp through all degrees, euen vntill they attaine to the highest: and then by the same degrees descend againe, vntil they come to the ende and

A profitable contemplation in nature.

period

period of all. But we see others that are staied in ascending, or if they come to the highest degree, are sodainely throwne downe. Moreouer, among those fruites which attaine to maturitie and ripenes, all haue not one and the selfe same time of rypening, but euery one hath his proper season: and those that are most forward and soonest rype, are of shortest continuance; and quickly gone. This selfe same thing also we see to be obserued in the life of men, and in the course of this world. Wherefore if we had no hope of another life besides this, our estate would be more miserable, not onely then the estate of beastes, but also then that of trees. For as trees decay yeerely in regard of their flowers, fruites and leaues, so they are yeerely renewed, whereas many men perish after that manner, that being once dead they shall neuer be raised vp and renewed againe to glory. For although they haue some opinion of another life, yet if by the certaintie of faith they doe not apprehende the fruition of eternall happinesse, which is prepared for the blessed through the grace of Christ Iesus, they can neither liue nor die without some doubt of that which they desire most to be perswaded of.

The miserable estate of Atheists that haue no hope of another life.

When the greatest and most skilfull Philosophers, the wisest and most vertuous personages that haue byn amongst the Heathen, went about to comfort either themselues, or their friends in their great afflictions, and chiefly in death, this was thought to be one of their strongest reasons; *that the lawes of nature are vnauoydable, and that it must be so.* For they had no hope of the resurrection of their bodies: as indeed it is a doctrine ỹ humane Philosophy doth not vnderstand. And as for the immortalitie of the soule, albeit the best Philosophers, and most learned men amongst them were of that opinion, which also was for the most part generally receiued of the people, yet they were neuer so assured thereof, but that still there remained some doubt in them, because they had no certaine knowledge of it, but onely so much as they could get by their naturall light and humane Philosophie. Therefore when such as excelled others amongst them laboured to comfort and strengthen men against the feare of death, and would perswade them that there was no euill in it, they vsed for their principal reason this disiunctiue speech, saying: *Either man is wholly extinguished by death, or els some part of him remaineth afterwards. If he perish altogether, so that nothing of him continueth still, then he feeleth no ill: and so death hurteth him not, but deliuereth him from all those euils whereunto he is necessarily subiect in this life. But if some part of him abideth still, so that he die not altogether, then is death no death vnto him, or at least wise it is not euill vnto him, seeing his principall part, which is his soule, and in regard of which he is*

Philosophicall reasons against the feare of death.

man, liueth and abideth whole and sound. Nowe these are very leane and slender consolations. For seeing GOD hath created man of that nature that hee is compounded of body and soule, no doubt but his true and perfect estate consisteth herein, that these two natures be vnited and lincked together: as in deede they shoulde haue done, had it not bene for the sinne of our first parents, who thereby brought vpon man both bodily and spirituall death. And it is against reason to thinke, that a separation of these two natures so well knit together coulde bee made, and that one of them shoulde corrupt and perish, and all this without griefe. Nowe if they perish both together, the euill that followeth thereupon is the greater. For nothing can bee imagined to bee more goodly and excellent then to haue a beeing. Nowe can any body call that thing excellent which ceaseth to bee, or which hauing a beeing, fadeth incontinently? But what a horrour is it to a man onely to thinke of death? And howe much more will his horrour bee encreased, when he shall thinke that hee must so vanish away by death, that no part of him afterward shall haue any more beeing, then if hee had neuer beene at all? And what profite ariseth to him that was neuer borne, more then to the brute beast? But yet the estate of this man is more miserable. For to what ende shoulde the reasonable soule serue, which God hath giuen him, as also the vnderstanding, reason and all the other vertues wherewith God hath endued it aboue the soule of beastes, but to make him more miserable and wretched then if hee had beene created a beast? For seeing beastes haue no minde, vnderstanding or reason, to conceiue and knowe what a benefite and gift of GOD it is to haue a beeing and to liue, they haue no such vehement apprehension either of death as men haue, or of the losse of any good thing, which they are in danger to loose. And by this reason it followeth, that the more blockish and brutish men are, the lesse miserable they shoulde bee: as contrariwise, the greater spirites they haue, and the more they acknowledge the excellencie of mans nature, and those gifts wherewith God hath endued it, so much the more miserable and wretched shoulde they be, instead of receiuing greater ioy and consolation. Whereupon it commeth to passe, that they are more ready to despite and blaspheme God, then to praise and glorifie him for those graces and benefits wherewith hee hath adourned mankinde. We see howe Epicures and Atheists, and all they that consider in man this present life onely, and goe no further, drawe neere to this point of which wee speake. Therefore some of them say, that it were best for a man not to bee borne at all, or else to die so soone as hee is borne. Others set them-

Sinne the cause of death.

Atheists more miserable then beasts.

The common sayings of Atheists.

themselues against nature and speake euill of her, saying that shee is, rather a badde stepmother then a good mother to mankinde. And because they knowe not what GOD is, they set vpon Nature, through whose sides they wound him, speaking euill of him, and blaspheming him vnder this name of Nature. Thus you see what comfort and consolation they finde, who looke for no other life after this. And as for those other that haue but some bare motion and slender opinion of the immortalitie of soules, what greater ioy or contentation can they haue? Nay there are three things that doe greatly diminish their comfort. The first is, their doubting wherewith they are continually possessed, which hindereth them from hauing any assurance of the same. The second is the seperation of the soule from the body, whereby they conceiue and imagine, that the bodie doeth so turne into corruption, as that it wholly perisheth without anie hope of the resurrection thereof, or of conioyning it againe with the soule from which it was disioyned. The third is the ignorance of the estate of soules after this life. For albeit they were verie certainely perswaded that our soules are immortall, yet they haue no assuraunce of their estate, neither knowe they whether they liue in ioy and rest, or in paine and torment, but onely by opinion, as they esteeme by euery ones merites, which they measure according to that knowledge they haue, and that iudgement which they are able to affoorde of their vertues and vices. Therefore, whatsoeuer they thinke or hope, seeing they are not very sure and certaine, neither indeede can bee, if they haue no better assuraunce then by their naturall light and reason, they must needes bee subiect continually to sorrowe and griefe, which way soeuer they turne themselues. For if they are of opinion, that there are punishments for such as haue ledde an euill life in this worlde, who can assure them that they shall bee exempted and freed thereof? For howsoeuer they labour to enforce (as it were) their conscience, and striue neuer so much to rocke it on sleepe, and flatter themselues in their sinnes, yet can it not affoorde them anie such peace and quietnesse, as will altogether satisfie and content them.

Naturall reason not sufficient to stay the conscience.

And as for perswading themselues that there is no punishement for the wicked, they are neuer able to doe it. For the same naturall light and reason whereby they iudge soules to bee immortall, doth likewise constraine them to acknowledge, that there is a God a iust Iudge, who suffereth not euill vnpunished, as also he will not passe by that which is good without accepting of it as it is. So that seeing they

they cannot assuredly know, that God will approue and receiue their workes as good, or refuse them as euill, they must of necessitie bee alwayes in feare, whatsoeuer they beleeue. Therefore as the one sort endeuour with all their power to bee perswaded of this, that mens soules are mortal as well as their bodies, and that after death there remaineth no more of the one then of the other, thereby to deliuer themselues of this feare, and of the torment that accompanieth feare: so the other sort that haue a better opinion of the immortalitie of soules, labour to perswade themselues that there is no Hell nor punishment for soules after this life, but that they are onely poeticall fictions and fables. But although Poets vsed fictions in that which they wrote of Hell, and of those infernall furies and torments, yet they deriued the grounde and foundation of them from that testimonie, which God hath planted in the nature of vs all. So that none ought to flatter and seduce themselues by meanes of such opinions as ouerturne all nature: for that were to take away all difference betweene good and euill, vertue and vice, things honest and dishonest. For if there bee no reward either for the one or the other, or if it be all one, it followeth either that there is no difference betwixt all these things, or that there is no iustice in God. But both these are impossible, whereupon it must needes be concluded, that not onely there is another life after this, but also that in the second life there is ioy, rest, and felicity for the one, and greefe, paine, and dolour for the other. Wherfore we must not thinke, that because the Kitchin and Nurserie of this mortall bodie is by the appointment and prouidence of God, ioined with the soule that is immortall and diuine, therefore there is no other life for man besides this bodily life, or that the soule which giueth life and mainteineth it in the body, is no more immortall then the body that receiueth the same from it, and that the body in like maner ought not to expect another life after this. But I hope that these things shall hereafter bee better declared vnto vs in those discourses, which wee are especially to make touching the immortalitie of the soule. Now to end this speech, forasmuch as in this and in our former discourses, we haue oftentimes made mention of *Nature*, which for the most part men ioyne as companion with God, when they speake of the counsels of his prouidence ouer all things created according to that common prouerbe, *that God and Nature haue made nothing in vaine*, I say in this respect it shall be good for vs to know, what *Nature* is, to speake properly, and into what detestable errour they fall, who attribute that to it, which appertaineth to God alone. And first they that vse this prouerbe might speake more directly and Christianly, if they attributed the whole to God only, not

Two sorts of Atheists.

Why there must needes be a second life.

What Nature is.

ioyning

ioyning vnto him nature for a companion, as though he had neede of her helpe, and coulde not well finish all his woorkes alone, and as though hee had not beene able to haue done all that hee hath done, without her. It may bee they will say, that they doe giue this honour vnto God, and that they speake not of Nature, as *Galen* and many other Heathen Physicions and Philosophers, or rather Epicures and Atheists doe, who place Nature in God his stead: but that they speake of her as of a means created of God, by which he performeth all these things. But there is no such necessitie to ioyne Nature with God as his fellow worker. For when hee created the first man, what Nature had he with him that did helpe him to make this worke? Besides, the verie name of Nature doeth it not declare, that it is a thing borne & created, and so consequently hath her creation and birth from God as all other creatures haue? For if we take Nature for that diuine vertue and power, which appeareth in the workes of the creation, & in their preseruation and order, we must of necessitie take it, not for a thing that is borne and bred of others, but that giueth birth and beeing vnto others. And if we take it so, then God and Nature shalbe taken to be all one. Wherefore in this respect it were better to let the name of Nature alone: and to speake of God onely, to whom Nature is but a seruant, and seeing that by him it was created, and that all things were made before Nature had her being. Otherwise we are like to fall into that errour of *Galen* and others his like in these dayes, who albeit they be conuicted and rauished with admiration, through the contemplation of those wonderfull workes, which they beholde in all the partes and powers of mans body, are notwithstanding so vngratefull, that insteade of yeelding vnto God that honour that belongeth vnto him, it seemeth they woulde despite him to his face, and seeke all possible meanes to put out their owne eyes, and wholly to blinde their vnderstandings, to the end they might not be constrained to acknowledge that there is a God, the Creator & maker of this so excellent a piece of worke, and so to glorifie him as becommeth them. Nowe rather then they would giue him this honour, they will make an idole of Nature, thereby to cast a vaile before mens eyes, that they should not see and acknowledge God in his workes. They will rather put out their owne eyes then follow this Nature, which they forge vnto themselues as a soueraigne Mistresse, whereas she is but the meanes to leade them to God her and their Creator, of whom shee is but a seruant, and a verie small image.

Nature is a creature.

The error of *Galen*, & such like Atheists nowe adayes.

Thus much I thought meete to bee knowen concerning Nature, that wee might learne to speake better and more reuerently both of God

What we are to iudge of Nature.

God and of his woorkes, and that we might know that Nature is nothing els but the order and continuance of the woorkes of God. Now that wee are instructed in the causes of life and death, and what true comfort and consolation we may haue against the horrour therof; and so haue finished our discourses concerning the frame of the body, and of the powers and faculties of the soule therein, we must enter into a particular contemplation of the nature of the soule, and learne what is the creation and immortalitie thereof, so farre foorth as the minde of man is able to comprehend, and as the worde of trueth shall affoord vs sure and certaine doctrine thereof. First then, it is necessary and very profitable for vs to consider, that there is but one soule in one bodie, which hath all those powers and vertues of which the effects are daily seene: also what place the soule hath in the bodie, and what vnion there is betweene them. Nowe ASER, this shall bee that matter Subiect, which thou shalt haue to continue our speech withall.

That there is but one Soule in euerie seuerall bodie: that one and the same soule hath in it all those vertues and powers, whose effectes are dayly seene: of the seate of the Soule in the bodie, and of the principall instrument thereof: of the vnion of the bodie and Soule: of the diuers degrees of nature, and of the excellencie that is in it: of the fountaines and bounds of all the powers and vertues of the Soule. Chap. 77.

ASER. Saint *Paul* maketh a prayer in the end of his first Epistle to the Thessalonians, which agreeth very well both to that matter whereof wee haue alreadie intreated, touching the nature as well of the soule as of the body, and to that also which wee haue yet to handle concerning the nature, creation, and immortalitie of the soule.

1. Thes. 5. 23. *Now the very God of peace* (saith he) *sanctifie you throughout: and I pray God that your whole spirite, and soule, and bodie, may be kept blameless vnto the comming of our Lord Iesus Christ.* Where first he sheweth vs, that none but God, who onely is holy, sanctifieth vs through Iesus Christ his sonne the most *Holy*, and that by the vertue of his holy spirite.

Dan. 9. 24.

Moreouer hee teacheth vs, that as we are to acknowledge all sanctification alreadie begunne in vs to proceede from God alone, so wee must expect from him the accomplishment of that woorke, which he hath begunne in vs. For as hee is the beginning, so from him must proceede the perfection, which comprehendeth all the partes of man. Therefore the Apostle heere maketh a diuision of three members

bers, placing the ſpirite firſt, in the ſecond place the ſoule, and in the third the bodie. Then he teacheth vs, that the entire and abſolute ſanctification of all theſe partes of man ſhall be in the comming of Ieſus Chriſt, in which it ſhall obtaine the laſt perfection. Nowe we vnderſtand already ſufficiently by our former diſcourſes, that man is compounded of two diuers natures, namely of a body and of a ſoule: and yet heere wee ſee that Saint *Paul* ſetteth downe three partes, and ioyneth the ſpirite vnto the ſoule, as if they were two diuers and different thinges, as well as the ſoule and the bodie are. Therefore wee muſt ſearche out the cauſe of this diuiſion of man after this manner. But before wee enter into this matter, it ſhal be very profitable for vs to refreſh our memorie with thoſe things wee haue alreadie intreated of, ſo farre forth as they may ſerue for the vnderſtanding of this, and that according to the matter ſubiect propounded to diſcourſe vpon. Man diuided into three parts,

Wee hearde before howe the bodie is the lodging and inſtrument of the ſoule, and howe the ſoule ſerueth it ſelfe with all the members thereof, and ſetteth them on worke. And as for the Soule, albeit there be but one in each ſeuerall body, neuertheleſſe that one ſoule hath diuers faculties, powers and vertues, which wee alſo call partes and offices thereof. Wherefore as wee ſaye not, that there are ſo many bodies in one bodie of a man, as there is diuerſitie of partes, members and offices therein, but account them all ioyntly together, as one and the ſame bodie: euen ſo wee meane not that there are ſo manie ſoules, as there are powers and offices in the Soule, or according to that varietie of effectes that appeareth in euerie part and member thereof, albeeit wee knowe verie well, that they are diſtinguiſhed one from another both in time and place. For we perceiue by the effectes thereof, that the ſight is in the eyes, hearing in the eares, vnderſtanding and cogitation in the braine, and the like is to bee ſayde of all the other partes and members of the bodie, according to the nature and office of euerie one, and according to the offices of the Soule in them: as wee haue alreadie ſhewed when wee handeled all the powers thereof particularly. Moreouer, wee ſee howe the childe, ſo long as it is in the Mothers wombe, differeth almoſt nothing at all from plantes: and after it is borne, howe it differeth but a little from brute beaſtes, as elſe-where it hath beene alreadie declared vnto vs. Neuertheleſſe, as in euerie bodie there is but one and the ſame kinde, faſhion and eſſentiall forme of nature, whereby it commeth to bee that which it is: ſo there is but one onelie Soule in euery One ſoule in one bodie.

euery liuing creatures body, by which it doeth liue, but yet this soule is distinguished according to the vertues and offices thereof. Wherein it falleth out with the soule as it doeth with a man that hath many charges and offices, or that exerciseth many Artes and occupations, which hee practiseth in seueral places, at sundry times, and by diuers instruments and seruants. Yea, the very varietie of those instruments which the soule vseth, and the repugnance that is betweene the actions thereof, doe shewe manifestly that there is but one workemaster from whome the whole proceedeth, and which gouerneth and moderateth all, as a liuing creature ought to doe. For there could not be so great agreement in such diuersitie, if there were diuers workemen, and so many soules as there are effects and actions in all the partes of man. Besides, if there were such diuersitie of kindes of all things, as there is diuersity of effectes, the number of them woulde bee infinite: whereupon there woulde great confusion follow in the searching out of nature, and of naturall things. Therefore seeing there is but one soule in euery body, we must learn whether it hath any certaine place and seate in the body, or whether the whole body be the lodging for it. Now as euery forme of each body is in the whole body, so the soule is wholly in the whole body, in which the true forme & principall essence of man consisteth. For if there were any part thereof that had no soule within it, that part should haue no life: as we see it by experience in a member that is dry, or putrified, or cut off from the body. So that as an Husbandman hath his sundry instruments for the trimming of the ground, and by them effecteth diuers works, according to the vse of each seueral instrument: so fareth it with the soule in the bodie. For the husbandman worketh another woorke with his plough, then hee doeth with his harrowes, and otherwise with his spades and shouels then with the other aboue named instruments: so that according to the diuersitie of his tooles he worketh diuers workes. And yet all this while there are not so many husbandmen as there are sundry instruments, but one alone vseth all these to serue his turne. And hee that should demand in which of all his instruments the Husbandman were, should he not (thinke you) moove an impertinent question? For hee may be both without his instruments & also with them: and when he vseth them, he applieth them to himselfe, and himselfe vnto them. And to aske which of his instruments is the chiefest, were not to speake very much to purpose. For euery one of them is principall in his vse, and for that worke whereunto it it is applied: and so is it with the soule and with the instruments thereof. For it can be both with them, and without them, in that maner that hath beene already declared. And as the

The soule like to a man ỳ hath many offices.

Of ỳ seate of the soule in the body.

The soule compared to an Husbandman.

plough

plough is the chiefe instrument which the Husbandman hath to cutte and diuide the grounde into furrowes, and the pickaxe to digge in hard places, so the eye is the chiefe instrument, the soule hath for seeing, the eare for hearing, the brayne with the thinne, cleare, and bright spirits therein, for all kinde of vnderstanding and knowledge, and the heart for the fountaine of life. Nowe because the soule hath so many sundry powers, offices and actions, it is also taken in diuers sences and significations, but especially in the holy scriptures, as (God willing) we shal learne hereafter. In the meane time that vnion which it hath with the body, is marueilous, and ought to be diligently considered of vs. Wee are to know then, that all things whatsoeuer are ioyned together in nature, are alwaies so knit and vnited by some means: which meane consisteth either in this, that the essence of two extreames doe participate one of another, & ioyne together, or els in the agreement of action and of worke. Now as the bond of the first meane is between the elements themselues, and also betweene them and that matter whereof bodies are compounded, because there is betweene them an agreement and participation of nature, euery one in his degree, according as they are neerer or further remoued off one from another: so we haue the bond of the second meane, betweene the body and the soule, namely the agreement of action and worke. Let vs then consider of the coniunction and agreement that is betweene a workeman and his worke, together with those instruments whereby he effecteth his worke. For there is an agreement and coniunction betweene the painter and his picture, by reason of the pensill wherewith hee woorketh. And the like may be said of all other workmen. Euen so the form and kinde of all things is as it were the Workemaster in regard of the matter: and the qualities and fashioning of the matter, are the instruments whereby the *Species* or kinde of any thing is vnited and knit vnto the matter. Now the soule is ioyned to the body as light is vnto the aire. For by reason of the coniunction of the aire and light together, the aire is made cleare and lightsome: and yet the aire and light remaine whole and perfect, without any mixture or confusion of the one with the other. For they are not mingled together as the elements are in naturall mixtures, or as hearbes that are beaten together into powder, or drugges of the Apothecary in a medicine, that lie mingled and confused one within another. But the vnion and bond of two substances ioyned together, is a great deale more neere in other kinds and creatures then in the soule, wherein it is remooued farther of, by reason that the nature of corporall things admitteth of a neerer coniunction and agreement among themselues, then there can be naturally betweene

The chiefe instruments of the soule.

Two kinds of vniting things together.

Of the vnion betweene the soule and the body.

How the soule is ioyned to the bodie.

tweene corporall and ſpirituall thinges. So that the greater agreement of natures there is, the ſtraiter is the bonde and vnion betweene them. Nowe wee may knowe of what nature euerie kinde of thing is by the offices and actions thereof. As if the queſtion were touching the nature of that ſoule, which heeretofore we called the *Nouriſhing* and *Vegetatiue Soule*, it appeareth by the office and actions thereof that it is hote, and that it taketh part (as alſo all the actions thereof) of the nature of fire, which is the higheſt and pureſt element, and that which approcheth neereſt to the celeſtiall natures. But that kinde of ſoule, which wee called *Senſitiue* and *Cogitatiue*, ſuch as it is in brute beaſtes, aſcendeth yet higher and by agreement is linked neerer to the heauens, and to the nature of heauenly bodies. And therefore beaſts haue not onlie ſenſe, but ſome kinde of knowledge alſo, whereby they doe in ſome ſort marke and perceiue the courſe of the heauens, and heauenly bodies, and doe ſeeme after a ſort to vnderſtande them. For they haue knowledge both of the day and of the night, of Winter and of Summer, yea, they haue ſome ſenſe and perſeuerance of the alteration of ſeaſons, according as they fall out by the courſe of the ſpheres: but yet not by any ſuch knowledge and vnderſtanding as is in man. Nowe ſenſe and knowledge cannot proceede of the power of the elements, but is deriued from ſome higher thing. For it is by meanes of a more celeſtiall power that beaſtes are diſtinguiſhed from plants, holding more of the excellencie of their Creatour, declaring it a great deale more. But man hee mounteth vp much higher. For hee aſcendeth vp aboue all the heauens, euen vnto God and to thoſe ſpirituall natures, by meanes of reaſon and vnderſtanding, which make his ſoule capable of heauenly light and wiſedome, and of diuine inſpirations.

Diuers degrees of nature in ỹ ſoule.

Beaſts haue ſome kinde of knowledge.

Whereupon it followeth that the originall and birth of the Soule is celeſtiall. And therefore in this diuerſitie of the faculties and powers of the ſoule and life of man, wee muſt note this, that the lower kindes of the ſoule and life are not the Well-ſprings and fountaines of the higheſt, as if thoſe powers and faculties did firſt ſet theſe latter awoorking; or as if the higheſt did ſpring of the baſeſt, and receiued their vertues from them: but they are onelie certaine aydes and degrees of helpe, whereby the higheſt and chiefeſt deſcende and aſcende. So that the Vegetatiue and nouriſhing life and vertue, is not the originall of the ſences, and ſenſitiue vertue: but onelie a degree by which the faculte of ſenſe is deriued to the bodie, and by little and little aſcendeth vp to her pow-

The originall of the powers of the Soule.

ers

ers and offices. The like may bee sayde of the vnderstanding and of reason in regarde of the sensitiue facultie. For euerie sort and kinde of life, and euerie power of the soule hath beginning of it selfe, and certaine boundes within which it is conteined. Wherein we haue to consider a marueilous woorke and prouidence of GOD, in that hee hath ioyned and linked togethet in man things that are so diuers. For wee take this as graunted, that the soule of man is a spirituall nature and not corporall, that it is immortall, and created for the contemplation of celestiall and eternall things. On the other side, wee see, howe this so excellent and diuine a nature is ioyned to that part and power that is called *Vegetatiue* and *Nouri∫hing*, which seemeth rather to bee corporall then spirituall, to bee more terrestriall then celestiall, and to bee as it were the Kitchen of the bodies of liuing creatures, and the Store-house and Originall of their generation. So that there is no man of any sounde minde, who knowing this marueilous coniunction of nature in thinges so diuers, and considering that it cannot come to passe by happe-hazard and at aduenture, but hee must needes bee rauished with great admiration, and acknowledge an admirable prouidence of God the Creator and Lord of nature.

An admirable worke of God.

But they that are instructed in the holie worde, and in the doctrine of the Church, haue yet a further consideration of these thinges. For they knowe well, that albeeit this Kitchin of mans bodie shall haue no necessarie vse in the life to come, neuertheless God hath established this order, and woulde haue it thus ioyned to the soule and spirite, to the ende that those beginnings of eternall life, and of that true and perpetuall wisedome, which hee hath put into vs, shoulde bee kindled and inflamed in this mortall life. For they shall not shine foorth in anie there, who haue not heere had some beginnings, but haue suffered those to bee cleane extinguished, which they haue receiued of GOD. For this cause doeth the voyce of God and of his heauenly doctrine sounde in mens eares, and to these endes hath hee ordayned that gouernement, which ought to bee amongest them, and hath bounde and fortified it with manie bondes and rampires. Wherefore wee stande in neede of doctrine of instruction and discipline, vnto which things the consideration of mans nature may greatly helpe vs. For there is no science or humane wisedome, howe great soeuer it bee, that is able to rehearse and comprehende the great profite, which this consideration can affoorde to men, euen so farre foorth as they may verie well learne and knowe. And of this wee may the better bee

Why God hath ioyned the body to the soule.

The narurall knowledge of mans body very profitable.

resolued,

resolued, if we consider well of that which hath alreadie bene handled: yea we may the better iudge hereof, if wee perfectly vnderstand that diuision of man made by *S. Paul*, and mentioned by vs in this discourse. Therefore, AMANA, proceede you in the relidue of this matter, giuing vs first to vnderstand what is the nature and offices of those pure, animal, cleare and bright spirits, which we saide were seruiceable to the soule for all kinde of vnderstanding and knowledge. Afterwardes you may more easily instruct vs at large and teach vs, what difference there is not onely betweene the soule and the instruments thereof, whereby it worketh, but also betweene the instruments themselues, and their nature and offices, and which of them are neareſt, or remoued farthest from the soule.

Of the nature and varietie of the animall spirites, and how they are onely instruments of the soule, and not the soule it selfe: of the nature of those bodies wherein the soule may dwell and worke: of the difference that is, not onely betweene the soule and the instrumenes by which it woorketh, but also betweene the instruments themselues, and their natures and offices, and which of them are neerest or farthest of: of the degrees that are in the vnion and coniunction of the soule with the bodie. Chap. 78.

AMANA. It is requisite that workmen should haue instruments answerable to those works which they are to make: and if they haue taken in hand but one single and simple worke, they neede but one toole fitte for that purpose: as to sawe timber, there needeth but a sawe. But they that are to make many workes, or one woorke that is full of varietie, stand in need of many instruments: as painters, ioyners, carpenters, masons and such like. The same may bee saide of the soule: and therefore it hath many members in the body, that are giuen vnto it as instruments to serue for those woorkes, which it hath outwardly to perfourme. Moreouer, the soule hath humours to preserue and vphold the members, and to keepe them alwayes ready for their worke, by those meanes which we haue heard already: besides, it hath vital spirits of which the animall spirites are bred, which serue in steade of a light to garde and conduct it in the actions both of the external and the internall senses. And as there is great force in a toole or instrument to cause a good or euil worke, so is there in the humors, spirites, and members of the bodie, whereby we are made fitte to exercise and to execute all actions whether they concerne life and sense, knowledge and vnderstanding, or will and affections. For it fareth in this

Why the soule worketh with sundry instruments.

this matter as it doeth in the disposition of the aire, which the thicker and more obscure it is, the lesse cleare will the light appeare vnto vs: and contrariwise the more pure and thinne it is, the brighter and more shining it will shew it selfe vnto vs.

Nowe for this matter, wee must call to minde what wee heard concerning the generation of spirites both Vitall and Animall, in those discourses of the nature and office of the heart. And as they are thinne vapours, engendered of blood, concocted, and sette on fire through the vertue of the heart, that they might bee as it were little flames, hauing diuers actions in diuers members: so according to the puritie and impuritie of the blood in the composition of the bodie, wee are to iudge of the spirites that procede from them. And albeeit they haue all one and the same fountaine, namely the heart in which they are bredde, neuertheless they change according to those places and members wherein they woorke, and being so changed, they haue diuers and seuerall actions. Wee vnderstand then by the Vitall spirite, a little flame bredde and borne in the heart of the purest blood, whose office is to carie naturall heate to the other members, and to giue them vertue and strength to put in practise those actions and offices, which they exercise by the same heat. It hath beene tolde vs also before, that the arteries serue to carie this vitall spirite to all the members. But wee are farther to learne, that when the vitall spirites bredde in the heart, are in part transported to the braine, others are engendered of them, which are called Animall spirites, in that sence in which wee called those Animall faculties and powers, from whence the Soule deriueth her vessels and instrumentes in the brayne. For after the spirites sent by the heart, are come thither, they are made more cleane and bright through the vertue of the braine, and agreeable to the temperament thereof: and then beeing infused into the brayne by meanes of the sinewes, they are in steade of a light whereby the actions of the sences are incited and stirred vp, as also those motions which are from place to place. And as wee haue hearde, that a good temperature of the blood and of other humours doeth much helpe forwarde and profite the manners and conditions of men, the same may bee saide of the heart and of the spirites proceeding from the same. For when the heart is in good temper, so that it is not troubled either with anger, or sadnesse, or any other euill affection, it is manifest that the spirites are a great deale the better in the braine.

Of the Vital and Animal spirites and of their operations.

Nowe let vs consider the woonderfull woorke of God wrought

The effects of the Vital and Animal spirits in man.

in man by meanes of the Vitall and Animall spirites. For what are the chiefe actions effected in him? Are they not the preseruation of life, nourishment, and generation: and then sense and motion, with cogitation and the affections of the heart? And what were all these thinges without spirites? Hence it commeth that in the holy Scriptures the heart is taken for the fountaine not onely of life, but also of all the actions of men, as it hath beene alreadie declared vnto vs. And for this cause also some haue sayde, that these spirites and little Vitall and Animall flames were the soule it selfe, or the immediate instrument thereof, that is to say, the verie next whereby it woorketh immediately, so that there is none betwixt them twayne. But the latter is more certaine and more agreeable to trueth then the former. For if the soule were nothing else but the Vitall and Animall spirites, it shoulde fayle and perish with them as the bodily life doeth: and so it shoulde not bee immortall. But seeing they are but the instruments thereof, as the humours of the bodie are, and namely the blood from which they proceede, the soule can well bee without them: albeeit they cannot bee without it, and although it cannot without them perfourme the woorkes it doeth with and by them. And forasmuch as God hath giuen them to bee as it were a light, it is certaine that the light of these surmounteth the light of the Sunne, Moone or starres: and that all these lights haue great agreement one with another.

The Vital & Animal spirits are not the soule.

A wonderfull worke of God.

But it is yet a farre more woonderfull woorke of GOD, when not onelie the soule vseth these instrumentes for the life of man, but also when the celestiall spirite ioyneth it selfe vnto them, vsing them in the elect, and making them more cleere by his heauenly light, that the knowledge of God might bee more euident, that their assurance and trust in him might bee more firme, and that all the motions of his children might bee kindeled the more towardes him. So likewise the euill spirite knoweth well howe to take occasion by the badde temperature of the humors to abuse men, as wee haue alreadie declared, thereby to set forwarde their ruine, when hee possesseth the heart, troubleth and poysoneth the spirites in that and in the brayne. Whereupon hee attempteth to hinder reason and iudgement, to bring men to furie and madnesse, and to thrust forwarde their heart and their other members to committe foule and execrable factes. Whereof wee haue examples in the furie of *Saul*, and in his death: in the death of *Achitophel*, of *Iudas*, and of manie others whome hee hath brought

1.Sam.18.10. & 31.4. 2.Sam.17.23. Matth.27.5.

brought to slaye themselues: as likewise in manie other horrible factes dayly committed by men. Therefore it is very requisite, that wee shoulde diligently consider our nature, and bee carefull to gouerne and guide it well. Wee are to knowe that our spirites are the habitations of the holy spirite, and therefore wee are to pray to God through his sonne Christ Iesus, to repell and keepe backe euill spirites farre from vs, and to inspire his diuine and celestiall spirite into our spirites, heartes, and mindes, that it may guide and gouerne them. And this agreeth verie fitly with that prayer, which wee hearde alreadie vttered by Saint *Paul*, touching the entire sanctification of the whole man, whome hee diuided into spirite, soule and bodie. So that, if wee haue throughly tasted of the former discourses, as well concerning the nature of the bodie as of the soule, wee may perceiue wherefore the Apostle hath thus diuided the whole man. For first wee cannot doubt but that the soule beeing the principall Woorker, is such a substaunce and nature as dwelleth in a bodie apt and meete to receiue life in. I speake this purposely, because all sortes of bodies are not capable of soule and life: and they that are capable, are not yet capable of euerie kinde of soule and life, but onelie of such as are agreeable to their nature, hauing those instrumentes in themselues which may bee vsed by them according to their nature. Wherefore the soule of man must of necessitie haue another bodie, with other instruments and of another nature, then the soule of beastes may haue: and the soule of beastes another then the soule of plantes, according as euerie one of them differeth from other both in nature and offices. But of what nature soeuer eyther the soule or the bodie is, the soule hath this propertie, like a busie woorkeman to bee in the bodie, hauing all her instrumentes therein. Nowe when a woorkeman woorketh with his tooles, hee must haue within himselfe the vertue and skill to doe that which hee doeth, because it is not in the instrumentes whereby he worketh. For albeit they be appropriated and fitted to the woorke that is wrought, yet of themselues they can doe nothing at all, except they bee set on woorke by the woorkeman, because they haue not in them any vertue to woorke. But this power and faculty is onelie in the woorkeman, to whome it belongeth to perfect his woorke. So if the vertue of woorking were not in the soule, it coulde woorke no more with instrumentes then without. Therefore albeit it seemeth that the natural heate, the humors and the spirits woorke in the body, and effect something therein, yet wee must knowe, that they doe nothing there of themselues, but that they

1. Thess. 5. 23.

A comparison of the soule and a workeman.

A similitude.

receiue of the soule whatsoeuer they haue. As when a Paynter draweth a picture, his pensill and colours haue it not of themselues to doe that which is done by them, but of the Painter. The soule then is the Woorkeman that worketh, receiuing her vertue and facultie of working not from without, but euen in the selfe-same bodie in which it is. Therefore, to speake properly, we may say that shee dwelleth in the bodie, because shee abideth therein, as in her house with all her implements and houshold instruments: so that shee must needes haue the bodie appropriated and made fitte vnto her nature. For euery soule cannot be indifferently ioyned to euery forme and figure of a bodie, to exercise and execute therein the woorkes of life: but it must woorke by that order of nature, and according to those lawes which the Creator of all things hath ordained from the beginning of the world. Whereupon wee may note, that if wee had no other reason but the consideration heereof, against the Pythagoricall transmigration of soules from one bodie to another, it were sufficient to make knowne the greatnesse of this foppery, and what error there is in that opinion. For if it were so, there would be no difference betwixt the soules of men, of beastes and of plants, neither shoulde there bee any proprietie and aptnesse of bodie, and instruments more to one soule then to another. Whereupon all nature touching this poynt and order appoynted by God heerein, shoulde bee confounded and ouerthrowen.

Against the transmigration of soules.

The apteſt instrument for the soule.

But to returne to our matter, forasmuch as the temperature of liquors, humors and qualities, (vnder which I also comprehend the spirites) is most inward and profound, as well in the body as in the workmanshippe of nature, it is vndoubtedly the fittest instrument the soule hath, and such a one as is neerest linked by agreement and coniunction, with the workman that vseth the same. Insomuch that if the soule want this instrument, it departeth away: and if the soule bee gone and so bee wanting to it, then must it also necessarily fayle presently, although the members abide yet after the departure of the soule. For the confirmation and strengthening of the members both internall and externall, is separated farther from the Soule: but the mixture of the humours and spirite that is in the members, is more neere and more inwarde. True it is, that the humours and qualities are instrumentes of the soule, as well as the members: but the humours are such instrumentes as set the rest on woorking, I meane the members, yea, by meanes of them the soule vseth the members. Wherefore if the humours fayle; the members are verie vnprofitable, as it appeareth in them that

The necessary vse of the humours.

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are drie or puffed vp, or taken with the palsie, or oppressed with any other maladie. For the members are fitte instruments for outwarde vses and exercise, but the temperature and mixture of the humours and spirites, is ordained to preserue such instruments, to the end they might alwayes bee apt and readie to doe their dueties. Therefore the humours and qualities are in perpetuall motion, but the members are not. For the humours must alwayes keepe the members in a readinesse to woorke, if neede require. Nowe in the consideration of all these things, wee see wonderful degrees in the vnion and coniunction that is betweene the bodie and the soule, and the instruments which it vseth in the bodie. For as all the elements haue their combinations, and are linked together, according to that agreement of nature which they haue one with another, euery one in his degree from heauen downe to the earth, and so likewise all the humors and qualities of all things: euen so is it with the soule and bodie, and with those instruments and meanes whereby they are ioyned and knitte together, euery one in his degree, according as their natures are more or lesse corporall or spirituall, terrestriall or celestiall. For as the vitall and animall spirites approch neerest to the nature of the soule, secondly, the humours come neerest to the nature of the spirites, thirdly, the members next to the humours: so all of them keepe their ranke and order in their degrees, and in that coniunction which the bodie and soule haue together, as also the instruments whereby the soule woorketh in the bodie: whether wee consider them either in ascending vpwarde from the lowest to the highest, or els in descending from the highest to the lowest, as wee consider the vnion and coniunction that is betwixt all the elements from the earth to the heauens, and from the heauens to the earth. Whereby wee dayly see more and more the great marueiles of God, and by what meanes and arte hee ioyneth the heauens with the earth, and bodily natures with spirituall. This beeing thus, wee are to learne, that all the instruments of the soule are prepared for it in the bodie, as it were for a Woorkeman that is to doe some woorke, and that there is none but the soule that doeth vse them. So that it is verie euident, that the soule is the perfection of this aptnesse of the bodie, and that there is great agreement betweene the soule and the bodie, and betweene all the partes and faculties of both. Forasmuch then as there is such a coniunction, and that GOD hath created them both to bee glorified in them, Saint *Paul* hath good cause to pray for sanctification in them both, to the ende that God might be serued and honoured, and that both of them might be glorified in the day of the

The humors are in continuall motion.

What partes of the body come nereest to the soule.

Lorde. But that our speech may yet bee better vnderstoode, wee must consider in what signification the names of soule, spirite and heart are commonly taken, namely in the holy Scriptures, and howe wee may and ought to vse them. This will helpe vs greatly to attaine to the knowledge of the nature and immortalitie of the soule, wherein wee are to bee instructed before wee dissolue our present assemblie. Teach vs therefore, ARAM, what diuisions the scripture maketh of the whole man, aswell in regarde of the soule as of the bodie, and in what significations the names of soule, spirite and heart are taken, with the causes wherefore.

Of the diuisions of man made in the holy Scriptures, as well in respect of the soule as of the bodie: in what significations the names of soule, spirit and heart are vsed therein, and the causes why: of the intire sanctification of man: howe the soule is taken for the life, and for the members and instruments of nourishment, and for nourishment it selfe Chap. 79.

1.Cor.6.19. ARAM. Forasmuch as God so honoureth our bodies, as to call them Temples of his holie spirite, I thinke they cannot bee such in deede, except they bee wholly dedicated and consecrated vnto him, so that wee separate them from all filthinesse and pollution, by giuing our selues to all kinde of sanctimonie and honestie of life. For then is the body wholly sanctified, when all the senses and members applie themselues onely to good and holy woorkes commaunded by God, and when they abstaine from the contrarie. Whereupon it commeth to passe, that the eyes turne aside from beholding all vaine things, and take pleasure onely in seeing that, which may rauish man with admiration at the excellencie of the woorkes of God, and induce him to well-doing. The like may bee sayde of soundes, of voyces, of wordes, in regarde of the eares. And as for the tongue, it is not polluted with vile speeches, with lying, slandering and blasphemie: but prayseth God, and rehearseth his works and woonders, speaking alwayes with a grace to the edifying of all. In like manner, the mouth serueth man for the selfe-same vse, as the stomacke also and the bellie, with all the rest of the members that serue for the nourishing of the bodie, are not defiled through gluttonie and drunkennesse. So that the bodie liueth not to eate, but eateth to liue, and to make supplie to those necessities vnto which GOD hath made it subiect. Therefore it obserueth sobrietie, and is content-

Of the entire sanctification of mans bodie.

The body liueth not to eate, but eateth to liue.

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ted to minister to the naturall affections, that God may bee serued in this life. Neither doeth it abuse the members of generation to whoredome and villanie, but conteineth them within their office and lawfull vse. And as for the feete and hands, with all the rest of the externall members, it keepeth them also within the compasse of their duety. But seeing the whole body & all the members therof, take from the soule all their actions and vses, they cannot bee sanctified for the seruice of God and of holy things, vnlesse the soule be first sanctified, which giueth vnto them life, motion, and sense.

For this cause Saint *Paul* speaking of the sanctification which he wisheth to the Thessalonians, before hee maketh any mention of that of the bodie, hee beginneth with the *Spirite* and *Soule*, as wee haue alreadie heard. Now because the soule hath diuers powers, he vseth two wordes the better to note them out, especially the chiefest of them. For as it hath beene alreadie declared vnto vs, albeit the soule hath manie powers and offices in the bodie of man, yet there are not so manie soules in the bodie, as there are faculties and effectes thereof, but one onely soule which doeth all that. For this cause the name of soule is diuersly taken in the holy scriptures. Sometime it is taken for that spirituall substaunce that is ioyned with the bodie to giue life vnto it, and for all the powers thereof: and sometime againe for one part of those faculties and powers. The like may be sayd of the name of spirite, and of heart, and that for the same reason. Thus doeth the Scripture sometimes diuide the whole man into two partes onelie, namelie into bodie and soule: as when Iesus Christ sayeth: *Feare yee not them which kill the bodie, but are not able to kill the soule: but rather feare him, which is able to destroy both soule and bodie in Hell.* And often also the same holie worde taketh the one of these two partes for the whole, euen in that signification wherein wee take the name *Person* in our tongue. For this cause wee reade so often in the worde, *All flesh and euerie soule*, for euery person, Also, *Giue mee the Soules*, for giue mee the persons: And *all the Soules of the house*, for all the persons thereof. Nowe because the vnderstanding and the will are the principall faculties and powers of the soule, when the Scripture meaneth to set them downe distinctly, and to expresse them together with the nature and vertue of the soule, it taketh the spirite for the one, and the soule for the other: namely the spirite for the reason and vnderstanding, & the soule for the wil & affections. For otherwise how should euery man be entire & soūd, vnles his thoughts were pure & holy, all his affections rightly ruled, & finally his whole bodie made

1. Thes. 5. 23.

The name of Soule taken diuersly.

Math. 10. 28.

Gen. 6. 17. esai 40. 6. luc. 3. 6. leuit 4. 2. ezech. 18. 4. rom. 13. 1. Gen. 14. 21. & 46. 27.

made obedient, and seruiceable to euerie good woorke? For wee haue hearde alreadie what Lordship is attributed to the reason and to the vnderstanding: then howe the will and affections are in the middest to commaund, and lastly the bodie to serue and obey. So that a man is then altogether pure and sounde, when he thinketh nothing in his minde, desireth nothing in his heart, neither executeth any thing with his members, but that which pleaseth God. Wee haue a place in *Esay* which teacheth vs verie clearely, that the spirite and soule are so taken and distinguished as wee say: *The desire of our soule* (saith he) *is to thy name, and to the remembraunce of thee. With my soule haue I desired thee in the night, and with my spirite within me will I seeke thee in the morning.* We see how first he attributeth *desire* to the soule, thereby to declare the affection of the people towardes the Lorde. Then hee maketh mention of the remembrance and memorie that hee hath of God, which is in the minde. So that it seemeth hee comprehendeth the vnderstanding, and will in the first verse vnder the name of Soule. Afterward in the verse following, he distinguisheth them more specialy, attributing *desire to the soule*, then watchfulnesse and diligent inquisition to the spirit, which is not without thinking and discoursing that appertayne to the minde. Wherefore the Prophet minding to signifie how he was wholly addicted to the Lorde, with all his senses and vnderstanding, and with all his heart and will, and that all his affection was towardes him, hee vseth this distinction betweene the soule and the spirite. Likewise wee finde these two names Soule and Spirite, ioyned together in this signification in the Psalmes: and I am perswaded, that for the same reason the blessed Virgine ioyned them together in her song, when she sayd, *My soule magnifieth the Lord, and my spirit reioyceth in God my Sauiour.* Nowe as the Scripture vseth this distinction the better to expresse the faculties and powers of the soule, so Saint *Paul* sometimes distinguisheth them into three, that they may the better bee knowen: as when hee writeth to the Ephesians in these woordes, *This I say therefore and testifie in the Lorde, that ye henceforth walke not as other Gentiles walke, in vanitie of their minde, hauing their cogitation darkened, and beeing strangers from the life of God through the ignorance that is in them, because of the hardnes of their heart.* We see here that in the first place he putteth the mind, by which he meaneth vnderstanding and reason, which is the principal faculty and power of the soule, & that which is so much magnified by the Philosophers, that it is called of thē the Queene, Dame & Mistres. Neuertheles S. *Paul* testifieth clearely, that all of it is vanity without Christ: so that a man

When a man is perfectly sanctified.

Esay. 26. 8, 9.

Luk 1. 46, 47.

The soule deuided into three partes.

Ephe. 4. 17, 18.

may

may well iudge, what wee are to esteeme of the rest that is in man. Therefore also wee see, howe from the minde hee commeth to the thought, whereby hee comprehendeth both imagination and memory, and all the faculties and powers of the internall senses, which he testifieth to be shadowed with darkenesse, so that there is no heauenly light at all therein without Iesus Christ, who is the light of the world. For which cause also he affirmeth that they are estranged from the life of God: that is to say, from that life by which he liueth in his, and which he commaundeth and approoueth. Afterward hee referreth the cause thereof to their ignorance, which he ioyneth with darknesse and with the thought obscured thereby. Finally hee commeth to the will and affections, which he comprehendeth vnder the name of heart, to whose hardnesse hee referreth their ignorance as to the fountaine thereof. For by reason that through their malice and contumacie they reiect the light of God that is offered to their hearts and mindes, they blinde themselues by the iust iudgement of God, by which also they are made blinde, as they iustly deserue, seeing they loue darkenesse more then light, and lying more then the trueth. John 1.9. and 8.12. and 9.5. and 12.46.

Now when al these faculties of the soule are reformed with the body, according as we haue already declared, then is man come to that entire sanctification of which Saint *Paul* speaketh in the place before alleadged, which is requisite for the true children and seruantes of God. But it seemeth that in all these diuisions and distinctions of the faculties and powers of the soule rehersed out of the Scriptures, there is not one of them wherein any mention is made of the naturall powers, by which the soule giueth life and nourishment to the body, notwithstanding that this office also is assigned vnto it as well as the rest. Heereof three reasons may be rendered. The first is, that the word of GOD maketh expresse mention of the chiefe faculties and powers, which most properly belong to the nature of the soule, and are giuen vnto it more specially to knowe and honour God by, and which appertaine not onely to this life, but also to the other. The second is, because these naturall powers may bee comprehended vnder the vitall, and vnder the seate of the affections, by reason of that communication which they haue both with the spirites, and with the humours vsed by the soule in the body, not onely to nourish it and preserue life in it, but also to serue for all other things spoken of before. The third reason is, that forasmuch as these naturall powers are more terrestriall then celestiall, and more corporall then spirituall, and the vse and profite of them endeth with this humane life, we may comprehend them vnder the name of body, as things more neerely ioyned to it for the

Why the naturall powers are not mentioned in these diuisions.

the vse of this life, and of which it shall haue no neede after this life, when it shall bee made incorruptible and immortall. And because this power of the soule appeareth more in this life, then any of the rest, therefore it is better knowen. For this cause the name of soule is oftentimes taken not onely for this naturall power which wee call *Vegetatiue* and *Nutritiue*, but also for the life it selfe, and for all the commodities and desires thereof, yea, for the whole estate of life.

We may call to minde what wee heard before of the soule which is in the blood. And when *Reuben* sayde to his brethren that woulde haue slaine *Ioseph*, *Let vs not strike his soule*, it is as much as if hee had saide, Let vs not kill the soule. Nowe it is certaine, that the soule can neither bee slaine nor striken: therefore by the soule hee meaneth the life. And so his speech was all one as if hee had sayde, Let vs not take his life from him: as himselfe declareth it by and by after in the verse following where hee sayeth, *Shead not blood*. Also when *Moses* speaketh of the Lawe that requireth punishment like to the euill committed, as hee sayeth, Eye for eye, tooth for tooth, hand for hand, and foote for foote, so hee sayeth, *Soule for soule*, that is, life for life. And to seeke the soule of one, in many places of Scripture signifieth to lye in waite for the life, and to pursue it vnto death: as it is written of the enemies of *Ieremy*, and of *Herod* against Christ Iesus. There are infinit such like places, both in the olde and newe Testament, in which the soule is taken for this corporall and naturall life. Nowe because the soule giueth life by meanes of the stomach, belly, and other members and instruments of nourishment, of which wee haue spoken before, therefore it is often taken for them also: as when Esay sayeth, *Therefore Hell*, (that is to say the graue) *hath enlarged his soule, and hath opened his mouth without measure, and their glorie, and their multitude and their pompe, and hee that reioyceth among them, shall descend into it.* The Prophet propoundeth heere the graue as a great and horrible monster, that hath a throate, with a stomach and belly, as it were a deepe gulfe and bottomlesse pit to swallowe vp and to consume all. And therefore as hee sayeth, that hee hath opened his throate or mouth, so hee sayeth, that hee hath enlarged his soule, that is to say, his stomach and belly, that it may bee more capable to receiue greater store of meate. The same Prophet in an other place, meaning to set downe the vaine hope, that shall deceiue them that band themselues, and enterprise any thing against the people of GOD, and that looke for aide and deliueraunce from any other besides him, sayeth, that

Genes.37.21.

Deut.19.21.

Ierem.11.21.
Matth.2.20.

Esay 5.14.

Esay 29.8.

They

They are like to an hungry man, who dreameth that hee eateth, but when hee awaketh, his soule is emptie: or to a thirstie man, who dreameth that hee is drinking, but when hee awaketh, beholde hee is faint, and his soule longeth. Which is as much as if hee had sayde, that such a one supposing hee hath well eaten and well drunke, findeth his stomach and his belly emptie, and is still as hungrie and thirstie as hee was before. Also when *Ieremy* saieth, *I haue satiate the weary soule, and haue replenished euery languishing soule,* it is certaine that by the soule he meaneth the members and instruments of nourishment, with the bodie that receiueth it and the life that is preserued: for the soule neither eateth nor drinketh. But Ezechiel sheweth vs this yet more clearely, saying, *They shall not satisfie their soules, nor fill their bowelles.* For himselfe expoundeth that by the worde Bowelles, which before hee called soules. Ieremi.31.25. Ezech.7.19.

Moreouer, wee haue further to note, that forasmuch as the soule can no more giue life to the body without foode, then without these members and instruments by which it distributeth and deliuereth the same, it is likewise taken not onely for the foode of the bodie, but also for those instruments and meanes whereby men get and obtaine foode. Therefore it is written in the Lawe of the hired seruant that is poore and needy, *Thou shalt giue him his hire for his day* (that is, the same day hee laboureth) *neither shall the sunne goe downe vpon it: for hee is poore, and therewith sustaineth his soule:* as if hee should say, it is his life and foode whereby hee must bee sustained. So that hee which beguileth him of his hire, taketh away his soule and life from him, as much as in him lieth. It is written also, *That no man shall take the neather nor the vpper milstone to pledge: for this gage is his soule.* By which phrase of two milstones that serue to grinde the corne, the Lorde comprehendeth all those instruments wherewith men get their liuing by their labour, of what occupation and trade soeuer they be. For as a man can not grinde without a milstone or without corne, to haue meale for breade to maintaine life withall: so poore Artificers and Handicraftsmen can not grinde, nor consequently liue, if those tooles and instruments bee taken from them, whereby they must get both their owne liuing, and the liuing of their wiues and children. Therefore God sayeth that such a gage is the soule, by which he vnderstandeth the life, and by life the foode and nourishment that preserueth it, and consequently the instrumentes by which poore men and Artificers get their liuing. To conclude, it seemeth that this kinde of phrase vsed by the Hebrewes, agreeth well enough with Deut.24.15. Ieuit.19.13. Deute.24.6.

our

our common ſpeech, in which we often take the life for foode and charges to maintaine life. As when wee ſay, that a man getteth and purchaſeth his life or liuing with the ſweate of his face. We ſay likewiſe, that we giue life to thoſe whome wee feede, and take life from them whom we depriue of foode and nouriſhment, and of the means to get it. But wee muſt learne ſome other ſignifications of this worde *ſoule*, taught vs in the holy Scriptures. And firſt, what is meant by a liuing ſoule, and what by a naturall, or ſenſuall body: and what is a ſpirituall body: and howe the name of ſoule is taken for the deſires of the fleſh, and for all things belonging to this life. Therefore it belongeth to thee, ACHITOB, to diſcourſe vpon this matter.

What is meant by a liuing ſoule, what by a ſenſuall and naturall body, and what by a ſpirituall body: howe the name of ſoule is taken for all the deſires of the fleſh, and for all things belonging to this life: and not onely for the whole perſon aliue, but alſo for the perſon being dead, and for a dead corps: and laſtly for the ſpirite ſeparate from the bodie. Chap. 80.

ACHITOB. Men may well ſtudy in the ſchooles of the moſt skilfull and excellent Law-makers, Philoſophers, Oratours, and Doctors that are in the worlde, yet they ſhall reape ſmall profit thereby, except they come to that ſchoole where the ſpirite of God is our maſter and teacher. For this cauſe Ieſus Chriſt, after he heard the confeſſion that *Peter* made of him, ſaide thus vnto him, *Bleſſed art thou Simon, the ſonne of Ionas: for fleſh and blood hath not reueiled it vnto thee, but my Father which is in heauen.* Nowe in that hee oppoſeth *fleſh* and *blood* to the Father in heauen, hee declareth ſufficiently, that according to the manner of the Hebrew ſpeach, hee vnderſtandeth by theſe two words, whatſoeuer is in man, that is of man. As when Saint *Iohn* ſaieth, that *as many as receiued Chriſt, to them hee gaue power to bee the ſonnes of God, euen to them that beleeue in his name, which are borne not of blood, nor of the will of the fleſh, nor of the will of man, but of God.* And to confirme this it is ſaide elſewhere, *What man knoweth the things of a man, ſaue the ſpirite of a man which is in him? euen ſo the things of God knoweth no man, but the ſpirite of God. Now we haue receiued, not the ſpirite of the worlde, but the ſpirite which is of God, that wee might know the things that are giuen to vs of God.* To this purpoſe when Saint *Paul* oppoſeth a ſpirituall man, to him whome he called before a naturall man, and altogether vncapable of the ſpirite of God, he ſaith that the ſpirituall man diſcerneth all things, and is iudged of no man.

Matth. 16. 17.

Iohn 1. 12, 13.

1. Cor. 2. 11, 12

For

For being such a one, he hath certaine knowledge of heauenly things, to be able to discerne light from darkenesse, and trueth from lies, that hee be not deceiued by a false shewe of trueth. Neither is hee iudged of any body, because the trueth of God is not subiect to the iudgement of men, how skilfull and conceited soeuer they be, without the spirit of regeneration.

Nowe then as wee haue heard, that the soule is taken in sundrie significations declared by vs, wee may nowe knowe, that it is taken oftentimes in the holy Scriptures for al the vertues, for al naturall gifts and graces, for all affections and desires, for all pleasures and commodities, and for other things appertaining to this life. For this cause *liuing soule* signifieth in the Scriptures as much as *creature*, hauing soule and naturall life, and it is so taken for all liuing creatures of what nature and kinde soeuer they be. And Saint *Paul* in the place alleadged and in the fifteenth of the same Epistle, calleth a naturall man and a naturall body, that man and that body, which liueth with such a soule and such a life: vnto whome hee opposeth diuersly, a spirituall man and a spirituall body. For by a naturall man hee vnderstandeth a man not regenerated by the Spirite of GOD, and by a spirituall, a man regenerated: and by a naturall body hee meaneth a body that liueth by this corporall life, such as it is in this worlde before the death and resurrection thereof. By a spirituall bodie, he vnderstandeth not only such a body as men haue that are already regenerated in this life, but also such a one as it shall bee after the resurrection, when it shall bee fully regenerated and made immortall, and like to the glorious body of Iesus Christ. For besides the humane soule wherewith it liueth heere, and in regarde of which Saint *Paul* called it naturall, it shall haue also a diuine vertue, that shall wholly change in it all corruptible and mortall qualities, and all humane infirmities, vnto which it is subiect in this life, into incorruptible and immortall qualities. And so doeth the Apostle expound it saying in the same place, *The bodie is sowen in corruption, and riseth in incorruption: it is sowen in dishonour, it riseth in glorie: it is sowen in weakenesse, and is raised in power. It is sowen a naturall bodie, and is raised a spiritual bodie: there is a naturall bodie, and there is a spirituall bodie.* As it is also written, *The first man Adam was made a liuing soule: and the last Adam was made a quickening spirite.* Whereupon wee haue to note, that Saint *Paul* speaketh still of the selfe same bodie, which remaineth alwayes one in substance. But forasmuch as it altereth in qualities and kinde of life, therefore as hee calleth it spirituall, in regarde of the Spirite of Christ, and of his spirituall and heauenly vertues, by which

What is meant by liuing soule. Genes. 1.

1. Cor. 15. 44.

What is meant by a naturall and by a spirituall man.

Genes. 2. 7.

he

hee changeth the first qualities of it, as the Apostle teacheth vs by such as are opposed against them: so it is also called an animall or naturall body, of the soule, which giueth vnto it onely that naturall life that it hath in this worlde, and not that spirituall and immortall life, which it shall haue after this. For the soule, which nowe can giue none but this mortall life by reason of sinne, shall then haue another vertue, when sinne shall bee wholly abolished, to giue vnto the body an immortall and blessed life, by meanes of that spirituall and diuine vertue of Iesus Christ, whereby it shall bee quickened, that it may quicken the body with the same life. But because this worde *Animal* deriued from *Anima*, that signifieth the soule, is not very common in our English tongue, wee finde in the vsuall translation of these places of Saint *Paul* alleadged by vs, these wordes *naturall* and *sensuall* insteade of *animal*, which the Greeke worde properly signifieth. Therefore in expounding the sence of these kindes of speech vsed by the Apostle wee must vnderstand, that hee doeth not call *animal*, or sensuall and naturall, the body of man onely, or man by reason of his body onely, but the whole man compounded of body and soule. For hee is altogether animal, that is, naturall and sensuall both in body and soule without Christ Iesus: but being in him, so long as hee liueth in this worlde, hee is both animal, that is to say, naturall and sensuall, and also spirituall. First, hee is animal, both because hee is not yet perfectly regenerated, as also because hee is not yet immortall and glorified, as hee shall bee after his resurrection. On the other side hee beginneth euen nowe to bee spirituall, because hee hath a beginning of regeneration wrought in him, which being once made perfect, hee shall bee regenerated much more absolutely, and made wholly conformable to Iesus Christ both for immortalitie and eternall happinesse. For then hee shall be no more animal, naturall, sensuall, and spirituall altogether, but onely spirituall, according as I haue already declared. Wherefore let vs knowe, that euery one shall retaine still the selfe same body and soule, which hee hath in this life, but by reason of that change of euill qualities, which being in both shall bee made in the other life, Saint *Paul* calleth it spirituall, and not for any conuersion that shall bee of the bodie into the spirite. For as a man is called animal, in regarde of the soule that is giuen him, because the soule is the chiefest thing in him: so hee is called spirituall in respect of the other life, and of the excellencie that shall be added to the soule, and by the soule to the body, through the heauenly and spirituall vertue and power of Iesus Christ.

What is meant by an animal or naturall man.

Now

Nowe then seeing the soule is taken in the holie Scriptures for the naturall life, which is not without affections, wee may see it sometimes also put for them. Therefore when the worde of God woulde expresse a great affection of loue, it sayeth of the sonne of Sichem, that *his soule claue vnto Dinah*: and after it is added, that hee loued her and spake to the heart of the maide, that is to say, kindely, and as her heart coulde wish. In like manner it is written of *Iacob*, that his soule was bound to the soule of *Beniamin* his sonne: to signifie, that hee loued him tenderly, as his owne soule and life. And of *Ionathan* it is saide, that his soule was knit with the soule of *Dauid*: which phrase is afterward expounded by the Scripture where it is saide, that *Ionathan* loued *Dauid* as his owne soule. Wee are also commaunded to loue GOD with all our soule, as also with all our heart and minde. Therefore Iesus Christ sayeth, that whosoeuer seeketh and saueth his soule, shall lose it, but hee that hateth and loseth it for his sake, shall finde it and saue it vnto eternall life. In which wordes, the soule is not onely taken for the life, but also for all the commodities thereof, and for the desires of the flesh, such as are glorie, honours, riches, pleasures, delights, ease, and all kinde of prosperitie: for the obtaining of which things many turne aside from the way of saluation, and take the path that leadeth to destruction. Also we reade many places in the Scriptures, in which the soule is taken not only for the whole person liuing, but also for the person dead, yea for the dead body, and sometimes for the spirite separated from the body.

The soule put for the affections.

Gen.34.3.

Gen.44.30.

1.Sam.18.1.

Deut.6.5.

matth.10.39. mar.8.35. luke 9.24. john 12.25.

But wee must well consider in what sence there is mention made of the death of the soule. *Balaam* wisheth that his soule might die the death of the iust: but hee speaketh after the manner of the Hebrews, who vse many times to say *My soule* and *thy soule*, for my selfe and thy selfe: or for my person and thy person, according to that before mentioned, that the name of *soule* and of flesh, are often taken for the whole man, and for that which wee call Person. For this cause whereas *Moses* sayde, that GOD sware by himselfe, *Ieremie* and *Amos* say, that hee sware by his soule, in the same sence and signification. Likewise, the name of Soule is not onely taken for a liuing person, but also for him that is dead: as when it is written in the Law, *Let none of you be defiled by the dead among his people*, it is in the Hebrew, *ouer the soule of his people*, that is, ouer the dead body of any of the people, by touching it after it is dead. And when *Iob* saieth, that *the soule of a man draweth to the graue, and his life to the buryers, and that God deliuereth his*

How we are to vnderstand that the soule dieth.

Num.23.10.

Gen.22.16. Ierem.51.14. Amos 6.8.

Leuit.21.1. The name of soule put for the dead body.

Iob 33.18,22.

his soule from going into the pit, he taketh not the name of soule for that spirituall essence that giueth life vnto man, but for the life it selfe, or for the man and body it selfe, which is laide in the graue after death. So that his meaning is no other then to say, that God deliuereth man from death, whereby otherwise he should be brought into the pit. And when Dauid saith, *Lord, thou hast brought vp my soule out of the graue*, hee sheweth after very euidently what he vnderstandeth by his soule when he saieth, *Thou hast reuiued me from them that goe downe into the pit*. Hee taketh this worde Soule in the same sense when he saieth, that *God deliuered his soule from death and from the midst of lions*: and when he prayeth him to *deliuer his soule from the sword, his desolate soule from the power of the dogge*. For it is easie to iudge by these wordes, that he taketh not the soule in these places for the essence of the soule and proper substance thereof: because the soule can not be smitten with the sword, nor deuoured of lions, nor carried away by dogges. Therefore seeing the soule is so often put in the Scripture for corporall life which endeth with the body, and which the soule giueth vnto it by meanes of those instruments, which it hath in the body, the name of Spirite is many times vsed therein, to signifie more specially this essence and spirituall substance, which wee call the soule, and which may be separated both from the body and blood, as that which liueth after the death of the body. Therefore Dauid did so vse the word Spirite, when he recommended his soule to God by the same wordes, which Iesus Christ vsed vpon the crosse. Afterward Saint *Stenen* tooke it in the same sense when he saide, *Lorde Iesus receiue my spirite*. For this is that spirite of which *Salomon* saieth, that it *returneth to God that gaue it*, after that the body is returned to the earth and to dust of which it consisteth. And yet this difference is not alwayes obserued in the Scriptures. For as wee haue already heard, both the heart, and soule, and spirite are oftentimes generally and indifferently put for all the partes and powers of the soule, and not onely for those of men, but also of beastes: as when the Wise man attributeth spirit vnto them, hauing regard to this corporall life. For when *Salomon* speaketh so, it is in consideration of this life that consisteth in breath, which is also called Spirit in the holy Scriptures, which vse one & the same word to signifie both wind and breathing, and whatsoeuer we call spirit, taking it both for the soule of man, for the Angelicall natures, and for the Diuine nature. Therefore *Iob* speaking of this present life sayth, *So long as my breath is in me, and the spirit of God in my nosethrilles, my lippes surely shall speake no wickednesse, and my tongue shall vtter no deceit*. But when Saint *Paul* saieth, *The same spirite beareth witnesse with our spirite*, that

Psalme 30.3.

Psalm. 56.13. and 22.20.

What is meant by Spirite in the Scriptures.

Psalme 31.5. Iuke 23.46.

Actes 7.59.

Eccles. 12.7.

Iob 27.3.4.

Rom. 8.16.

wee

wee are the children of God, hee taketh the worde Spirite in an other sence then *Iob* did in the place nowe alleadged. For in the first place hee taketh the name of Spirite for the Spirite of GOD, and in the second place for the Spirite of man, which signifieth the humane soule. It is true that in this place hee taketh it for the soule and for the spirit, such as it is in regenerate men: but when hee saieth elsewhere, that the spirite of man knoweth the things of man, hee taketh the spirite simply for a humane Spirite, and for the vnderstanding part thereof. 1.Cor.2.11.

Likewise the name of soule is put, not onely for this naturall life and for the will and affections, but also for the selfe same thing that is comprehended by this worde Spirite, when one woulde signifie thereby the greatest excellencie of the soule. As when Dauid sayeth, *Our soule waiteth for the Lord, for hee is our helpe and our shield. Surely our heart shall reioyce in him, because wee trusted in his holie name.* And againe, *My soule reioyceth in the Lorde, and is glad in his saluation.* And when Saint *Peter* sayeth, *Abstaine from fleshly lustes, which fight against the soule, and haue your conuersation honest among the Gentiles*, hee taketh the name of Soule for the spirituall man, who hath his minde and all his affections well ruled according to the will of GOD. As then wee haue heard in what sort the soule may die, in regarde of this corporall life, according to the phrase of the Scriptures and of the Hebrewes, so by this which Saint *Peter* saieth, that fleshly lustes fight against the soule, wee may learne after what manner the soule may be said to die and to be slaine. For nothing can bring death vnto it but sinne. Wherefore it is not said without good reason in the Booke of Wisedome, that the mouth that telleth lies slayeth the soule. Albeit then the soule is immortall, in that it can neuer be without life, no more then the Angelles, who are spirites like to it: neuertheless it is after a sort mortall, so farre forth as being farre off separated from God through sinne, it liueth no more that blessed life, wherewith it shoulde liue if it were vnited and ioyned vnto him by true faith and sincere obedience. For it shoulde enioy the selfe same life, which the heauenly Angelles, with the soules and spirites of the blessed doe enioy. As contrariwise the soules of the wicked liue with the same life that the Diuelles doe, which is called dead, because it is a more accursed life then death it selfe, and therefore called the second and eternall death. 1.Pet.2.11,12. Wisd.1. How the soule is after a sort mortall.

Nowe wee may thinke our selues sufficiently taught touching the diuerse significations in which the name of Soule is taken. It seemeth to mee, that wee haue spoken enough of the Anatomy of the bodie and soule, of which the most of our discourses hitherto were made:

which may suffice for the contentation of euery one, that will keepe himselfe within the bounds and limits set downe vnto vs by the wisedome of GOD in his word. But to finish this whole matter concerning the soule, which we haue chiefly considered in her parts, powers, and effects, we are further yet to be instructed in the creation, generation, nature, and immortalitie thereof. And because they are marueilous difficult matters, and such as are not without great contrarieties of opinions euen amongest the learned, I am of opinion that these things are to be discoursed of, according to that manner of teaching of the ancient Academickes, which wee followed in our first meeting: namely, vpon the theame propounded vnto vs, to ballance the arguments on the one part, with the reasons of the other side, that so we may diligently search out the trueth. Notwithstanding it shalbe lawfull for vs to deliuer our opinion, so long as wee ground it vpon the infallible testimonie of the worde of God, leauing to euery one his libertie to iudge which is best, and to embrace and follow the same. For our entrance therefore into so goodly a matter, thou shalt beginne, ASER, to morrowe to declare vnto vs what thou shalt thinke good concerning this proposition, namely, whether the soule is begotten with the body, and of the seede thereof: or whether it be created apart and of another substance, and what is requisit for vs to know therein.

The ancient Academicall kinde of teaching.

The end of the tenth dayes worke.

THE ELEVENTH dayes worke.

Whether the soule of man is engendred with the body, and of the same substance that the body is of: or whether it be created by it selfe and of another substance: whether it be needfull for vs to know what the soule is, and what is the essence thereof, or onely to know of what qualitie it is, with the workes and effects thereof. Chap. 81.

Plat. in Thad.

ASER. I am of opinion, that in discoursing philosophically concerning the knowledge of the soule, we ought to practise that which *Socrates* saide, being tired with the consideration of the nature of things, namely, to bee very carefull lest it happen to vs as it doth

doeth to them that are busie beholders of the Sunne eclipsed, whose sight is dazeled thereby except they beholde the image thereof in water, or in some such like thing. For euen the Spirite that is wholly giuen to the vnderstanding of it selfe, is often as it were amazed and carried farre out of the way of true contemplation, vnlesse it knowe howe to consider it selfe in the glasse of all brightnesse, layed open in the sacred worde of GOD, and not stay altogether in the discourses of naturall Philosophie and humane reason, which many times blinde euen the sharpest wittes of men. True it is, that wee haue many things in Nature that affoorde vs euident testimonies of the creation, nature, and immortalitie of the soule, which haue greatly mooued, not onely those Philosophers that haue borne greatest reuerence to GOD, and acknowledged him to bee the Creatour of all things, but euen those also that were most prophane, and made the greatest Idole of Nature. Neuertheless the knowledge of so high and difficult a matter, coulde neuer bee perfectly comprehended, but of them onely that haue heard the doctrine of the Spirite of GOD, and haue receiued the testimonies of his worde, as certaine demonstrations of those thinges, which the sense of man is not able to conceiue. For in deede wee can not pronounce anie thing certaine of so high a nature as is that of the soule, except it bee by his testimonie who hath created it, and who onelie knoweth it, as the workeman knoweth his worke. Yet wee ought not to contemne naturall reasons founde out by the learneder sorte, which are as it were beames of that true light: but rather diligently consider of them, as helpes that may greatly further vs in the vnderstanding of that wee seeke, and serue for the confounding of so many Atheists as impudently dare to deny the immortalitie of the soule, and that iudgement of God, which shall be to the euerlasting happinesse and ioy of the good, and to the perpetuall griefe and torment of the wicked.

The word of God the true glasse for the minde.

Who know the soule best.

Nowe albeit the soule of man hath no partes nor members into which it may bee diuided as the body may, neuertheless in the sequele of our discourses concerning the Anatomy of the body, wee haue also made as it were an Anatomy of the soule, in regarde of her faculties, powers, and offices, whereby wee may attaine to some good measure of knowledge touching the nature thereof, and of the difference that is betweene it and the soules of all other creatures that haue soule and life. But there remaine yet very great difficulties concerning the creation and substance thereof, vpon which points it shal be very profitable for vs to be well resolued.

Wee knowe well enough by that which wee heard before, that the ſoule of man can not bee of any corporall nature, or compounded of any corruptible nature, as the body is. For if it were ſo, then muſt it neceſſarily bee mortall as the body is, and be farre from doing that which it doeth. Beſides, it woulde followe thereupon that the ſoule of man differed in nothing from the ſoule of beaſtes. But wee knowe by the effectes of it that there is great difference betweene them, yea greater then betweene heauen and earth: which being ſo, it followeth well, that it is not engendered with the body of the ſame ſubſtance with it, and that the ſubſtaunce of the ſoule is not deriued from the ſame ſeede. Againe, if the ſoule bee created of ſome other ſubſtance, and not begotten with the body of any humane ſeede, a man may aske from whence then commeth that pollution that is in it through ſinne, whereby the whole race of mankinde is corrupted, and what power Originall ſinne ought to haue ouer it. For if GOD daylie createth ſoules for thoſe humane bodies that come into the worlde continually, as wee doe beleeue, and that to place and lodge them in thoſe bodies euen from the wombe, ſurely hee createth them no otherwiſe then hee did all other creatures, which hee created good. Whereupon it followeth, that hee created not ſoules corrupted and infected with ſinne, but pure and ſound, as thoſe were of our firſt Parents before ſinne entred into the worlde. Neuertheleſſe wee ſee that the chiefe corruption and infection in man through ſinne, is in the ſoule. For if the ſoule were not infected, the body ſhoulde not bee ſtained therewith, as that which is but the lodging and inſtrument of the ſoule, and as it were the ſeruant thereof. Wherefore when the ſoule is cleane and pure, the whole man, both bodie and ſoule is altogether pure: but when that is defiled, all is defiled. From whence then, will ſome man ſay, doeth the ſoule receiue this infection of ſinne, wherewith ſhee is polluted after her creation? Hath ſhe it of her ſelfe, or of the body after ſhee is lodged therein, and of the corruption of that ſeede, of which the body is begotten? Theſe are very profound queſtions and woonderfull difficult, about which many great Diuines haue troubled themſelues a long time. But the wiſer ſort enquire ſoberly into them, ſo as they giue euident teſtimony of that modeſty, wherewith they ſeeke after the vnderſtanding of the great ſecreats of God, rather then make profeſſion that they haue found them out. Others there are, who one while with coniectures according to their fancie, an other while with reaſons drawne from the nature of things, ſet downe for a certaine trueth whatſoeuer commeth into their minde.

The ſoule is not bred of corporall ſeede.

Geneſ. 1.

Modeſtie requiſite in ſearching the trueth.

Now

Nowe then being to heare what reaſons can be alleadged, wee will omit and paſſe ouer, as well them that walke wholy in the darkeneſſe of ignorance, as thoſe that will not goe faire and ſoftly, and as it were feeling with the hand, but runne on ſwiftly whither they pleaſe, without feare of downefalles. Wee wil take a middle courſe, neither too high nor too lowe, keeping our ſelues within the limites of the worde of trueth, which teacheth vs that wee incurre originall ſinne, becauſe wee are all the children of *Adam*, to whome, and to whoſe poſteritie God gaue originall iuſtice, which made man obedient to God, and the body ſubiect to reaſon. But it was giuen him with this condition, that if he kept not the commandement of God, both he and his poſteritie ſhoulde bee depriued of that gift and priuiledge: euen as if ſome nobleman hauing committed treaſon ſhoulde be diſgraded from the title of Nobilitie, both hee and his children. This depriuation of gifts beſtowed vpon man by God, of which wee ſhoulde haue beene the Inheritours, but for the ſinne of our firſt Parents, is called by the Diuines, *Originall ſinne*. To proceede then with our former matter, firſt I ſay, that in my minde, it is not ſo neceſſarily required of vs to knowe what the ſoule is, or what is the eſſence and ſubſtance thereof, as to knowe of what qualitie it is, and what are the actions and woorkes of it. And that this is ſo, wee may iudge by that bountifulneſſe, which GOD the Lorde of nature vſeth towardes vs, and which hee manifeſteth vnto vs on euery ſide by manifolde ſignes and teſtimonies. For whatſoeuer is expedient for vs, the ſame hee propoundeth vnto vs both very abundantly, and with ſuch facilitie, that wee may eaſily finde it out and bring it into vſe. Wherefore wee can haue no more euident token, that a thing is not profitable or not very neceſſary for vs, then this that it is rare, farre off, and hidde from vs, yea very hard to finde out and to attaine to the vſe of it. So that when wee are admoniſhed to knowe our ſelues, we muſt not referre this to the knowledge of the eſſence of the ſoule, which wee are not able to knowe or comprehend, but to the knowledge of the effectes and woorkes of it, thereby to knowe howe to frame our manners and our whole life, to the ende that chaſing vice away, we might followe after vertue. And this by the grace of Chriſt Ieſus, will leade vs to that life in which wee ſhall bee perfectly wiſe and good, and liue immortall and bleſſed with GOD for euermore.

How we become guiltie of originall ſinne.

What originall ſinne is.

How wee muſt learne to know the ſoule.

Then, as wee ſhall ſee the Creatour of all things face to face, who otherwiſe is incomprehenſible vnto vs, ſo wee ſhall knowe our ſelues perfectly in him. True it is if wee vnderſtand well the principall cauſe that is taught vs in his worde, why hee created man after his image

When wee ſhall know our ſelues perfectly.

and likeneſſe, and gaue him an immortall ſoule partaker of vnderſtanding and reaſon, wee ſhall bee well inſtructed in that point wee deſire to knowe touching the nature of the ſoule. So that although wee can not throughly knowe or define what is the eſſence or ſubſtance thereof, neuertheleſſe ſeeing it was created of GOD, that being ioyned vnto him it might haue eternall happineſſe, wee muſt needes ſay, that it is a ſubſtance in ſome ſort capable of the diuine nature, and that may bee ioyned therewith. For being indued with the knowledge of the diuinitie, the loue of the ſame is bredde within it, by which loue the ſoule is ſo ioyned vnto GOD, that it is indued with perpetuall happineſſe.

What the ſoule is.

And thus wee may ſay, that the ſoule of man is a ſpirit that giueth life to the body whereunto it is ioyned, and which is capable of the knowledge of GOD to loue him, as being meete to be vnited vnto him through loue, to eternall felicitie. But let vs conſider the diuerſitie of opinions of the beſt learned, as well vpon this matter, as vpon the doubts mentioned by vs in our ſpeech. For the firſt, there are many who thinke, that wee take our generation and birth of our fathers and mothers, not onely in regard of our bodies, but alſo of our ſoules: and that ſoules are produced of ſoules, as bodies are begotten of bodies, being ledde by the reaſons before ſpoken of. For they can not conceiue howe originall ſinne, which is the pollution of our nature that before was good and pure, by reaſon of the hereditary corruption of the firſt father of men, can bee deriued from *Adam* to all his ſucceſſours, and from father to ſonne, if the ſoules of children take not their originall from the ſoules of their Parents, as the bodies do of their bodies: conſidering that the ſoule is the chiefe ſubiect of originall ſinne, and of all the reſt that proceede from it, as riuers iſſue from their fountaine. Wherefore, as wee ſet *Adam* before our eyes for the firſt ſtocke or roote of all mankinde, in regarde of mens bodies that haue all their beginning from him: ſo theſe men doe the like with his ſoule, and the ſoules of all other men, as if ſoules were deriued from ſoules, and bodies from bodies. And in deede at the firſt bluſh a man might thinke, that Chriſt Ieſus was of this minde when hee ſaide, *That which is borne of the fleſh, is fleſh, and that which is borne of the ſpirite, is ſpirite:* if it bee ſo that the name of *fleſh* in that place ought to be taken for the whole man, comprehending vnder it the body, ſoule, and ſpirite, and whatſoeuer excellent thing is in man, being conſidered in his corrupt nature, as the worde *fleſh* is commonly taken in the holy Scriptures, when it is oppoſed to the ſpirite, or to God. And for this cauſe many do not take this worde *fleſh* ſo largely, neither

Varietie of opinions touching the eſſence of the ſoule.

Iohn 3.6.

neither in this place, nor in any other like to this, as if the spirite of man and the chiefe power of his soule were comprehended therein: but they restraine it to that part which they call sensuall, vnder which they vnderstand not onely the body of man, but also those powers of the soule, which we haue common with beasts. Therefore they doubt not to say, that the soule, which is called *vegetatiue* and *sensitiue*, like to that of plants and beasts, is produced of the same seede that the body is: and that it is aswel contained in the seede, as the matter and nature of which the body is compounded. Whereupon it would follow, that in this respect there is no difference betwixt the soule of man and the soule of beasts and plants. They say well, that euery liuing creature hath but one onely soule, albeit there be diuers powers thereof in certaine creatures, in some more, in some lesse. Hereof it is that they call that of plants by a more speciall name *Vegetatiue*, because it hath but this vertue and office only of which it taketh the name. And albeit the soule of beasts hath the same vertue also, yet they call it not by the same name, but onely *sensitiue*, vnder which they place the vegetatiue soule that is in plants, as a power and propertie thereof. So likewise although the soule of man hath both these together, yet they call it not either *vegetatiue* or *sensitiue*, but onely *reasonable*: vnder which they place the *vegetatiue* and *sensitiue soule* that is in beasts, for powers and properties thereof, as before I said, they placed the *vegetatiue* vnder the *sensitiue*. But I woulde very gladly, AMANA, bee instructed in that which thou canst deliuer very well to this purpose, following this excellent matter: which will serue greatly to cause vs more specially to vnderstand the nature and immortalitie of the soule, the chiefe obiect whereat we aime.

Why one soule is called vegetatiue, another sensitiue, the third reasonable.

Whether there be any thing mortall in the soule of man: of the distinction betweene the soule and the powers of it: of the opinion of Philosophers, and what agreement is betweene them touching the soule of brute beasts, and the nature and substance of it: of their opinion that deriue the soule of man and the soule of beasts from one fountaine: of them that ascend higher, and of their reasons. Chap. 82.

AMANA. That which wee read of Iesus Christ his saying to *Nicodemus* in these woordes, *If when I tell you earthly things, yee beleeue not, howe shoulde yee beleeue, if I shall tell you of heauenly things?* may giue vs occasion to say in like maner, that if wee can not knowe the earth, neither the body and soule of man, nor the nature and vertue thereof, howe shoulde wee attaine to the knowledge of Heauen

Iohn 3.12.

and of those spirituall natures, of God and of his workes? And if wee can not comprehend in our selues the woorkes of our soule howe shall wee vnderstand the woorkes of GOD in the whole world? And if wee be not able to conceiue them, doeth it followe therefore that hee doeth them not? and yet there are many that conclude after that manner. For they beleeue no more then they are able to knowe and comprehend by their naturall reason, according as they deale also with their soule. For because they vnderstand not what is the proper essence of it, neither can see it after it is entred into the body and ioyned therewith, nor yet when it departeth away, therefore they conclude, that it is no other thing, but as it were a fire that lasteth so long as there is matter agreeable to the nature of it, and is quenched when that faileth.

But for that which you deliuered to vs, ASER, of the sayings of certaine touching the diuerse kindes of soules, and the powers of euery one of them, it seemeth to mee that (vnderstanding them as you say these men doe) one of these three things will followe of their opinion. For they must of necessitie yeelde to this, either that the soule of man is partly immortall and partly mortall: or that a man hath three soules, one immortall and two mortall: or lastly, that the powers of the reasonable soule, which wee call *Sensitiue* and *Vegetatiue*, are not of the proper essence and substance thereof, but onely of the body, and that they are instruments of the reasonable soule, as members thereof. For I doubt not but they will readily confesse this, that the soule is immortall: and if that part of the soule which they call *Vegetatiue* and *Sensitiue*, be of the selfe same essence and substance, in that respect it shall be mortall. Nowe if wee so distinguish all these three sortes of soules in man, that wee make three kindes of them, the first and principall shall be immortall, and the other two mortall. And if they will say, that they take not the *vegetatiue* and *sensitiue soule* in man, for two diuerse kindes of soules, but onely for two sundry powers of the reasonable soule, I demaund of them whether these two powers are so ioyned vnto it, that it may be a soule as it is, both without them and with them, euen as before we said that it might be with the body and without the body. I doubt not but euery one will answere mee to this question, according to that opinion hee hath conceiued of the nature of mans soule. If the question be made touching the soule of beastes, the Philosophers agree well amongst themselues heerein, that it is of the same matter of which their bodies are compounded, whether it bee deriued and taken from the same, or whether it bee the proprietie of the matter. Therefore they

Of the distinction of the soule from the powers there of.

The soule of the beast is of a corporall substance.

they meane, that it is the Vitall ſpirite onely therein that giueth life vnto them, which is of a corporall matter and ſubſtaunce: or elſe that it is the temperature or temperament of the whole bodie generally, which is the proprietie of that matter. And ſo the ſoule in beaſtes ſhalbe the life it ſelfe, of which the Vitall ſpirites, or the temperament are the inſtrumentes. Which ſeemeth to agree well with that which *Moſes* ſaieth, *That the ſoule of the fleſh is in the blood thereof*, that is to ſay, the life, according as we ſhewed when we ſpake of the nature of blood, and of thoſe meanes by which it giueth life to the creatures. For when *Moſes* ſpeaketh ſo, a man might ſay that it is as much in effect as if he ſaide, that the blood is as it were the pipe and inſtrument that conueyeth life to the bodie, and that the Vitall ſpirites are the thing that giueth motion & ſenſe to the bodie, which is the ſame that we call Soule: neither is there any inconuenience to yeelde to this in regard of the ſoule of beaſtes. And albeeit wee ſee not with the eye howe theſe Vitall ſpirites, or the temperament of all the partes of the bodie, doe giue vnto it that life which it hath, yet a man may iudge and haue ſome knowledge heereof by the things wee ſee in nature, which haue ſome agreement and reſemblance with this. For we conceiue well, howe the flame is nouriſhed by the oyle and match that is in a lampe, or by the waxe and weeke that is in a candle. In which we ſee two ſortes of matter differing one from another, ioyned both together. Beſides, we ſee how that by meanes of this coniunction, and of the temperature and agreement that theſe two matters haue eache with other, the flame being kindled in them, is nouriſhed and preſerued. So likewiſe we propound the Vitall ſpirite in the bodies of liuing creatures, as a thinne flame engendered of the blood by vertue of the heart: and this flyeth as it were throughout all the partes of the bodie, diſtributing vnto it Vitall heate, which quickeneth it, and endueth it with that vertue by which it hath motion and ſenſe, and exerciſeth all her actions, ſo that euery member doeth his office. Nowe we ſee well in this compariſon the matter that is in the lampe or in the candle, and the temperature and agreement that is betweene the partes of it, and howe the flame is fedde and mainteyned after it is lighted. Wee may ſee alſo from whence this flame is brought to the lampe, and how this matter is lighted, and that neither the matter, nor the agreement and temperature thereof breede this flame of themſelues, but that it is brought from elſewhere.

Gen. 9. 4. Leui. 17. 14.

The Vitall ſpirite compared to the flame of a lampe.

It is engendred of the blood in the heart.

In like manner, we may eaſily conceiue that which hath beene told vs of the vitall ſpirite, and of the blood whereof it is bredde, and of the vertue and power of the heart in the generation of it. But one may

ſay

ſay vnto mee, that there is great difference betweene the compariſon we made of a lampe or candle, and of his flame, and betweene that which we haue ſpoken of the generation of the vitall ſpirite, becauſe this flame, which we cal the vitall ſpirit, ſpringeth of the ſelf-ſame matter, by which it is nouriſhed & preſerued, & is kindled there. And therfore it were requiſite that we ſhould further knowe what is the cauſe of this, as alſo why the life and motion that are therein, are inflamed by this vital ſpirite, and not by any other means whatſoeuer, whether it be the blood or the fleſh. And yet this ſpirite is as well of a corporall and bodily matter, as all the reſt, of which the body is compounded: ſo that it hath his originall of the ſelfe-ſame elements from whence that matter is deriued, out of which it ſpringeth. But of ſuch inquiſitours I woulde likewiſe demaund, from whence the heauens, the Sunne and Moone, with the other planets and ſtarres haue their motion, their light and properties. It is very certaine they can yeeld mee no other true cauſe, but that God hath created them of that nature, that hee hath ſo framed them, and that hee alwayes preſerueth them ſuch, by the diuine vertue and power of his prouidence. So I ſay to them, that wee ought not to ſearche for any other cauſe or reaſon of that we mentioned before, or goe any further, or mount higher in the inquiſition thereof. But foraſmuch as that which wee haue nowe deliuered of the nature and matter of the Soule, is proper to that Senſitiue and Senſuall ſoule which wee attribute to beaſtes, we muſt come more particularly to that that is proper to men, which wee call *the reaſonable ſoule*. This is that matter and poynt, about which the greateſt and moſt ingenious wittes haue moſt laboured and diſputed from time to time. For they that affirmed the ſoule of man to bee no other thing then the Vitall and Animall ſpirites, by means of which the body receiueth life, or the temperature and temperament of the humours, and matter of which the bodie is compounded, theſe men put no difference betweene the ſoule of beaſtes, and the ſoule of men. And as for them that take it to bee the breath, or a fire of which the naturall heate proceedeth, they iumpe in opinion with the former, who place it in the Vitall ſpirites. And they that ſay it is in the harmonie of the whole bodie, are of the ſame minde with them that place it in the temperament. So that according to the opinion of all theſe, the ſoule of man is nothing els but naturall heate, or els the Vitall ſpirite that is in the blood: as the Phyſicions commonly take it, whoſe conſideration reacheth not farther then to that they can comprehend by their naturall reaſon, following therein *Hippocrates*, who agreeable to this opinion ſaieth, that the ſoule

God the author of nature.

Sundry opinions of the reaſonable ſoule.

ſoule is daily engendered, after that manner, which wee haue alreadie declared. But they that more diligently looke into the properties and excellent giftes, wherewith the reaſonable ſoule is endued, know aſſuredly by their naturall reaſon, that theſe opinions are very vnworthy the noble excellencie thereof, and that they are of no force in regarde thereof. For they iudge very well, that the vnderſtanding and reaſon with the diſcourſes thereof, that the iudgement and ſuch memory as it hath, that the diſcerning of good and euill, of thinges honeſt and diſhoneſt, of vertues and vices, with the knowledge of humane and diuine thinges whereof it is partaker, are woorkes and actions, which cannot proceede from ſuch matter as the elements are, as we haue touched elſe-where. Whereupon it followeth, that it is ſome other thing then the Vitall ſpirite, or the temperament of the bodie: and that it is of a farre differing nature from that of beaſts, which conſiſteth in theſe thinges. And by the ſame reaſon alſo they conclude, that if the ſoule of man were of any ſuch matter as to be the Vitall ſpirite, or the temperament of the bodie, it would follow that it were mortall like to the bodie, and that nothing ſhoulde remaine of it after the death thereof. Which thing they finde to be too much contrarie vnto that, which a man may iudge of the nature and ſubſtance of the ſoule by thoſe effectes of it, that were euen nowe mentioned: which effectes are ſuch as cannot agree to a corruptible and mortall nature, nor to any other then to a celeſtiall and immortall nature, like to that of the Angels aud bleſſed ſpirits, which are endued with ſuch vertues. But I deſire to heare thee, ARAM, vpon the things now ſpoken of, that thou maieſt goe on with the matter of our diſcourſes.

The ſoule proceedeth not frō the elements.

Of the opinion of Galen, of Plato, and of Ariſtotle, touching the ſubſtance and nature of mans ſoule: of the opinion of Occam touching the Vegetatiue and Senſitiue power thereof, and of the diſtinction of ſoules he maketh in man: of the ſentence of the Platoniſts, and of Origen touching the creation, birth and nature of the ſoule: of the coniunction of the Soule with the bodie, and the eſtate thereof in the ſame. Chap. 83.

ARAM. The Ancients ſpeaking of man, often call him a great miracle: and indeede the more wee bend our mindes to conſider of it, the more marueilous weſhal find it to be. Inſomuch as in the particular contemplation of the ſoule, which is truely man, I woulde gladly aske whether it were better, either to diſcourſe Philoſophically of this matter hauing ſtore of argument, or by way of admiration to crie

Rom.11.33. crie out with S. *Paul, O the deepenes of the riches, both of the wisedom, and knowledge of God*! Neuertheless being drawen on with the same desire that hath hitherto pricked vs forward, to search out and to be instructed in the trueth, according to my knowledge I will goe forward ARAM, with thy speech.

Galens opinion of the soule. For the causes then alleged by thee, out of them that consider more diligently ŷ properties & excellent gifts of the soule, although *Galen*, who otherwise was a prophane man in respect of the knowledge of God, and an idolatrous worshipper of nature, durst not boldly determine what the reasonable soule was, yet as for that which is commonly called the *vegetatiue* or *nouri∫hing*, and the *sen∫itiue* or *sen∫uall* soule, he feareth not boldly to affirme, that it is no other thing then either the naturall and vitall spirits, or the temperament. But as for the reasonable soule, he leaueth it in doubt whether it be of a bodilie nature, or of some other that is not corporall, and which subsisteth by it selfe being seperated from the bodie. Neither doth he conclude any other thing, but that it is either a shining substance, and an ethereall body, that is to say, of a more pure and celestiall nature then any of the elements: or els that it is of a nature that is not corporall, but yet hath this body, by which he meaneth the *animal spirit*, to be as a chariot to carie it. *Plato* before him sayd, that soules were litle portions taken from the substance of the celestiall fires: and hee maketh three parts of a mans soule, diuiding them according to the principall parts of the body, and those instruments which they haue in the same. Which diuision is vnderstood of some, as if he made so many sorts of soules, as we haue shewed that there are principall powers and offices, which haue their seuerall seats and places assigned vnto them in the body. Therefore *Galen* maintaineth, that the *vegetatiue* and *sen∫itiue soule* is no other thing then the temperament of the liuer and of the heart, which are assigned to be the seats and chiefe instruments of the nouri∫hing and vitall power and vertue. And as for the *animall* or *reasonable* power, whose seat is commonly placed in the braine, we haue alreadie shewed his opinion. Now of this part, there are many, euen of them who greatly magnifie it, that are not yet well resolued whether they ought to take it for the *animal spirit*, or for the temperament, or for an incorporeall nature that commeth elswhere then from the body. *Aristotle* he calleth the soule by a new Greeke name, that signifieth asmuch as a *perpetuall* motion, and sayth that it proceedeth from a fift nature and beginning, which he calleth *Heauen*. But he speaketh not so plainly, that a man may iudge by his words, what he thinketh of the reasonable soule in man, whether it be mortall or immortall.

Gal. de plac. Hip.

Platoes opinion touching the soule.

Aristotles opinion of the soule.

mortall. Neuertheleſſe he confeſſeth, that there is great difference betweene that power of the ſoule, which we call more ſpecially by the name of ſpirite, and betweene the other twaine, which he calleth the *Nutritiue* and *Senſitiue* powers. For he vſeth this worde Powers, and affirmeth, that theſe two firſt proceede onely from the bodie, and are bredde there, and that the *Vegetatiue* ſoule and power is more in the ſeede and burden, then the *Senſitiue*. But as for the third, hee ſaieth plainely, that it onely commeth from without els-where, and that this onely is diuine, not communicating her action with any corporall action.

Thus we ſee ſufficient agreement betweene the Philoſophers and the Phiſitions concerning the *Vegetatiue* and *Senſitiue* ſoule or power: but there is not ſo good accord about the reaſonable ſoule and power. Yea many great Diuines & Doctors agree with them in the two firſt points. For this cauſe *Occam* ſaith plainly, that there are two diſtinct ſoules in man, the one reaſonable, the other ſenſuall: the reaſon is, becauſe it is manifeſt, that the Senſitiue ſoule hath no actions, but inſtrumentall, that is to ſay, by meanes of thoſe inſtruments whereby ſhee exerciſeth her actions, and from which ſhe hath them. Whereupon he concludeth, that this ſenſuall ſoule ſeemeth to haue her originall and generation from the ſeede, and that it is either the temperament, or ſome facultie and power in the bodie. He confirmeth this opinion by another argument taken from the contrarie appetites and deſires of the reaſonable and ſenſuall ſoule: out of which he draweth this concluſion, *That it is very likely that theſe are two diſtinct ſubſtances, becauſe it ſeemeth inconuenient, in one and the ſame nature not diuided or diſtinguiſhed to place appetites ſo wholly contrary each to other*, Hee addeth farther, that it is a thing very agreeable to nature, that euery liuing creature ſhoulde beget his like: therefore man begetteth man like himſelfe, at leaſtwiſe in reſpect of the Senſitiue ſoule, if not of the reaſonable ſoule. Whereupon it followeth, that the *Vegetatiue* and *Senſitiue* ſoule proceede from the nature of the ſeede. The Platonicall Philoſophers were of opinion, that ſoules were bred in heauen, and were taken out of the diuine nature as a portion thereof, and that there they were inſtructed and adorned with ſundry ſciences, with knowledge and vertue: and that afterwarde beeing giuen of God, they deſcended from thence into the bodies of men, as into ſtinking, filthy, and contagious priſons. Whereof it followed, that through the infection of theſe priſons they were corrupted by euill affections, as it were with the filthineſſe of them. So that they forgate all thoſe gifts and celeſtial vertues wherewith they had been endued and adorned in their firſt birth, and which

Occams opinion of the ſoule.

Of the creation of ſoules according to the Platoniſts.

which they had brought with them. And being thus detained as prisoners in this darke and filthy prison, they could no more vse all those goodly gifts, but onely so farre foorth as they were taught and instructed againe by doctrine, which in respect of them may be compared to a light brought to prisoners kept in a darke dungeon, to light & refresh them. For this cause those that were of this opinion affirmed, that the knowledge of men is but a remembrance and calling againe to minde of that which their soules had learned and did know in heauen at their first birth, before they entred into their bodies, according as we heard euen now. For being descended into this base and obscure prison, and hauing forgotten that which they knew, their memories are rubbed vp by doctrine and instruction bestowed vpon them, which kindleth againe these celestiall sparkles of their mind, and portions of the diuine fire, by inflaming them and causing them to burne, that were almost vtterly quenched. Wherupon like Philosophers they conclude, that soules so infected by descending and entring into their bodies, cannot returne againe nor be receiued into heauen, and into the place assigned for the blessed spirits, vnlesse they returne pure and cleane, & decked with the selfe-same ornaments wherwith they were adorned at their first birth. And this (they say) may bee wrought by good instruction, by vertue & by good workes: or otherwise they say they haue sundry purgings being separated from their bodies. Some diuines among the Grecians haue followed, at least wise in some part, the opinion of these philosophers, & by name *Origen*, of whom *S. Augustine* thus writeth: *But we may marueile much more, that some beleeuing with vs, that there is but one only beginning of all things, & that no nature which is not God, can haue any being but from the Creator, neuertheles would not beleue rightly and simply this point of the creation of the world that is so good and simple, namely, that God creating all those good thinges that were after him, although they were not the same that God is, notwithstanding they were al good. But they say, that the soules not being parts of God, but made of God, sinned in departing from the Lorde, and so by sundrie degrees according to to the diuersitie of sinnes, from the heauens vnto the earth, haue merited sundry sortes of bodies to be as it were their chaines and fetters.* This say they, *is the world, and this was the cause of making the worlde, not to the ende that the good things might be created, but that euill things might be stayed and represſed. Of this opinion is Origen, who is worthily to be blamed.* These are the very wordes of this great Doctor of the Church. And by that which followeth in the same place, hee plainely confuteth *Origens* errour, who in his first booke of *Beginnings* writeth, that things without bodies were first made of God: and that amongst

Lib. 11. chap. 23. of the citie of God.

Origens opinion of soules.

mongest spirituall things, our spirites or mindes were also created, which declining from their estate and dignitie were made or named soules, of which the Greeke worde ψυχὴ signifieth, as it were to grow colde, and to decline from a better and more diuine estate; beeing so called, becauſe it seemeth that the spirite or mind is waxen cold, & fallen from this natural and diuine heate. Therfore the soule lieth now in this estate and condition, but when it is repaired & amended, it shal returne againe to the condition of a spirite or mind. Which being so, it seemeth that the departing and declining of the soule is not alike in all, but is turned either more or lesse in the soule: and that some spirites or mindes doe yet retaine somewhat of their first vigour, other some, either nothing at all or very litle. These soules by reason of many defects of the spirit, stood in need of more grosse and solide bodies: so that for their sakes, this visible world was made & created so great, that it might containe all those soules which were appointed to bee exercised therein. And forasmuch as all of them did not depart alike from goodnes, the Creator of all things tooke vnto himselfe certaine seedes and causes of varietie, to the ende that according to the diuersity of sinnes, he might make the worlde variable and diuers. This is *Origens* sentence concerning soules, which self-same opinion we may reade also in Saint *Hierome* writing to *Anitus*: whereby wee may see howe this opinion agreeth in part with that of the Platonists. For the greatest disagreement betweene them consisteth heerein, that these Philosophers attributed the cause of the infection of soules to the bodies into which they were sent frrom heauen. And *Origen*, with many that followed him, supposed that the soules were sent into bodies as prisoners, to bee punished for their offences committed in heauen. From such fancies haue issued so many dreames about soules as are to be read in infinite writings. But doe thou, ACHITOB, take occasion hereupon to continue our discourses.

Of the opinion of the Platonists, and some others touching the substance of mens soules: in what sence not onely the Poets and Heathen Philosophers, but also S. Paul haue saide, that men were the generation and linage of God: of their errour that say, that soules are of the very substance of God: of the transmigration of soules according to the opinion of the same Philosophers. Chap. 84.

ACHITOB. It is woonderfull to consider, howe harde a matter it is to finde out the trueth of such thinges, as are commonly disputed of, becauſe notwithstanding any solution or answere that is made,

made, yet still some doubt may arise in our mindes: insomuch as there is no poynt howe doubtfull soeuer it bee, but that a man may alleage likelihood both with it and against it. But this commeth to passe, especially in matters of greatest reache, the difficultie of which is so much the harder to be defined, as the true knowledge thereof is more necessary for vs. Those men therefore are happie, who are assured of that which they beleeue, by certaine testimonies out of the worde of trueth: especially when the question is concerning the soule, which is the instrument of God whereby he worketh in vs, and lifteth vs vp to the contemplation of his diuinitie.

Nowe my companions, by your three former discourses wee may gather both what agreement and what difference there is amongest those whome you haue mentioned, touching their opinions, as well in regarde of the birth of soules, as of their distinction, diuision, and corruption. For they agree herein, that they are not engendred with the body, neither of the same seede and matter, at leastwise the reasonable soule: but say that it is of a celestiall, diuine and immortall nature. But herein they disagree, in respect of the nature of the matter, and about the time, creation, and birth of the soule, and also in regard of the meanes, by which it is defiled and infected with sinne. The Platonists affirme, that the soule is so extracted out of the diuine nature, that it is a part and portion thereof. Which thing cannot agree with the nature of God, because it would folow therupon, that it were not one, but might be diuided into diuers parts: and that those partes of which the soules should be created, might be subiect to the pollution of sinne, a thing too contrary to the nature of God. Or else they must say, that there is but one soule in all and through all, and that God is this soule. And this were to fall into their opinion who said, that God was the soule of the world, and that the worlde was his bodie: which is farre from the trueth. For if it were so, then must God bee mortall and corruptible in respect of his body, and that still one part or other should be corrupted, as we see corporall things daily to corrupt. On the other side, God should not then be infinit and incomprehensible, as he is: neither is it the worlde that comprehendeth and containeth him, but it is he who comprehendeth & containeth the world. Wherfore neither is the world God, neither is God the world, but the Creator thereof, and he by whome it is and doeth consist. So that forasmuch as all these opinions are very strange, and vnworthie the diuine nature, they deserue not that we should stay any longer in them, as they that ouerthrowe themselues. But I knowe well, that some would haue that place alleged out of the Poet by Saint *Paul*, to serue

The Platonists opinion of the soule confuted.

God is not the soule of the world.

their

their fantasticall opinion, where it is said, that *We are the linage and generation of God.* For Saint *Paul* doeth not alleage it onely as an opinion of an Heathen Poet, but doeth also approoue and confirme the same, taking his argument from thence, that our soule beeing of a spirituall and diuine nature, wee ought to make the same account of God, whose linage and generation wee are. Nowe albeeit the Apostle speaketh thus, yet his meaning is not that the soules of men are of the verie substaunce and essence of God, as wee say that the Father, the Sonne, and the holy Ghost, are one and the same essence and substance in the the vnitie of God, beeing distinguished, and not diuided into three persons. Neither doeth he meane, that the soules are engendred of the proper essence and substance of God, or that they proceede from it, as wee say that the sonne is begotten of the Father, and that the holy spirite proceedeth from the Father and the Sonne, according as it is testified vnto vs in the holy Scriptures. But hee woulde haue vs learne, that the soule of man is of another nature and substance, not onely then the bodie of man is, but also then the soule of beastes, and that the nature and substance thereof is celestiall and diuine, not because it is drawen from the very substance and essence of God, but by reason of that difference which is betweene the soule of man, and the bodies and soules of beastes: and also in regard of that agreement which is betweene it and the diuine nature, both because of the immortalitie of the soule, as because it approcheth more neere to the nature of God then of any other creature, except the Angels, whome wee say also are of a diuine nature and celestiall, for the like reason. For if the Angels and soules of men were of the proper substance and essence of God, they should not bee creatures, but Gods themselues, equall in substance and essence with him, as wee say of the Sonne begotten of the Father, and of the holy Ghost proceeding from them both, in the matter of the vnitie & trinitie of the diuine nature: which by this meanes shoulde bee diuided into partes, and so nothing at all resemble the fountaine and substance from which they are drawen, as I shewed euen nowe. And albeit the Philosophers and Heathen Poets did not so well vnderstand this matter as Saint *Paul*, neuertheless when they sayde, that the soule of man was of the diuine nature and part thereof, it is very likely they had regarde to the reasons touched by mee, not meaning that it was of the very substance and essence of God. I speake of them that were of greatest vnderstanding and that wrote best: and namely of them that did best vnderstande the Philosophie of *Plato*. For hee confesseth and testifieth

A&.17.28. *Arat. Tha.*

How men are the linage of God.

Platoes opinion of *Dæmones*, or celestial spirits.

plainly, that the Angels themselues both good and bad, whome in his language he calleth *dæmones*, as the other Grecians doe, are creatures of another essence and substance then God is of, and that they are not immortall of themselues, but haue their immortalitie of God their Creator, who both giueth it and preserueth them in it, and could take it from them if hee would, and dissolue them as well as hee hath made them. Nowe if he supposed God to speake so to his Angels, and to declare these things vnto them, a man may easily iudge, that hee placeth not the soules of men aboue the Angels, whome hee taketh to be of a more excellent nature, as he sheweth euidently by that which he hath written of them both. In which writing wee may see manie things touching these matters, which come neerer to the doctrine of the holy Scriptures and of true religion, then in the writings of many others, who yeelded no further then they were able to knowe and conceiue by naturall things, without going any further. For they doe not conceiue so well either of the nature of God, or of that of Angels, or of the soules of men, as this Philosopher doeth. Moreouer, we are to know, that *Plato* had other helpes, and more light then from his natural reason, whereby he attayned to the vnderstanding of that, which others were ignorant of, who busied themselues onely a-

Plato dwelt with the Egyptians.

bout nature and naturall things. For hee conuersed with the Egyptians, as *Pythagoras* did before him, of whome they learned manie points touching diuine things, which they should neuer haue learned of the Grecians, nor out of their Philosophie. For the Egyptians had great acquaintance and familiaritie with the people of Israel that dwelt in their land, and with many of the ancient Patriarkes, of whom they had learned manie things of the diuinitie, and of the nature of soules. But all they that haue beene destitute of the chiefe light of the spirite of God, haue still mingled many dreames amiddest their writings, as we haue alreadie heard, and shall heare more in the sequele of our speech. Yet first we will note, howe not onely manie amongst the Heathen Pphilosophers, but also amongst the Christians haue imagined that the soules of men are the substance of God. I omit to speake of the Heretikes, as the Priscilianists, and some others

Lactantius lib. 2. cap. 13.

that haue been of this opinion, but I wonder at *Lactantius*, a man of a right Christian heart, who seemeth to haue beene of this opinion. And there haue beene some, that reasoned after this manner, that if it bee to bee vnderstood, that of the breath issuing foorth out of the mouth of God, the soule was created and inspired into the body of man, then it followeth thereupon, that it is of his verie substance, and

Ecclus. 24. 5.

equall to that wisedome which sayeth, *I am come out of the mouth*

of

of the most High. But that wisedome saieth not, that shee was breathed out of the mouth of God, but that shee came out of it. Now as when we breathe, we make a blast, not of our nature whereby we are men, but of this ayre rounde about vs, which wee drawe in and out by breathing: so the Almightie God made a blast, not of his nature, nor of this creature of the aire rounde about vs, but euen of nothing. Which was saide very fittely to haue beene inspired or breathed, when it was created in the bodie of man by God, who being himselfe incorporeall, and not of a bodily substance, made the soule also incorporeall: but yet he beeing vnchangeable, made the soule mutable, because himselfe beeing vncreated made that a creature. The Soule created of nothing.

But let vs goe on with the Philosophie of the Platonists. Wee haue heard their opinion touching the birth of soules, their entrie into the bodie, and the pollution which they receiue thereby: namely, that the soules of men are created long before their bodies, but are afterwarde sent into them when they are begotten and borne in the worlde, at which time they are defiled, as hath beene declared. But further, according to the opinion of *Pythagoras*, who is sayde to bee the first Authour thereof, they imagined, that after a soule was once entred into a bodie, it neuer ceased to goe from body to body, entring into one bodie out of another. So that when it went out of one bodie it entred into another, whether it were of a man, or of a beast, or of a plant. For they put no difference betweene the bodies of any liuing creatures whatsoeuer: but spake, as if euerie soule were fitte for euerie bodie: so that according as euerie soule guided and gouerned it selfe in that bodie in which it had liued before, it was receaued into another bodie, beeing such a one as it had deserued, eyther by her vices, or by her vertues. Therefore those that had taken the way of vertue, entered into humane bodies woorthie their vertue, into such as had beene called to honourable offices and estates: and as vertue had preuayled most with euerie one, so were they more or lesse honoured in their bodies. And if so bee they had ledde a brutish rather then a humane and reasonable life, they passed into the bodies of plantes, or of beastes, whose nature resembled the life which they had ledde in their former bodies. This *Transmigration of Soules* they called *Regeneration*, because it was vnto them as it were a generation and newe birth, in respect of their life and conuersation, which before they ledde in the worlde. Moreouer, they accounted this regeneration to be a kinde of purgation and satisfaction, because that by this meanes Of the transmigration of soules. The regeneration of the Pythagoreans.

euery soule was punished or rewarded, honoured or dishonoured, according to her worthinesse or vnworthinesse, and that so long vntill shee were reduced to her first and right estate. There haue beene Heretikes of olde, who following the opinion of the Platonists, affirmed, that no soule coulde bee fully purged and bee at rest, and cease from passing out of one bodie into another, vntill such time as it hath done and finished whatsoeuer can bee done in the worlde, whether good or euill: accounting both euill deedes and good deeds, vices as well as vertues to bee a kinde of penance and purgation of soules. Besides, these Heretikes affirmed, as the Libertines their successours doe the like in our dayes, that there was no sinne but onely in the opinion and fancie of men, and that it is but a conceipt in their minde that breedeth this opinion.

A fond opinion of certaine Heretikes.

Nowe when I thinke vpon this manner of regeneration and passage of the soule from one bodie to another, I muse howe it is possible that euer any men, especially those that are taken for such great Philosophers, should fall into such foppery, and aboue all how *Plato* shoulde bee of that opinion, who is by them surnamed, *The diuine*. For first of all, we haue alreadie learned by our discourses of the nature both of body and soule, that the soule cannot dwell nor exercise her offices in any other then in the bodie of a man, seeing that is the true forme and perfection of man and of that kinde, without which hee cannot bee man. Wee may say the same of the soule of beastes and of plants. For if euery creature had not his proper forme, and some thing in which the perfection of it consisteth, without which it cannot bee that which it is, and by which it differeth in kinde from other creatures, there woulde bee a woonderfull confusion throughout all nature, yea the whole order thereof woulde bee ouerturned. For all kindes of nature shoulde bee confounded together, neither shoulde there be anie one kinde certaine and distinct: which thing is contrary to all naturall reason, and to all order appointed by God. Therefore it is a very hard matter to beleeue, that euer any man of a founde minde and good iudgement, would admitte of such a fantasticall opinion. But wee may learne of thee, ASER, in proceeding with the matter of our discourse, what thou hast learned of skilfull men concerning this that *Plato* hath written of this transmigration of soules.

Against the transmigration of soules.

The chiefe causes, as learned men thinke, that mooued Pythagoras, and Plato to broache the transmigration of soules and transformation of bodies: the ancient opinion of the Iewes touching the same thing. Chap. 85.

ASER. The worlde was neuer without certaine wittie men, that boasted they coulde answere vpon a sodaine to any thing that shoulde be demaunded of them. And there haue beene alwayes some others, that in euery controuersie and disputation mainteyned one while this part, and by and by the contrary: which hath giuen occasion as I thinke, to certaine of the auncient Philosophers to beleeue, that a man can know nothing perfectly, and that no man ought certainely to determine any thing otherwise then vpon his bare and simple opinion. But in my minde this consideration will finde but fewe defenders nowe adayes, except it bee amongst the ignoraunt, who leauing all search of things, liue onely at all aduenture, or else amongest them that beleeue euery thing that is tolde them, and are ledde with euerie sentence, which they heare of others, without any further inquirie made of the reason thereof. Nowe as we would bee loath to perish with the ignoraunt, so wee must beware that wee commit not our selues and our beleefe so easily to the daunger of other mens errours. And in deede oftentimes wee iudge not aright of their meaning, namely when the question is concerning the sense of their writing. As I purpose to let you see my companions, in that which hath beene alreadie spoken of *Plato*.

I haue learned of manie skilfull men, that *Pythagoras* and *Plato* neuer beleeued that transmigration of soules into manie bodies, which we reade in their writings, but that by these fayned kindes of speech, their meaning was rather to withdrawe men from beastly affections, vnwoorthie their nature, and thereby to paint out and to expresse the diuersitie of those affections, and to set them as it were before their eyes: thereby to declare vnto them, howe by reason of their vnruly affections they resemble all other creatures, and chiefely brute beastes. Wherefore wee may with good reason call man a little worlde, if there were no other cause but this, albeeit in this respect it standeth not with his honour and credite. For there is no kinde of beast whatsoeuer, nor yet of any other creature vnto which hee doeth not in some sort transforme himselfe by his affections and by his maners and vices. For when he pleaseth, he transformeth himselfe one while into a sheepe, then into a woolfe, a-

Why *Plato* inuented the transmigration of soules.

gaine into a foxe, or into a hogge, or into a dogge, or into a beare, or into a Lion, or into ſome other ſuch like beaſt. Moreouer, ſometimes hee transfigureth himſelfe, not onely into one kinde of beaſt, but into many together,, and yet thoſe very differing and contrarie the one from the other. And as he can at his pleaſure transforme himſelfe into an Angell, ſo doeth hee likewiſe turne himſelfe into a Diuell. It is not then altogether voyde of reaſon that *Plato* ſayeth, that the nature of man is as it were a monſtrous nature: yea hee compareth it to a Monſter, whoſe vppermoſt part reſembleth a Virgine: whoſe breaſt, which is the middeſt, is like to a Lyon: and the loweſt part, to a barking and bawling dogge. For hee compareth the higheſt part to a Virgin, becauſe hee placeth reaſon in the head, as in the proper ſeate thereof, and of the *animal powers of the Soule*, for their nature and office ſake. Next, hee ſaieth that the breaſt reſembleth a Lion, becauſe he taketh the heart to bee the ſeate of the Vitall power of the Soule, and alſo of the affections, that often may well bee likened to a Lion and to furious beaſtes. Laſtly, hee compareth the lower partes to dogges, becauſe that part is appoynted to be the ſeate of the naturall and nouriſhing power of the ſoule, and of the generatiue vertue, as that which is very brutiſh and giuen to all carnall pleaſures, and chiefely to fornication. If then a man cannot moderate his affections and concupiſcences, hee maketh himſelfe like to ſo many beaſtes, as hee hath affections holding of their nature. This alſo is the cauſe, why the ſpirite of God in the holy Scriptures, ſo often compareth men to ſundry ſortes of beaſts, to teach vs that they are as it were transformed into them, and into hideous and horrible monſters, to the ende they might bee the more aſhamed of themſelues: and that knowing howe they turne themſelues into beaſtes and into Diuels by their vices, they ſhould learne alſo, howe contrariwiſe through vertue they become men of beaſtes, and angels of Diuels. Therefore it is very like, that *Pythagoras* and *Plato* had reſpect to this which hath beene ſaide in thoſe transformations and tranſmigrations of ſoules of which they ſpake. I thinke alſo that the Poets, following the ſame inuention haue for the like reaſon, fayned the transformations of men into diuers beaſtes, and into other creatures forged by them: but men through ignoraunce haue taken them in a wrong ſence, and ſo reaped ſmall profite by them. No marueile then if this hath happened both to Philoſophers and Poets in their doctrine and manner of teaching, ſeeing there are ſo manie that profite ſo little by the doctrine of the holie Scriptures themſelues, and by the

Mans nature compared to a Monſter.

How mē become like to beaſts.

The ignorant wreſt the ſence of good writers.

the studie thereof. For were there euer any Heretikes, that did not wrest the sence of manie places of Scripture to make them serue for their heresies? And doe wee not dayly see the like in all seducers and false prophetes? It is verie certayne, that there were neuer anie so absurde and straunge heresies, which the fauourers of them haue not laboured to mainteyne by the holy Scriptures themselues.

But to returne to our purpose, what meaning soeuer the Authors and inuenters of such things had, their doctrine was so vnderstood, that manie helde this opinion, that mens soules passed from bodie to bodie, as we haue heard. Insomuch that this errour howe grosse soeuer it were, came not onelie to the Iewes, but to the Christians also, who boast of true religion, and of the authoritie and knowledge of the holy Scriptures. I speake not of the Manichees auncient Heretikes, who were open mainteiners of this opinion. But what shall wee say of them, who not onely haue their braines infected with this follie, but, which is woorse, imagine they can confirme and prooue it by testimonies out of the worde of God? As where it is reported, that when *Herode* hearde the fame of Christ Iesus spread throughout all Iudea, hee sayde, *This is Iohn Baptist: hee is risen againe from the dead, and therefore great woorkes are wrought by him.* And Saint *Luke* sayeth expressely, *That Herode doubted, because that it was sayde of some, that Iohn was risen againe from the dead: and of some, that Elias had appeared: and of some, that one of the olde Prophets was risen againe.* We reade likewise that when Iesus Christ demaunded of his disciples, saying, *Whome doe men say that I, the Sonne of man am? they answered, Some say, Iohn Baptist: and some Elias: others, Ieremias, or one of the Prophets: and some that one of the olde Prophets is risen againe.* A man may iudge by these speeches, that not onelie *Herode* was tainted with this Pythagoricall and Platonicall opinion, but also that it was very common among the Iewes with whome hee conuersed, and whose religion hee followed, at least in part and in outwarde shewe. For Iesus Christ was knowen well enough in Iudea, and in Galilee, and amongst all the Iewes, as it appeareth by the testimonie of the Euangelists. They knewe his kinred according to the flesh, and coulde tell that he was brought vp in Nazareth in the countrey of Galilee: for which cause they called him him a Galilean, a Nazarean, a Carpenter, the sonne of a Carpenter, and the sonne of *Ioseph* and *Marie*. They saide that they knewe his brethren and sisters, whereby according to the Hebrewe manner of speaking, they meant his cousins, Neeces and his kinred: taking occasion

Math.14.2. marke 6.14. Luke 9.7,8. Mat.16.13,14. luke 9.19.

Of the Iewes opinion of the transmigration of soules.

Mark.6.3. matt.13.55,56 iohn.6.42.

occasion thereby to despise and reiect him. But on the other side, many seeing the woorkes and miracles which hee wrought, were constrayned to passe farther, euen *Herode* himselfe, hearing onely the fame that went of him throughout the countrey: so that some tooke him to bee that Christ, others, to be some great Prophet. And of them that helde him for a Prophet, it appeareth by those sundry opinions that were among the people, that they did not thinke him to bee a Prophet borne at that time, but that some one of the olde Prophets was risen againe in him, not in bodie but in spirite. For they knewe well whence hee issued in respect of his bodie, as that which was commonly knowen throughout the countrey. Therefore it is easie to iudge that they spake of resurrection in regarde of the soule, as the skilfullest Interpreters expounde these places, referring these speeches of *Herode* and of the people vnto that Pythagoricall opinion, of the transmigration of soules from bodie to bodie. For according thereunto, those soules that had behaued themselues vertuously in their first bodies in which they dwelt, were sent into other more honourable bodies, endued with greater giftes of God according to their deseruing. Nowe because Saint *Iohn* the Baptist had not the gift of miracles annexed to his Ministerie, neyther did woorke anie all his life time, it might bee thought that this gaue occasion to *Herode* to thinke thus of him, that beeing risen againe from the dead after a Pythagoricall manner, hee had this gift and vertue added vnto his former graces, that so he might haue the greater authoritie. Neither ought wee to thinke it verie strange, if a great part of the Iewes were infected with manie foolish and naughtie opinions, seeing they were not onely corruptly instructed by their teachers, but also had sectes amongst them there, which plainely denied the resurrection of the bodie, the immortalitie of soules, and that there was any Angel or spirite. Therefore wee see their great brutishnesse who woulde ground their transmigration, vpon that which is saide in the Scriptures touching the opinion of the Iewes in this point, which notwithstanding is openly reprehended and condemned by the selfe-same worde of GOD. True it is, that the ignorance of the true sense thereof gaue occasion to many to fall into such dreames. For the Lorde speaking thus by *Malachie*, *Beholde I will sende you Eliah the Prophet, before the comming of the great and fearefull day of the Lorde*, the Iewes vnderstood this place diuersly. Some of them thought, that the auncient Prophet Elias, who was rapt vp into heauen, shoulde be sent againe in proper person: others vnderstoode it onely of the transmigration of

Mala.4.5.

his

his soule and spirite into an other body. For this cause they asked of *Iohn Baptist* whether hee were *Elias*: but Iesus Christ himselfe expounded those wordes of *Malachy*, and declared vnto the Iewes that *Iohn Baptist* was that *Elias* which should come, and that although hee were come yet they did not knowe him. For when he spake so of him, hee meant not that hee was the very person of *Elias* in body and soule, or that the naturall soule and spirite of *Elias* was entred into his body: but his meaning was according as the Angel spake to *Zachary*, when he tolde him of the Natiuitie of Saint *Iohn* his sonne, saying, *He shall be filled with the holy Ghost, euen from his mothers wombe. And many of the children of Israel shall he turne to their Lorde God. For he shall go before him in the spirite and power of Elias.* A man may easily iudge by these words, that he meant not to say, that the naturall spirite of *Elias* shoulde enter into the body of Saint *Iohn Baptist*, but that God would giue a spirite adourned with such giftes and spirituall graces, and with such zeale and constancie as he gaue long before to *Elias*. Therefore he addeth *power* vnto *spirite*, thereby to declare the better what is meant by Spirite. And before he shewed the meanes whereby this spirite shoulde be giuen him, when he said, that hee should be filled with the holy Ghost from his mothers wombe: that is, with the gifts and graces thereof, as the Scripture calleth them ordinarily. Afterwardes also, the Angell declareth more at large, after what manner Saint *Iohn* came in the power and spirite of *Elias*, signifying that hee ought to behaue himselfe and to doe as *Elias* had done in his time, and as *Malachy* had foretolde of him. Moreouer, we haue in the Scripture other kindes of speaking, that agree very fitly with this of the Angel, so that the one may well serue to open the other. For it is written of *Moses*, that *the Lorde did separate of the spirite that was vpon him, and did put it vpon the seuentie ancient men*, whom he appointed vnder him to be an helpe and comfort vnto him in the gouernement of the people of Israel: and when the spirite rested vpon them they prophecied continually. Euery one knoweth, that the spirite of *Moses* whereof the Lord speaketh, is not his naturall spirite: but that he meaneth by this spirite, part of the gifts and graces which *Moses* had receiued of the Lord, such as were necessary for their charge: as likewise he gaue to *Moses* according to the charge committed to him. Some also vnderstand this separation of the spirite of *Moses*, to be onely a communication of the graces of the spirite of God, like to those which *Moses* had receiued for his charge that was giuen to those, who were ioyned vnto him for his helpe. Nowe if wee take it in this sense, we may say, that God vseth this manner of speech, the better to let vs vnder-

Iohn 1.21. Matth.11.14. and 17.12, 13. Luke 1.15,16, 17. Numb.11.25.

stand

stand thereby the nature of his gifts and graces, and the meanes hee obserueth in dispensing of them. For hee doeth not onelie distribute so much as is needefull for them whome hee mindeth to employ in his woorke, but giueth also vnto them such manner of graces as are requisite for the worke, as Saint *Paul* testifieth. Besides all this, his purpose is also to teach vs what agreement there is betwixt all his giftes: as likewise what vnitie proceedeth heereof betwixt them that are partakers of these gifts, whereby wee may perceiue, that they come all from one spirite, which, albeit God thereby powreth out his graces in so great abundance, is yet a fountaine and sea that is not onely not dried vp, but not so much as any way diminished.

1.Cor.12.11.

The fountaine of Gods graces diminisheth not.

Thus wee see howe one and the same Spirite of GOD gouerned *Moses*, and the rest that were ioyned with him, inspiring them all with his grace, and distributing to euery one according to his measure: as the winde is dispenced into many Organ-pipes all at once, according to their seuerall capacitie, and according to that sound which euery one is to yeelde for the making of a good harmony: or as many Candles or Lampes are lighted by an other, with the same fire wherewith that was first tined. Also wee are to vnderstand in this sence, the request that *Eliseus* made to *Elias*, when hee demaunded a double portion of his Spirite, because hee succeeded him: in regarde whereof hee stoode in neede of such giftes and graces of Gods Spirite, as *Elias* was guided by, that hee might faithfully execute his charge as hee had done before. Thus wee see howe places of Scripture expound one an other, and howe little they help the Pythagoreans: of whome I woulde not haue made so long a discourse, if this foppery were driuen out of mens braines, and namely, among Christians. For to this day there are too many fantasticall heades (I say not amongest true Christians) but amongest them that falsely beare that name, who are as much or rather more infected heerewith, then any Pythagoreans or Platonists in former times. And for this cause, AMANA, I leaue you to goe on with this point, that afterwardes wee may returne to our chiefe matter of the nature, generation, and immortalitie of the soule.

2.King.2.9.

Of

Of the Pythagoreans of these dayes amongst Christians, and of their fooliſh opinions: of the opinions of many doctors and diuines touching the creation and ordinary generation of mens ſoules: of the moderation that ought to be kept in that matter: of the cauſe of the filthineſſe and corruption of mans ſoule. Chap. 86.

AMANA. There was neuer yet any opinion, errour, or hereſie ſo ſtrange or monſtrous in the world, which hath not always found men enow to receiue it, ſo that there were authours and maſters to broach it abroad. For God doeth thus puniſh the curioſitie, ingratitude, malice, and peruerſeneſſe of men, and that contempt of his word and trueth, which is ordinarily in them, together with the pleaſure and delight they take in vanitie and lies. Wherefore God through his iuſt iudgement deliuereth them vp into a reprobate ſence, inſomuch as they can not but reiect the trueth continually and embrace that which is falſe, according as he often threatned them, and foretolde it by his Prophets and Apoſtles. And this is the cauſe why the Pythagoreans do at this day find men voide of ſenſe and vnderſtanding who cleaue to their fantaſticall opinions, and why Epicures and Atheiſts are neuer without a great number of diſciples. Eſay 29.14. 2.tim.3.2,3. 2.theſ.2.10,11.

Now albeit theſe men be in truth moſt blockiſh & groſſe beaſts, yet we cannot perſwade them ſo, nor many others alſo, who imagin they know much. For there are euen doctors and ſome that read lectures in Vniuerſities, who keepe not their opinion of the tranſmigration of ſoules ſo ſecret to themſelues, but they make ſome profeſſion therof, at leſtwiſe amongſt their ſchollers and familiar acquaintance. There are ſome alſo, who, boaſting of the knowlege of tongues & of the turning ouer of many antiquities, haue publiſhed this fancie of theirs in books written by them: yea they themſelues are perſwaded, and they would make others beleeue the ſame with them, that their ſoules are the very ſoules of ſome famous perſonages that haue liued heretofore in the world, & that they haue alredy paſſed through many excellent bodies, which haue done great things: as likewiſe they promiſe to themſelues, that they ſhal bring to paſſe great matters, ſeeing they haue their ſouls. True it is, that according to our maner of ſpeaking we ſay ſometimes of ſuch as agree in manners with others who haue liued before them, that their ſoules whom they reſemble is entred into them, & that the others are raiſed vp in their perſons. For example ſake, if there be a cruel tyrant like to *Nero*, we ſay that *Neroes* ſoule is entred into his body, and that *Nero* is raiſed vp in him. But yet euery one knoweth well enough, that we vſe to ſpeake ſo by reaſon of the agreement of natures and of manners, not becauſe of any tranſmigration of ſoule. The Pythagoreans of our time. Of the true tranſmigration of ſoules.

And

And this may be ſpoken in reſpect of that Deuilliſh ſpirite, which poſſeſſeth the wicked and ruleth in them: as wee ſay of the Spirite of Gods ſeruants in regarde of his vertue, that it is giuen to ſuch as reſemble them and haue receiued the ſame graces from aboue. For as the holy Spirite, who wrought heeretofore in others, worketh nowe alſo in them that haue receiued like grace: euen ſo it is ſaide of that euill ſpirite in regarde of the wicked, who are all led with the ſelfe-ſame ſpirit of Sathan. Wherefore he doth ſuch workes in them whome hee nowe poſſeſſeth, as he wrought heeretofore in their predeceſſours. So that in this ſenſe it skilleth not though wee ſay that the ſpirite of one entreth into another, who ſucceedeth him in the ſame wicked works. But the *Pythagoreans* of whome I nowe ſpeake, take it not ſo, but as hath bin already declared. And to ſet the more colour vpon this ſo ſtrange an opinion, their prophaneneſſe is ſuch, that they dare to alleadge thoſe places of Scripture, which were ſpoken of in the former diſcourſe, whereby they labour to perſwade themſelues and others alſo with them, that the worde of God confirmeth the ſame. No doubt therefore, but that they who haue yet ſuch toyes in their head, are not without others alſo: yea, there is no queſtion, but that there are wonderfull puddles of errours and of very ſtrange hereſies in their fantaſticall braines, ſo that they are ougly monſters among men, and would be abhorred of euery one, if that which they carry encloſed in their frantike heades might be ſeene with corporall eies. But leauing this point, wee are to returne to our principall matter into which we haue made ſome entrance, namely, the nature and originall, the pollution, purgation, and immortalitie of the ſoule of man: concerning which thing, we haue heard the opinion of the Philoſophers, and of many that follow them. Whereupon we haue to obſerue this, that notwithſtanding any errour in opinion which they helde, yet they alwayes came to this point, that they concluded the immortalitie of the ſoule.

Of the creation and generation of ſoules.

Nowe as touching the ancient Doctors of the Church and the late Diuines, they haue written diuerſly of the originall of mens ſoules and of their entrance into their bodies: about which point there haue beene and are at this day, great diſputations and controuerſies, namely, amongſt the Phyſicions and the Diuines. Some haue beene of that opinion touching the generation and beginning of the ſoule with the body, whereof we haue already ſpoken. But ſome reſtraine this to that ſoule which they call *Vegetatiue* and *Senſitiue*, as hath bin ſhewed vnto vs, others comprehend alſo the reaſonable ſoule therewithall. And beſides that which wee haue ſpoken already touching originall

ſinne

sinne in the soule, they ground themselues vpon that which is written in Genesis, howe that after God had created man, who was the last in the creation of all the creatures, he rested the seuenth day from the worke which he had made, after he had accomplished whatsoeuer it pleased him to doe. Therefore they conclude, that from that time forward God created not any newe creatures, but hauing set such an order as it pleased him to appoint in the nature of things created, he preserued the same afterwardes by his prouidence, whereby he worketh alwaies in the guiding and conseruation of his creatures, although not after that manner whereby he worketh in the creating of them. And thus he rested in regarde of the worke of creation, so as he created no more any creatures in such sort and maner as he did the first creatures in the beginning. Neuertheless, he rested not in respect of the worke of his prouidence, which neuer ceaseth, but daily createth all those creatures that come newly into the world, by meanes of those seedes, which he hath put into euery one of them according to their kindes, and by other meanes which hee hath ordained to that purpose. Hauing then laide this foundation, they conclude that mens soules are not daily created of nothing, nor in such maner as the soule of the first man was created, but by that meanes which God then appointed for the preseruation of mankinde. But because they knowe well enough that there is great difference betwixt the soules of men and of brute beasts, they agree that God vseth other means in the procreation and producing of mens soules, then in that of beasts, by the concurring of his generall action, whereby he sustaineth and preserueth the natures of all things, according to that naturall disposition which he hath indued them with from the beginning, agreeable to that which is written, that *In him we liue, and moone, and haue our beeing.* Therefore as God vsed other meanes in the creation of the soule of man, then he did in that of beastes, and placed it also in the body of man after an other fashion that was speciall and peculiar vnto man: euen so in the procreation and production of mens soules, he hath his speciall order for them, which differeth from the order vsed in the generation of the soules of beasts. And indeede he sheweth very euidently, that he ruleth after another fashion in the production of men, and namely, in regard of the soule, then in that of beasts, by the excellent gifts wherewith their soules are adorned, not onely in that their soules doe farre exceede the soules of beasts, but also in that one soule excelleth another in the nature of man: as wee see it in many to whome God hath giuen heroicall spirites, which are gifts that cannot proceede from the body. And so much for the opinion of these men.

How God rested the seuenth day.

Actes 17.28.

Others

Another opinion of the creation of the soule.

Others do not only deny the reasonable soule to be taken from any portion either of the diuine nature and essence, or of the body of man, but they say farther, that God by his diuine power and vertue createth it of nothing, after that the body of the infant is made perfect in the wombe of the mother, hauing all the parts and members thereof. And being thus created of God, he presently placeth it within that body, which he hath appointed for the lodging of it, that it may dwel therein vntil after the death of the body it depart immortall out of it, as it was created immortall, and was so indeede when it entred thereinto. These men ground themselues vpon that which we reade in *Genesis*, where it is saide, that after God had fashioned man of the dust of the earth, *he breathed into him the breath of life, & he was made a liuing soule.* For it appeareth plainely by this testimonie of *Moses*, that the soule of the first man was not only not created together with the body, as the soule of beasts was, but also that it was giuen vnto him of some other nature and substance. For if there were no more in it then in that of beasts, and if it had no kinde of participation with the diuine nature, why should God inspire it into the body of man after another fashion then he did that of beasts? and what should that inspiration or breathing of God, signifie and import? Wee haue heard already what some answere vnto this. For they deny nothing of all this, but they say onely, that God did then establish this order nowe spoken of, which hee daily continueth in the generation of man. I omit heere many other opinions touching this matter, which come not so neere vnto the trueth: namely, a great controuersie betweene the Doctors in Diuinitie and in Physicke, touching the *vegetatiue* and *sensitiue* soule, and the time when the burthen beginneth to bee nourished and to haue sence thereby: considering that it is a great deale better to inquire of these things to sobrietie, and to leaue the resolution to GOD, who knoweth that which is hidde from vs, then by vaine questions and curious disputations to thinke to determine of the matter according to trueth, and to the contentation of euery one. For as we haue before touched, we can knowe nothing either of the generation, or original, or of the substance and nature of our soule, or of the immortalitie thereof, but onely by those testimonies which by the effects it affoordeth vnto vs, and which God setteth downe in his word. Wherefore, according to that which hath beene already handled, wee must distinguish those things vnto which our mindes may in some sort reach, and of which wee may haue some knowledge, from them that are so hidden from vs, that wee can not knowe or iudge of any thing, but like blinde men, by groping and gessing.

Gen. 2. 7.

This

This is a matter then of which wee must speake very soberly, and with great reuerence of God, contenting our selues with that which it pleaseth him to make knowne vnto vs by the meanes aforesaid, and goe no further by desiring to knowe that which wee can not conceiue or comprehend, vntill such time as God himselfe shall giue vs more ample and cleere knowledge thereof. And I suppose wee shall not erre, if wee say the like touching the question propounded by vs in the beginning of our speech about this matter, namely, of the meanes by which the reasonable soule shoulde bee infected with originall sinne, seeing it is not engendered of that corrupt seede of which the bodie is bredde. Let it then suffice vs to knowe, that albeit the soule can not be defiled with sinne, as it is created of God, yet as God created all mankinde in *Adam*, so when he fell, all the rest of the worlde fell with him, and in him was bereaued both of originall iustice, and of other gifts which he lost by his fall. So that albeit mens soules are created and produced of God pure and entire, yet they keepe not that puritie stil, neither can they be the soules of men and ioyned vnto their bodies, and so become members of mankinde in them with any other condition, then with that into which the first Father brought all his children by his sinne, as we haue before touched. Wherefore we must not search for the cause of that original sinne wherewith they are infected, either in their creation, becausse they are created by God of a diuine and immortall essence: or in the generation of the body and in that seede of which it is engendred, as if the soule took her originall & infection together with the body frō the seede. Moreouer, we must not (as the *Pythagoreans* do) search for the corruption of soules in their entrance and coniunction with their bodies, as if they receiued it from them: but we must seeke it in that blot of sinne vnto which the whole race of mākind was made subiect through the fall & corruption of the first stocke, and in that decree of God, whereby hee hath condemned all mankinde by his iust iudgement, without any further enquirie after the meanes and manner how it came to passe. For this cause Saint *Paul* doth bring vs backe to this consideration, when, in propounding vnto vs the first stock of mankind, he saith, that *by one man sinne entred into the world, and by sinne death*. And then hee propounded vnto vs this stocke of sinne, so on the contrary side, he propoundeth to vs the stock of iustice and righteousnesse, namely Christ Iesus, the new man, who is an other stocke of mankinde regenerated, renewed, and reformed after the image of GOD. Therefore hee saieth, that *as by the disobedience of one man, many were made sinners, so by the obedience of one, many are made righteous*. Now as humane Philosopie knoweth not, either

The nature of the soule is not curiously to be searched after.

How the soule is stained with sinne.

Rom. 5. 12, 15.

Verse 19.

either the corruption of all mankinde such as it is, or the fountaine thereof, so it is ignorant of the meanes whereby it must bee restored, neither knoweth it that the wound is so great and mortall, as that it cannot be cured but onely by the hand of God. For which cause hee was to giue vs his owne sonne to be the Surgion and Physicion. The ignorance heereof, is the cause why humane Philosophie so greatly magnifieth the nobilitie and excellencie of the soule, as it is well worthy being considered in the first nature, in which it was created. But the sequele of this matter wee will heare of thee, ARAM.

Humane philosophie is blinde.

Of those powers and properties, which the soule of man hath common with the soule of beastes: of those powers and vertues, which are proper and peculiar to it selfe, according to the Philosophers: of the difference and agreement that is betweene humane philosophie and Christian doctrine touching these things. Chap. 87.

ARAM. Amongst the heathen, they that were most ancient, and neerest to the true Church of God, and conuersed most with his seruants, had greater knowledge and better vnderstanding of the nature of God, of Angelles, and of mens soules, and of other matters belonging to true religion, then they that were fartheſt off and succeeded lateſt after the other. For the farther off that the doctrine of heauenly things was drawne from the fountaine of it, the more hath it beene altered and corrupted both by ignorance ouerwhelming it, and by false vnderstanding of it, as also because euery one hath added to and taken away what seemed him best: and that, either to boast themselues that they may seeme some body, or to couer their thefts, that none might knowe from whence that thing was first taken and borrowed, that so they might bee thought to bee the first members thereof: or lastly, to please and satisfie the curiositie and vanitie of the minde of man. No maruell therefore, if there were heathen Philosophers among the ancients, who beleeued and taught many things agreeable to the worde of God, and if there be now some amongst vs, who boast of their study in philosophie, and yet haue no part of that first innocencie and puritie, but haue their mindes filled with strange opinions contrary to all reason and trueth. We see wel enough by experience what impietie raigneth in this our age. For there are an infinite number to be founde of whose religion no man can iudge, except it be heerein that they thinke there is none at all, and therefore mocke at all religion, what shewe soeuer they make to the contrary. But I knowe not why they shoulde not blush for shame, when they heare from

The causes of errours.

from heathen Philosophers so many goodly instructions as they haue left vs, concerning the nature and immortalitie of the soule.

It is true that the reason of man cannot of it selfe contemplate the soule in her first & perfect nature, in which it was created: but it doth consider of it as it is at this present, and yet as though it were verie sound. Whereupon the Philosophers greatly magnifie the nobilitie and excellencie thereof. Therefore when they are to consider of those points vpon which they ground the powers and vertues of the soule, for the first they take the vegetatiue vertue, which it hath common not onely with the beasts, but also with the plants: and this comprehendeth three other faculties vnderneath it, namely the vertue of nourishing, secondly of encreasing, & lastly of procreation, as it hath bene already declared vnto vs. This vertue with the rest that are comprehended vnderneath it, is the baseſt, most earthy and vilest of them all: besides that it followeth the sensitiue vertue, which may be referred aswell to the internall as to the externall senses. So that we may diuide it into two parts, and more properly call that the sensitiue vertue, which the soule hath in taking knowledge of corporall things, by corporall senses, and by their vse in the body. The other part that belongeth to the internall senses may more specially be called, the *cogitatiue vertue*. And because these two powers serue to encrease knowledge and vnderstanding, they are as it were the fountaine thereof, or rather helps and instruments. The Astronomers, who referre all to the vertue of the starres and planets, place the influence of the vegetatiue power with the parts of it, vnder the Moone, of which the soule (as they say) receiueth it: the other two parts of the sensitiue power, of which I spake euen now, they place vnder the Sunne, as they doe the fourth, which is the will and vertue of desiring, vnder the planet *Venus*. The fift, which is called the *angry faculty*, giuing heart & courage to a man, and mooving him to wrath, vnder the planet *Mars*. Then for the sixt, they place the vertue that giueth motion from one place to another. For the seuenth, that which the Physicians call the vitall vertue, and others the spirituall, because it conteineth vnder it the power of *respiration*, and both these are attributed to the same, because it is a propertie of the sensitiue power to moue and breathe. Now all these powers of the soule are common to man with beasts, or at least wise there is no great difference. But these which now follow are proper and peculiar vnto him, namely the *reasonable power*, of which the other that ensue are kindes, of which number the Philosophers or Astronomers place in the first ranke the vertue of *speech*, whereby the soule expresseth her conceits, thoughts & affections. And although all mē vse not the same

Three faculties vnder the vegetatiue vertue.

Two parts of the sensitiue vertue.

How the Astronomers referre the powers of the soule to the starres.

Powers proper to the reasonable soule.

Of speech.

words to vtter their thoughts ech to other, by reaſon of the diuerſitie of languages that is amongſt them, notwithſtanding as the things which they vnderſtand & conceiue, and by which they are moued to ſpeake, are al of one ſubſtance and nature amongſt all nations, ſo all the conceits and affections of men, which are ſignified by their language, are alike in their ſoule and minde, where they are written and ingrauen. This vertue they attribute to *Mercurie*, as the other that followeth to *Iupiter*, which they call the *practicke* and *actiue vertue*, whereby a man that hath his will at libertie, doeth by counſaile and ſetled reaſon, exerciſe and bring to paſſe through arte, prudence, and wiſedome, thoſe things of which he hath ſure knowledge. For it is not enough to haue the contemplatiue vertue, vnles the actiue alſo be ioined vnto it to declare it by effect.

Of the ſpeculatiue and actiue vertue.

Thus you ſee where they place free will, which comprehendeth vnder it, firſt election, then action, which is the practicke that followeth it. And becauſe the practicke dependeth of the theoricke, which is the ſpeculatiue and contemplatiue vertue, and goeth before the actiue vertue, therfore they ioyne this to that, and ſo referre it to the planet of *Saturne* which is melancholicke. And this is that vertue of the ſoule, whereby man hath vnderſtanding, knowlege, & wiſedome: & it comprehendeth the ſeats of ſuch things as the minde is able to vnderſtand and comprehend, as alſo thoſe generall rules and principles, which it muſt afterward bring into vſe and practiſe. For this cauſe this ſpeculatiue vertue muſt of neceſſitie go before the actiue, becauſe the practike is not very certain and ſure without the theorike. Afterward followeth that which they call the pollitike vertue, which hath for her ſubiect al morall philoſophie. They vnderſtand by this vertue of the ſoule, that whereby a prudent, wiſe, and well experienced man, moderateth his naughty deſires, & pernicious affections through his vertue, & wherby he declareth by practiſe and ſetled reaſon, that vertue & goodnes, which is requiſit in the publike ſocietie of men, & that not onely in his priuate behauiour, but alſo in his publike affaires. The principall vertues contained vnderneath it, are *prudence*, *iuſtice*, *fortitude* and *temperance*, which are commonly called cardinall vertues, becauſe they are chief, & containe vnder euery one of them many other vertues, which depend of them, as branches do of their ſtock. He is accompted a ciuil good man & a iuſt, that hath this vertue which is diuided into ſundry kinds, according to the diuerſity of eſtats that are in common ſocietie. For it is ſufficient for a priuate perſon to haue ſo much of it, as whereby he may know how to guide himſelfe honeſtly according to his eſtate. If he be a father of a family, he hath need of that prudẽce & skil which

Of the politike vertue.

The kindes of it.

is

is necessary for the gouernment of his house. If he haue any publicke charge concerning ciuil affaires, it is needful for him to haue that art & skil, and those vertues without which he cannot wel execute his office, according to that place & degree in which he is ser. For if he occupieth the roume of a Lawier or Counsailour at the Law, he must haue skill and knowledge of the lawes. If he be a captaine or souldier, he must be skilful in military discipline. If he be a iudge & magistrate, it is necessary likewise, that he vnderstand what belongeth to his office. If he be a diuine and pastour in the Church, the science of Diuinitie, which is the knowlege of the holy scriptures, is necessary for him, not only so much as is requisit for his owne saluation, but also that he may be able to instruct others, and to direct them in those things that appertaine to religion. Besides, to al these vertues they adde the heroicall vertue, which is no vulgar & common vertue, but very rare and excellent, & if I may so speak, rather diuine then humane. In regard wherof they that were endued with this vertue among the Heathen, were placed in a ranke & degree by themselues betweene God and men, and were accompted and taken for *demy-gods*. And these are those vertues, which the philosophers by experience find to be in the reasonable soule, which are no fained or imaginatiue, but true vertues: neither are they found in the soule of beasts, as those are of which we spake in the first place. Wherfore albeit man hath the vertue of desiring common with beasts, yet he hath reason to moderate his desires, which is wanting in beasts. Now a al this doctrine touching the vertues of the soule, accordeth well with the doctrine of Christianitie, so farre foorth as the soule agreeth with that nature in which it was first created of God. But that which the Astrologians affirme of the influences and infusion of vertues into the soule by the planets, as we heard, I take it to be a bird of their owne braine, whereby they attribute to the creatures that which belongeth to the Creator only. For although he vseth the creatures according to that order, which he hath placed in them, neuertheles when the question is of the reasonable soule, wee must ascend vp higher then the heauens, vnto which it can not be subiect as the body is, seeing it is of a farre more excellent nature. For how should the heauens, starres, and planets giue that to the soule, which themselues haue not? I verely beleeue that when God created the soule of the first man, & placed it in his body that was before created of the nature and substance of the corruptible elemẽts, he took not those vertues, with which he indued and adorned it, either from the heauens or from the planets. And seeing he created al mankind in this first mã after his image, which he imprinted in his soule, no doubt but that which yet remaineth in mans soule,

Of the heroicall vertue.

Against the astronomicall influence of vertues.

proceedeth from the same fountaine: as also what euil soeuer is befallen since, whereby this image abode not perfect, it proceedeth from sinne, and from the nature of man corrupted by sinne, and not from the heauens or planets. And as the Astrologians easily beleeue whatsoeuer they haue imagined touching this point, and would haue the will of man subiect to their influences and constellations: so the other Philosophers abuse themselues greatly, in magnifying the vertues of the soule more then they ought to be esteemed in this corrupt estate of mans nature, not iudging the corruption to be so great as it is. Heereof it is also that they faile in regarde of vertue, which they attribute altogether to the libertie of man, as if he coulde by his owne vertue moderate his affections, & make himselfe iust and righteous. Which fault proceedeth from hence, in that they content themselues with a iustice that seemeth so to be before men, and put no difference betweene diuine and humane iustice: that is, betwixt that which is able to stand & approoue it selfe in the iudgement of God, and that which men approoue. For there is no iustice able to satisfie the iudgement of God, but that of Iesus Christ, which it pleaseth him to impute vnto his children, and in regard thereof to accompt them iust. But let vs returne to our matter.

Philosophers esteeme too highly of mans nature.

What iustice God approoueth.

We haue further to note, that besides the forenamed vertues, the Platonists attribute to the soule foure others, which they cal *contemplatiue vertues*, as those that belong to the contemplatiue life, vnto which they are referred by them. The first is named the *purgation* or second death of the soule: for the first death of it say they, is her descending into the body of man, into which it is throwen as it were into a prison, & in a maner buried in vices. Therefore they say that the soule standeth in neede of this second death, whereby she being purged from her vices is as it were dead vnto them, that shee may liue vnto vertue. The second kind of these vertues is called *pure* or *purified*, because the soule being purged from all her euill affections, exerciseth good works by the same. The third is called by them an *exemplarie* or *patterne-vertue* in the minde of God: whereby they meane, that as God conceiueth and knoweth the *Ideas*, *kindes* and *images* of all sensible & intelligible things, so he sendeth downe from heauen this vertue into the soule of man, who is thereby purged and purified as we haue alreadie heard. And for the last they adde a fourth vertue, which they account greatest and chiefest aboue the other, and therefore they call it *Diuine*, because it bringeth to the soule a vertue to doe more then humane workes, euen such as we call miraculous works. Which foure kindes of vertues appeare euidently to haue beene drawen by them from

Foure contemplatiue vertues according to the Platonists.

christian

christian doctrine, but yet disguised after their fashion. As touching the first, it agreeth to that which the worde of God teacheth vs of regeneration, and mortification of the flesh, whereby wee die to sinne and to the deuill, that we may liue to righteousnesse and to God. The second agreeth to good woorkes proceeding of faith, which being done in the same purifie the heart, and to christian holinesse, which accompanieth and followeth iustification by faith. The third agreeth to giftes and graces inspired by the holy Ghost, and to the infusion of them into the soules of Gods true seruants: and the fourth agreeth to the giftes of prophecie and to that vertue of working miracles, which hath beene heeretofore in the holie Prophets, Apostles, and Disciples of Iesus Christ. But to conclude this whole point, wee are to obserue this, that what praise soeuer may bee giuen to the Platonicall Diuinitie, yet it is in no respect to bee compared with Christian Philosophie: becausse this is pure, and true, and endited by the Spirite of GOD, but the other impure, disguised, and counterfaited by men, who haue mingled with their Philosophie, many things which they coulde eyther heare or learne out of the holie Scripture.

How those agree in some sort to foure christian vertues.

Moreouer, as concerning the whole doctrine of the Philosophers touching the nature and vertues of the soule, we may truely say, that of it selfe it reacheth higher, then those politicke vertues of which we made mention euen now. For when a ciuil, good, and wise man hath attained to that politicke vertue and to the highest degree thereof, he is able to goe no farther, except hee be holpen elsewhere, euen by the illumination of the holy Spirite. And indeede all those other vertues of the soule propounded by the Platonists, are but dreames and opinions in the ayre, by which the Spirite of errour laboureth to disguise the doctrine of the holie Scriptures, which leadeth vs to those true supernaturall vertues, which the soule receiueth by the inspiration and infusion of the giftes and graces of the holie Spirite, who is the true Doctour, of whom wee must learne this Philosophie, which is not naturall, but supernaturall. Nowe then being instructed and guided by him, hauing discoursed of the creation and nature of the soule, let vs enter into this goodly field of the immortalitie thereof, in which we knowe there are many ranged battailes of enemies, who waite to enter into the combat with vs. It belongeth therefore to thee, ACHITOB, to beginne the skirmish.

How men can haue no certaine resolution of th'immortalitie of the soule, but by the Word of God: of the peruersenesse of Epicures and Atheists in this matter: Of the chiefe causes that hinder men from beleeuing the immortalitie of the soule, and of their blockishnes and euill iudgement therein: How wee must seeke for the Image of God, after which man was created in his soule. Chap. 88.

ACHITOB. We are now fallen into a time, which discouereth vnto vs not onely false religions, but euen an *Atheisme*, that is farre worse. For they that are altogether without Religion are farther distant from true pietie, then they that follow a false religion: and yet at this day there are as many or moe that declare themselues to be *Atheists* and *Epicures*, as there bee of such as are taken for good Christians. And if in outward shew they pretend some exercise of Religion, it is but to couer themselues with the vaile thereof, to the ende they might not bee esteemed and accompted for such as they are in trueth. But in their heart and with their companions they doe but make a mocke of the holy Scriptures, and of al those testimonies that we haue in them of another life besides this, of Heauen of hell, of the blessed immortalitie and eternall death of the soule. Now it is an easie matter to conuince such felowes of error and lies.

But this is a thing worthy to be bewayled in all the affaires, opinions and counsailes of men, that when any question ariseth of the trueth and of that which is Good, no proofes or testimonies, how rich or of howe great authoritie soeuer they bee, seeme sufficient to vs and worthy to bee beleeued. And yet if the question be of any euil, falsehood and lyes, no testimony, how slender and bad soeuer it be, but satisfieth vs very well. For by reason that we are euil and ignorant, ful of blindnesse and darkenesse by nature, we are alwayes the readier, to follow that which is like our selues, namely wickednes and falsehood, lies and error: as we see it by experience in *Atheists* and *Epicures*, and in all infidels and scorners of God and of his Word. For there are many skilfull in Artes and humane learning, and in naturall Philosophie, who reprehend and condemne *Epicurus*, *Lucretius*, *Pliny* and other such like Philosophers, *Epicures* and *Atheists*, in that which they haue taught and written of naturall things belonging to this life, and call them ignorant men and voyd of experience. But in that which they haue spoken against the prouidence of God, the immortalitie of soules, and all Religion, abolishing them wholie by their false doctrines and by Philosophie, they imbrace and praise them, for the skilfullest and most excellent Philosophers that euer were, as hauing de-

Why men encline to lies rather then to the trueth.

liuered

liuered men from the greatest torments that could seaze vpon them, and brought vnto them the greatest good that could befall them, by taking from them all feare of God, of hell, and of all punishment after this life, and all opinion and hope of Paradice and of a better life after this. In a worde, they extoll them, as if they onely had found the beane in the cake, as wee vse to say, and as if they onely deserued to be the Kings of beanes among their fellowes. Forasmuch then as we are entred into this matter of the immortalitie of the soule, and seeing at this day so many *Atheists* herein followe the opinions of these Epicurian Philosophers before named, I say not onely more then they doe all the best Philosophers, but also then the authoritie of the holy Scriptures, and the testimonie of God in them: we cannot gather too many arguments, whereby at leastwise to cause them to ponder the matter more diligently, if they will not be confounded wholy by naturall reasons, seeing they make so small reckoning of that celestial and heauenly doctrine. It is true that it will bee a very hard and difficult matter to perswade such in this point, as giue no more credite to this testimonie of the word of God, then they doe to all humaine and naturall reasons that can bee alleadged vnto them. For although the arguments of those Philosophers that maintaine the immortalitie of the soule, are strong and waightie, yet they can neuer wholy and fully assure men of their immortalitie, except this testimonie of God take all doubting from them. But that argument of all others is most forcible, which hee hath giuen vnto vs in the resurrection of Iesus Christ, whereby his soule was vnited againe vnto his body, and so wrought those heauenly workes which followed his resurrection and ascention into heauen: and namely by the gift of the holy Ghost, which hee sent vnto his Apostles, and by the effects thereof, which according to the promise of Iesus Christ appeared so great and manifest throughout the whole world, and that in so short a time, that no prudence, wisdome, skill, eloquence, authoritie, power or force of man, was able to hinder that vertue, or the course of the Gospel. But because *Epicures* and *Atheists* accompt these things for fables, and are of so peruerse and monstrous a nature, that they had rather fight against nature it selfe, and cleaue to the worst opinions most vnworthy the nature of man, then to follow the reasons of the best Philosophers grounded vpon a more sure foundation, let vs at leastwise put them to some further trouble by vrging them to be fully resolued in that opinion, which is contrary to the immortality of the soule. For certainly I doubt not but they wilbe alwaies without resolution. And in deed frō whēce should they fetch this resolution of theirs,

The diuelish infection of Atheisme.

Reasons to proue the immortalitie of the soule.

Why men beleeue not the immortalitie of the soule.

seeing they haue no certaine ground of their false opinion, and seeing there are so many and so forcible reasons to the contrary? But wee must note, that the principall cause that keepeth men from beleeuing the immortalitie of the soule is, partly their ignorance, partly their malice and peruersenesse. For some there are so blockish, that they measure all things according to the knowledge and reach of their bodilie senses: so that they set downe with themselues to beleeue nothing, but that which they are able to knowe and perceiue by them. Others there are who besides this are so wicked and peruerse, that they would not onely haue their soules not to bee immortall, but wish also that there were no God, to the ende they might haue no Iudge. For by reason they are so wholly addicted to the worlde, and to their carnall pleasures, they would haue no other God, or other life after this: but wish that all life might end with their delights, and the soule with the body, that so they might haue no accompt to make to any Iudge. Therefore they are of that number, whereof mention is made in the Booke of Wisedome, who make these discourses, saying, *Our life is short and tedious, and in the death of a man there is no recouery, neither was any knowen that hath returned from the graue. For we were borne at all aduenture, and wee shall be hereafter as though wee had neuer beene: for the breath is a smoke in the nosethrilles, and the woordes as a sparke raised out of our hearts. Which being extinguished, the body is turned into ashes, and the spirite vanisheth as the soft ayre. Our life shall passe away as the trace of a cloude, and come to naught as the mist that is driuen away with the beames of the Sunne, and cast downe with the heate thereof. Our name also shall be forgotten in time, and no man shall haue our woorkes in remembrance. For our time is as a shadowe that passeth away, and after our ende there is no returning: for it is fast sealed so that no man commeth againe. Come therefore, & let vs enioy the pleasures that are present, and let vs cheerefully vse the creatures as in youth. Let vs fill our selues with costly wine & ointments, and let not the floure of life passe by vs.* I omit other speeches of a voluptuous, wicked, & vniust life, which they purpose to lead, exercising al iniustice, violence, & cruelty, without al regard had to any right or iustice, either to poore or rich, yong or old, but chiefly against the seruants of God, who approue not their kind of life, but reproue & condemne it. Therfore it is said after al the discourse, that *they imagined such things and went astray. For their owne wickednes blinded them. They do not vnderstand the mysteries of God, neither hope for the reward of righteousnes, nor can discerne the honor of the soules that are faultlesse. For God created man without corruption, and made him after the image of his owne likenesse. Neuertheless, through enuy of the deuill came death into the world:*

Wisd. 2. 1, 2, &c. The sayings of Epicures.

Verse 21, &c.

world: and they that hold of his side, proue it. But the soules of the righteous are in the hands of God, and no torment shall touch them. In the sight of the vnwise they appeared to die, and their end was thought grieuous, and their departing from vs, destruction: but they are in peace. Wee see then that these men go no farther then they can see with their bodily senses: and because they see that man liueth by breathing and cannot liue without, and that hee dyeth when his breath faileth, they thinke that the soule of man is but a litle winde and breath, and so is scattered and vanisheth away as it were winde and breath, or as a cloude in the ayre. The same iudgement they are of in regard of the blood, because life leaueth the body with the blood, as if it had no other soule but the blood, or breath. And forasmuch as the eye discerneth no difference betweene men and beasts in death, they iudge also that there is no difference betweene their soules. But if they be resolued to giue credit to nothing but to their corporall senses, and in death consider only what difference there is betweene men and beasts, they wil not beleeue that either beasts or men haue any soule at all that giueth them life, because they see nothing but the body onely. And then by the like reason we must conclude, that not onely the whole man is no other thing but this body which we see, but also that there is nothing in all the world, but that which may bee seene by the eyes and perceiued by the other senses, and so all that which we haue not seene and knowen by them shalbe nothing. Which being so, men shal differ nothing from beasts, as indeed we can say no better of these men. For beastes thinke of nothing but that which they beholde and perceiue by their senses, and goe no further: which is so farre from all science and discipline, and from all iudgement of man, as nothing can be more. Therefore they that beleeue nothing but their corporall senses, deserue to be compared not onely to little children, or to fooles, who when they see pictures, or their face in a glasse, suppose they are liuing men, because they goe no farther then they see, but euen to the brute beastes, who haue lesse sense and vnderstanding then children. It is woonderfull to consider howe men take such great pleasure & paines to become brutish. For if they doe but see a smoke come out of a place, they will iudge that there is some fire within, although they behold it not: and if they smell any ill sauour, their nose will tell them that there is some place infected, or some carion lying not farre off, albeit they see it not. What is the cause then, that when by their senses they perceiue somewhat more in men then in beastes, they are not induced thereby to thinke, that of necessitie there must be somewhat within them, which causeth them to differ much from beasts? Which is not by reason of the

Wisd. 3. 1.

The corrupt opinion of Atheists and Epicures.

Atheists may wel be compared to beasts.

Reasons to shew the soule of men to differ from that of beasts.

the bodie, but of the ſoule, that is not ſeene but onely by her actions, workes and effects. Whereupon it followeth, that if their actions differ from the actions of that ſoule whereby beaſtes liue, the cauſe alſo from which they proceed, muſt needes differ: and ſo conſequently, that there is great difference betwixt the ſoule of men and the ſoule of beaſtes. For let them conſider onely the diuerſitie of artes, which man exerciſeth with his hands, and the varietie of ſo many wittie and woonderfull workes as are wrought by him, which cannot proceede but from a great ſpirite, and from a paſſing excellent nature, the like whereof is not to bee ſeene in beaſtes, or in anie thing they can doe. Beſides, doe they not ſee how the ſpirite of man diſcourſeth throughout all nature? what reaſon is in him, and howe his ſpeech followeth reaſon? which are ſuch things as haue a certaine vertue, and the image of a diuine ſpirite ſhining in them. Wherefore, albeeit wee ſhoulde make man wholly like to a beaſt, by reaſon of his bodie, both in regarde of his birth and death, yet wee muſt needes confeſſe, that hee is of a farre more excellent nature in reſpect of that great and manifeſt difference, which wee ſee is in his ſoule. If then the ſoule of man bee mortall as well as that of beaſtes, to what purpoſe ſerue thoſe graces which it hath aboue the other? and from what fountaine ſhall wee ſay they flowe in it, and to what ende were they giuen vnto it? But for this time I will leaue theſe Atheiſts, hoping that to morowe wee will not leaue any one naturall reaſon able to vrge them in their damnable opinion, which ſhal not bee laide out at large. And I demaund of them that haue anie taſte of the holy Scriptures, and yet ſeeme to doubt of the immortalitie of the ſoule, or at leaſtwiſe are not fully reſolued therein, howe man is ſaid to be created after the image of God, if he ſhall be altogether diſſolued and brought to nothing? and where ſhall we then ſeeke for this image in him? It is certaine, that this is not in the body, ſeeing that God is a ſpirituall nature and ſubſtance, and not corporall. Then it followeth, that this image is to be ſought for in the ſoule, and not in the body. And if it be in the ſoule, we muſt neceſſarily conclude, that it differeth very much from the ſoule of beaſts. For indeed if they were both one, why ſhould it rather be written of man then of beaſtes, that he was created after the image of God? And if man bee the image of God, eſpecially in regard of the ſoule, it muſt needs be then of a diuine and immortall nature: otherwiſe there would be no good agreement betweene the image and the thing of which it is an image. Therefore a corporall thing cannot bee the true image of a ſpirituall thing, if there bee no reſemblaunce or agreement of nature betwixt them.

The image of God is to bee ſought in the ſoule.

For

For although a corporall image ſhoulde bee of another matter then the thing is of, which it doeth repreſent, neuertheleſſe, there is alwayes ſome reſemblaunce when both the one and the other is of a corporall matter, and when the image hath ſome agreement in forme with the thing repreſented. Now if any bee deſirous to ſeeke for the image of God in a corporall thing, wee ſhall finde as many of them as there are creatures in the whole world. And yet it is not ſaid of any creature, no not of ỹ ſunne it ſelfe, nor of the moone or ſtarres, that haue no ſoule, nor yet of the liuing creatures themſelues, which are endued with ſoule and life, that God ſaide in their creation, *Let vs make them after our image and likeneeſſe*, neither that hee created them after his image, as it is writtē of man. If then there be no immortalitie of the ſoule of man, where ſhal we find the image of the immortalitie of God who is immortal? And if there be no immortality in man, but ỹ his ſoule is, ether the temperament of his bodie, or his vitall ſpirite, as in beaſts, God ſhall haue no image that ſhall more neerely reſemble him in man then in beaſts: neither ſhal he haue any ſpiritual image agreeable to his nature, in any creature vnder heauen.

Nowe if any reply and ſay, that this image is to bee ſought for, not in the immortalitie of the ſoule, but onely in reaſon and in the other vertues, where with it is adorned aboue the ſoule of beaſts, I ſay, that theſe things are in ſuch ſort linked together, that they cannot bee ſeparated. Wherefore hee that taketh away the one, taketh away the other: becauſe the ſoule of man ſhoulde not haue that which it hath more then the ſoule of beaſts hath, if it were not of another nature thē theirs is. And we know well, that whatſoeuer it hath more, is not like to any creature vnder the heauens: and that it cannot agree but to God, or to natures that haue ſome participation with the diuine nature, which cannot be mortall, but immortall. So that when wee ſee ſo many ſignes and tokens, which teſtifie vnto vs, that man hath a ceſtiall and diuine birth, it followeth that hee hath in himſelfe ſome greater thing, that is more noble and excellent, then can be ſeene, or touched with hands. It is true, that they who ſtay onely in the corporal ſenſes, as we haue ſaide, ſhall neuer pearce to the contemplation of theſe things: but they delight rather, for their confirmation in that beaſtly opinion, to heare the common bye-worde vſed amongſt the vulgar ſort, that no man knoweth what becommeth of the ſoules of men after the death of their bodies, nor into what countrey they goe: becauſe no body as yet euer brought any newes from thence, and therefore no marueile if no man either doe or can knowe what is done there. Which ſpeeches albeeit they be very friuolous, yet are they

An anſwere to an obiection.

they heard many times from them that thinke themselues to be none of the meanest. Therefore it will not be peraduenture without profite, if we answere them more at large to morow, going forward with our reasons & arguments of the soules immortalitie against the Atheists: of which matter, ASER, thou shalt begin to speake.

The end of the eleuenth dayes worke.

THE TWELFTH dayes worke.

Of those who desire the returne of Soules departed, to testifie their immortalitie: what witnes haue beene sent vs of God out of another worlde to resolue vs therein. Chap. 89.

ASER, We saide yesterstay, that they who stay onely in their corporall senses, as brute beastes doe, propound commonly against the immortality of soules, that which is vsually spoken of the common people, namely, that it is not known what becomes of mens soules after the death of the bodie, or to what countrey they goe, because none euer returned from thence to bring anie newes. Wherefore (say they) no bodie can tell what is done there, neither can any thing be knowen. Nowe before wee make answere to so friuolous and false an argument, I would gladly demaund of them, whether there were nothing at all of those new-found Ilands, (which were lately found in our time) before they were discouered by them who not onely were neuer there, but did not so much as once heare of them before. For no body went thither from hence, neither did any come hither from thence: so that there was no more intelligence betweene them and vs, then betweene the liuing and the dead, or betweene them that are altogether of another world: therefore also their countrey is called *the New world*. Nowe then shall it be thought, that this people were not at all, because they were not knowne of vs, nor their manners and kinde of life? And yet now the time sheweth euidently, that notwithstanding any distance of place that hath beene betweene them and vs, there were meanes sufficient to communicate and trafficke together, and those more easie then any is betweene the soules alreadie departed out of their bodies, and vs who yet remaine in the

A reason of Atheists confuted by a similitude.

the world with our bodies. For concerning the distance and difficultie of the places, who doubteth but that it is farre greater betweene heauen and earth, Paradise and Hell? Therefore also *Abraham* speaking of the place and estate of the elect and reprobate in another life, saith to the rich man, *There is a great gulfe set betweene you and vs, so that they which would goe from hence to you, cannot: neither can they come from thence to vs.* And this we may say in like manner of our selues, and of those that are already departed into another life, in regard of their returne vnto the liuing. For it is ordained, that they shall not returne againe into the worlde, as also that they shall depart hence but once. And they that goe from hence, doe it not with soule and body ioyned together: for it is not a voyage like to those which wee make in this world, when we goe from one countrey to another. Now as the Lord hath determined how long the soules shall abide in their bodies in this life, so hee hath ordained and set the time in which they ought to depart, and the place where they are to be receiued, according to the estate of euery one, euen vntill they returne into their bodies at the resurrection. If they be soules of the reprobate, they are deteined in Hel in eternall fire, where there is weeping and gnashing of teeth: if they be the soules of Gods elect, they shine as the sunne in the kingdome of heauen, in a life accompanied with perpetual ioy and happinesse. But wee must vrge them better that require testimonie for the immortalitie of soules by their returne into this world, or of some that haue come from another world. For it is an easie matter for vs to bring them as credible witnesses as any can bee, to tell them most certaine newes, if they will beleeue them, according as they deserue it. And for the first, haue wee not Iesus Christ, who first came downe from heauen and became man, to bring vs newes, and to declare the same vnto vs in his owne person, not onely before his death, but also after his resurrection? Besides, how many other witnesses haue we, that haue testified most certainly of the same? who saw with their eyes and touched with their hands, euen to the number of moe then fiue hundred, according as Saint *Paul* testifieth? Moreouer, they that were raised as wel by him as by *Elias* and *Elizeus*, and by the Apostles and disciples, may they not serue vs also for good witnesses to assure vs, not onely that soules are immortall, but also that their bodies shall rise againe, and that God is of sufficient vertue & power to doe it as he hath promised? I omit here the testimonie which the Angels haue giuen both of the resurrection and ascension of Iesus Christ: besides that of the holy spirite, which is the chiefest of all, with signes and giftes wherewith he came accompanied, and those woorkes and effectes that followed

Luke 16.26.

Math.28.9. marke 16.14. luke 24.36. iohn 20.19,20 act.1.2,3,10. 1.Cor.15.6.

lowed them. Wherefore seeing wee haue for this point the worde of God that is most certaine & cleere, which teacheth vs what we ought to beleeue and hold, let vs rest our selues in the testimonie thereof, and not desire to make further inquiry. For it is he that said to *Moses, I am the God of Abraham, of Isaac, and of Iacob.* Whereupon Iesus Christ concludeth, that *Abraham, Isaac* and *Iacob* doe liue yet after their death, seeing God is the God of the liuing and not of the dead, that is to say, of them that are yet in being, and not of them that are nothing at all. For otherwise, if all men should so perish by death, that nothing of them should remaine in life, at least wise in regard of the soule, then should he be the God of nothing. And although it seemeth that Iesus Christ alleaged this place against the Sadduces, not onely to proue against them by the doctrine of *Moses*, the immortality of soules, but also the resurrection of bodies, we may well gather, that if it be fitte to proue that bodies arise, it is much more strong to assure vs of ỹ immortality of soules. For when the Lord spake these words, *Abraham, Isaac* and *Iacob* were not aliue in regarde of their bodies, but onely of their soules. And yet Iesus Christ alleaged it to confirme also therby the resurrection of the dead, although at the first sight it may seem not to be very fit & firm to proue that so much as the immortality of soules. But if it be narrowly looked into, his argumẽt shalbe found to be very well deduced & grounded vpon inuincible reason. For Iesus Christ had respect to ỹ promise which God made to those holy Patriarkes of whom he spake, & which was not made only to their soule, but to the whole man together compounded of body & soule. Wherfore al they to whõ it was made, & to whom it appertaineth, should not haue ỹ whole effect of it, nor the ful fruition of that which it cõtaineth, if they were not whole inheriters therof both in body & soule. For if it were otherwise, the promise should be accomplished but in one part of man, & not in the whole man. Wherupon it followeth, that seeing the promise is not of a tẽporal benefit, but of an eternal, therefore ỹ whole man that must enioy the same, must of necessitie liue an euerlasting life beeing of the same nature that the benefit is of, which he must inherit. Wherfore seeing the course of mans life is brokẽ off by death in regard of the body, the body must necessarily rise again to liue again ẅ his soule in a better & longer life, to the end ỹ the whole man may possesse ỹ inheritance, which is promised him of God: or els ỹ promise made by God to his seruants is altogether vain, or ỹ testimony which the holy scripture beareth is wholly false, & so also the scripture that propoundeth the same vnto vs. But none may once think either of these two last points, without great horror of blasphemy contained in thẽ. So that the first point

Exod. 3. 6. mat. 22. 32, 33. mar. 12. 26. luk. 20. 37, 38.

The resurrection of the dead proued.

conclu-

concludeth very ſtrongly, according to that groũd which it hath moſt certaine in the word of God. Whereunto may be added further, that ſeeing the ſoule of man is created, not to liue alwaies without a body, as the Angels do, nor yet to wander from body to body, but to be knit and ioyned to that body, which is aſſigned to it of God, it muſt needs be, that being part therof, as of her lodging, ſhe ſhould once againe returne thither. Beſides, ſeeing the body hath ſerued the ſoule, either in obeying God, or in diſobeying of his wil, the nature of Gods iuſtice requireth, that it ſhould be rewarded alſo with the ſoule, according to the qualitie of thoſe workes whereof it hath bin an inſtrument. Therefore according to that which we haue diſcourſed of this matter, the reſurrection of the body doth ſo depend of th'immortality of ſoules, that it foloweth neceſſarily vpõ this: ſo that if we haue aſſurance of the one, we ought to haue it of the other, ſeeing both of them are certainely grounded vpõ the iuſtice of God, which cãnot be iuſt vnleſſe he iudge men both in body & ſoule according to his word, & according as euery one liueth. But ſeeing the matter of th'immortality of ſoules, & that of the reſurrection of bodies are ſundry queſtions, and that wee are to handle but one of them, we muſt returne to our firſt point of the ſoule touching th'immortality thereof, which is eaſily beleeued of al that approue of the doctrine of holy Scriptures, & that giue credit to ỹ word of God. For they are throughly reſolued therof. Yea we may know by the writings of al antiquity, that the common opinion of all people & nations of what religion ſoeuer they haue bin, hath bin this, that mens ſoules were immortal. Wherfore in regard of this point, we are to fight only againſt *Epicures* & *Atheiſts*. And becauſe they wil not beleeue the word of God, but deride it as tales made vpõ pleaſure: I am of opinion that now we are to ſearch chiefly for thoſe teſtimonies, which God hath giuen vs in nature touching th'immortality of the ſoule: euen the actions and effects therof, by meanes of which we come to the knowledge of hidden and ſecret cauſes, from whence they proceed. Therefore conſider *Amana*, what you mind to ſpeake vnto vs of this ſubiect.

2. Theſſ. 1. 6, 7.

Of naturall reaſons, whereby the immortalitie of ſoules may be proued againſt Epicures and Atheiſts: and firſt of the argument taken frõ the faculty of knowledge which the ſoule hath, and from that knowledge of eternitie which is in it: how it appeareth, that it is not begottẽ of this corruptible nature, becauſe it aſcendeth vp vnto God: and how by a ſpecial benefit of God, it is daily created, & not by the vertue of nature. Cha. 90.

AMANA. Seeing *Epicures* & *Atheiſts* giue credit to natural Philoſophy in things whoſe cauſes it proueth by their effects, they haue no

no reason to refuse it in the consideration of the nature of mens soules. Now it is verie certaine, that if we will take this course, besides the testimonies of God in his word touching the immortalitie of the soule, which way soeuer we turne our eyes, whether aboue vs or beneath vs, on the right hand, or on the left, we shall finde euery where arguments and reasons concluding the same. For we haue nature, and the necessitie of causes, proportion and similitude, life, the excellent dignitie of man, the goodnes of God, and the profit of mankind proceeding from his bountifulnesse, which with one common consent, and as it were, all with one voyce teach vs, and crie out that the soule cannot bee mortall.

How we know the hidden things in nature.

First then we obserue, that the true & naturall essences of all things are not knowne of vs by themselues, but continue hidde in the secret closets of euery one of them, vnto which our minde being burthened with this masse of the body, and ouerwhelmed with the darkenesse of this life, is not able to reach. Therefore we must enquire by the accidents adhering vnto them, and principally by their actions, whereby our reason discourseth, and concludeth of euery thing, what it is, and of what qualitie. For euery thing hath his actions, and workes, according to it owne substance and nature, and by them declareth and maketh it selfe knowne: so that if wee consider the actions of the soule, we shall by them know the nature and immortalitie thereof. Let vs then consider her first and principall action, which is to *know*, and this importeth also to vnderstande, to comprehende, and to conceiue. Whereupon we haue to note, that there is no power of *Knowing*, that can attaine to the knowledge of any thing, but it hath some agreement and proportion with the nature of the same thing: because *knowledge* is as it were the image of things, which is imprinted in the soule as in a glasse. Now it is certaine, that a looking glasse cannot represent the image and similitude of a spirituall thing, because it selfe is a corporall thing, which hath no agreement in nature with that which is spirituall. Likewise it cannot represent any thing belonging to the other senses, but onely that which concerneth the sight: and therfore it cannot represent either soundes, smelles, or tastes, because the vse thereof is onely for the eyes, neither doeth it agree with any of the other senses, but onely with the sight. And as for our externall senses, they cannot perceiue those things that haue neither quantitie nor bodily substance, because they themselues are corporal. Neither yet can they perceiue things that are absent. And the internall senses, as the fantasie & the imagination, cannot perceiue spiritual things, as namely, either God or Angels: but onely the spirite of a man doeth perceiue

An argument taken from the knowledge of the soule to proue it immortall.

ceiue, know and comprehend them, which power and facultie no other creature vnder heauen hath. For if it were otherwise, it could not in any wise comprehend a thing, that surmounteth it with an infinite greatnes, and with which it hath no agreement at all. For further confirmation of that which I say, let vs consider of *Eternitie*, as it is whole and entire in it selfe: then let vs diuide it into that which was since the creation of the worlde, and finally into that which followed the same, and which shall be for euermore. When our spirite entereth into the consideration of that which was before the creation, our thought is not able to comprehend it, so that it is ouerwhelmed with the greatnesse thereof: but wee doe well vnderstand and comprehend that part of eternitie, which shall followe vs heereafter throughout infinit ages. Whereby it appeareth, that this first consideration of it, is too great for our soule, as hauing no proportion therewith, nor yet agreeing thereunto: but it is otherwise with the soule in the consideration of that other eternitie, for the fruition whereof it was created. For the soule is not eternall as God is, as though it had no more beginning then he had: and therefore it hath no agreement with him in this respect. The soule then entereth into a bottomlesse gulfe, when it discourseth of an eternitie, of which it is not partaker: but it hath agreement with the eternitie of God as angels haue, in that it is created immortall, to liue an eternall life with him: which appeareth in that it is able to comprehend the same. Therfore Saint *Iohn* in the beginning of his Gospel leadeth vs euen to the gates of this first eternitie: but forasmuch as it is a gulfe in which we shall be swallowed vp, if we enter farther into it, hee proceedeth not forward, but stayeth vs there: and calleth vs presently vnto the means whereby God manifested himselfe, telling vs how he did this by his eternall worde: and first by the creation of the worlde, then by those other meanes, which hee setteth downe afterwarde: all which our soule comprehendeth well, and so cannot the soule of beasts do. Wherfore when we consider God in his essence and nature before ỹ creation of the world, & the time that was before that, wee are then ouerwhelmed therwithall, & see no whit at all into it. But if we enter into the consideration of the times after the creation of the world, & into those which shal follow stil after vs vnto all eternity, wee looke into it more cleerely, and are not so much dazeled therwithall, because our soule is more capable of this consideration, then of the other, which was before all creatures. From hence wee may conclude, that the soules of beasts and plants that haue not in them this cogitation or apprehension of eternitie, are produced and taken out of the power and vertue

Eternitie considered diuersly.

A speciall difference betweene the soule of man and of beasts.

of that matter, of which they are engendered: but the ſpirit of man is more ſpecially bredde in the bodie by God, aboue all the powers of the matter and nature of the ſame. For nothing ariſeth higher, or paſſeth beyond that thing of which it receiueth eſſence, and beeing, and thoſe powers and ſtrength that it hath: for if it did, then ſhould it not receiue being from thence, but of ſome other thing before and aboue that, or elſe farther off, vnto which it tendeth. We ſee this in all the ſenſes both externall and internall, which are common to vs with beaſtes. For they know nothing elſe, beſide that which is of this nature which we ſee, neither doe they aſcend higher: but our ſpirite not content with the ſight and knowledge of the heauens, ſtarres and Angels themſelues mounteth vp to God, and being come thither can go no further. What other thing els doeth this ſignifie, and declare vnto vs, but that the ſoules of beaſts are engendered of this corruptible and mortall nature, beyonde which they cannot lift vp themſelues, but that ours are produced of God aboue the power of this nature? And ſo that may bee ſaide of our ſoule, which is ſpoken of a ſpring water, namely, that it aſcendeth as much vpwarde as it deſcendeth downeward, but can goe no higher. For when a man woulde carie the water of a ſpring any whither, and would haue it mount vpwarde, it will be an eaſie matter to bring it as high as the ſpring-head from whence it floweth: but no higher, except it bee forced by ſome other meane then by it owne courſe and naturall vertue. Notwithſtanding it will eaſily deſcend lower. And ſo fareth it with our ſpirite. For as it came from God, ſo it is able to mount againe to the knowledge of him, and no higher: but it deſcendeth a great deale lower. And as for our ſenſes, they remaine lower then the woorkes of nature, and pearce not to the depth of them, but are alwayes buſied about the externall face of them. Neither is it to bee doubted, but that *Moſes* meant to teach vs theſe things by that which hee rehearſeth of the meanes vſed by God in the creation of man, which differed from that hee kept in the creation of all other creatures, either liuing or without life. For we haue heard what deliberation and counſaile he vſed, before he put hand to the worke: how he faſhioned the body, and how he placed the ſoule therein by and by after. Therefore in that the Prophet deſcribeth the creation of the bodie apart, and then that of the ſoule, he giueth vs to vnderſtand, that wee muſt ſeeke for ſomething more high and excellent in that of man then in that of beaſtes, whoſe ſoules were created with their bodies, and of the ſelfe-ſame matter with them. Moreouer, he teacheth vs this very plainly when he ſaith, that God created man after his owne image and ſimilitude: which hee did

A firme proofe of the ſoules immortalitie.

A fitte compariſon.

Gen. 1. 26.

did not say of beasts, as we haue alreadie heard. Therefore there must needes be in the soule of man some other power and vertue, then that by which it giueth life to the bodie, and which is common to it with those of brute beastes. So that as God gaue to this dead bodie taken out of the earth, a soule that endued it with life, motion, and sense: so hee imprinted and ingraued his image into this soule, vnto which immortalitie is annexed. Therefore when *Moses* sayeth, that man was made a liuing soule, no doubt but by the name of soule he meaneth another nature and substance then that of the bodie. And in that he calleth it liuing, hee declareth plainly, that the bodie hath not of it self and of it owne nature, that life wherewith it is endued, but from the power of this soule. And although hee there maketh not any speciall mention of the other vertues thereof, it is because hee considered the capacitie of the people with whome he liued, vnto whom he would frame himselfe, being content to speake openly of that power of the soule, which appeared best without, and which the externall senses might most easily know & perceiue by the effects thereof. But I thinke it will not be vnfit for this matter, if wee returne to ỹ question, which before we touched concerning the creation of the soule, namely, whether, since it was created by God in the first creation of man, it be still created after the same sort as it were by a new miracle, in them that are daily borne in the worlde, or whether it bee naturally created, but yet of God by a certaine order appointed for that ende by him. Nowe albeeit it bee very requisite, that we should bee sober and not rash in this matter, for the causes alreadie set downe, notwithstanding we will here propound the opinion of some learned men, grounded vpon that order, which God hath accustomed to obserue in his workes and in his creatures. For seeing he hath set a law in nature for all other creatures according to which he createth & produceth them, & not by any new miracle, it is more likely that he createth soules naturally, and that he hath ordained a stedfast law for mankind, but differing from that of beasts, so much as his creation differed from theirs. For hauing once established an order, he vseth not to change it into a diuers or contrarie order, but keepeth still the same, except it bee that sometimes he vseth extraordinarie meanes by way of a miracle. For although all his woorkes bee great miracles, and chiefely man: neuertheless, wee call none by that name, but onely those which he woorketh by supernaturall meanes, not against, but beside the common order of nature. But that which I say, derogateth nothing from the nature & immortalitie of mans soule. For although it be placed in that matter which is alreadie prepared and appropriated for the

Why man was saide to be a liuing soule.

How God dayly createth soules.

What a miracle is.

fashioning of the body, yet he doeth this aboue the vertue of the matter and of the worke of nature, by a lawe which he hath established to that effect. For this cause he doeth not onely giue a soule to them that are begotten by lawfull marriage, but to those also who are brought foorth in whoredome, whether it be adultery, incest, or any other such like. For although that honestie, which is enioyned mankind by God, be not kept in such a birth and generation, but contrarieth the same, yet it is not contrary to the lawe of generation ordayned by God: as that generation is which is by buggerie, wherein not only the Law of honesty is violated, but also the law of nature. We will conclude then, that it is not only true, that our soule is not brought forth by the power of nature, but by the benefit of God only, but also that it is expedient and very behoofefull, yea necessary for mankind that it should be true: and because it is behoofefull and necessary, it is true also without all question. For God hath omitted nothing that is agreeable to his glory, and profitable and expedient for mankinde. For seeing the soule is placed within the bodie, not by the vertue of nature, but properly and peculiarly by a speciall benefite of God, man oweth the chiefest and best part of himselfe, not to nature, but to God. Which is the cause why he should acknowledge him as the onely father of his spirite, & consecrate the same wholly to him alone: not yeelding any right and interest therein to any other besides him onely, who is soueraigne, almightie, and the onely father of spirites. For if the question be of the body and of all the senses thereof, many may claime an interest therein vnder God, namely Fathers & mothers, the children themselues, nature, the kinred, the countrey, friends, kings, Princes & Lords. But the soule belongeth to none but to God alone, which he willeth & commandeth should be reserued to him only for our happines, because he only is the author and creator thereof. If it be so then, that our soule is not begotten or produced by this nature, which is the handmaide of God and worker vnder him, but by God alone, it followeth very well, that nothing in nature can extinguish it, but God onely who is able to do it if he please. Now it is not likely or credible that God would make a thing by it selfe, and that after a different manner from other things, which should haue nothing besides the creation of it, & then within awhile after would destroy it. For if it were otherwise, why woulde hee obserue another meane in the creation of man, then in that of beasts? Why would he not rather haue bestowed vpon nature, the power of the generation and corruption of mans soule, as he hath done that of other liuing creatures? Wherefore woulde hee seeme to reserue that thing as proper to himselfe, which hee woulde make

Buggery violateth the law of nature.

God is the onely father of our spirite.

make subiect to the law and common condition of other things? Thus much then for those arguments, which we may take from the knowledge that God hath giuen to mans soule, & from his constant worke in the creation of it, to proue the nature and immortalitie therof. Now we are to consider what arguments we haue to the same purpose, in that vertue of *desire*, which is giuen vnto it. These things then we may learne of thee *Aram*.

Of the argument for the immortalitie of the soule, that may be taken from that naturall desire thereof, and of perpetuitie, which is in it: of another argument to the same purpose: of the desire which men haue to continue their name and memory for euer: an argument to the same ende taken from the apprehension and terror which men may haue both of the death of the body, and also of the soule and spirit. Chap. 91.

ARAM. These three things are so linked and knit together, namely Gods religion, his diuine prouidence, and the immortalitie of the soule, that they neither may nor ought to bee seperated in any wise. For if our soules were not immortall, no reward or punishment for good or bad doings were to be looked for: and then God should not seeme to haue any care ouer vs, which if he haue not, why should wee worship him? Our hope should be in vaine, and religion vnprofitable. But if without the grace and goodnes of God we cannot liue, and if he wilbe sought vnto of vs by prayer, then religion is very necessary, and the immortalitie of the soule certaine. And euen as a man cannot renounce those excellent giftes, which naturally are planted in his spirit and minde, and in that reason which God hath bestowed vpon him, but hee must renounce himselfe, and become like to the bruite beast: so fareth it also with him, when he renounceth his immortalitie. But seeing we are now in handling the powers of the soule, to shewe that it dieth not, and seeing wee haue spoken of knowledge, wee will consider what arguments to the same ende may bee taken from the vertue of *desiring* that is naturally in it.

Three things vnseperable.

Heretofore we learned, that all knowledge both in man and beast, is giuen to this ende, that they should desire whatsoeuer they know to be good, and eschue that which they know to be euil. Concerning the knowledge of our sences, they conceiue well ynough what it is to be present, and so do the sences of beastes, of which and of our whole nature, we may iudge both by our external and internal sences that are common to vs with them, & so we may discerne of all such like things. But the appetite or desire of beasts goeth no further then the time pre-

sent. For that naturall desire of their owne preseruation which is in them, proceedeth not frō any knowledge which they haue of things, but from the workemanship of nature, and from that naturall inclination which they haue thereunto, without any motion of reason or vnderstanding.

Whereupon it followeth, that their desire to preserue themselues, and their power of procreation proceedeth not from their knowing vertue, that is the chiefest in them, but from the *vegetatiue vertue*, which is the baseſt & most abiect. But man goeth a great deale further. For man hath knowledge of perpetuitie and of eternitie, as we heard in the former speach: and because he knoweth that eternitie is a good and profitable thing for him, he doth also desire the same. This desire then is naturall: and if naturall, it followeth also that it is a very meete and conuenient thing for vs, and so consequently, that it is not giuen to man without cause and to no purpose. Wee must then conclude hereupon, that it may be accomplished, and that of necessitie it must be sometime or other. For if it were otherwise, to what purpose should this knowledge serue which man hath of so great a benefite, and which also mooueth him to desire the same, if he could neuer attaine to the fruition thereof? And why should God teach the same to men, if he would not make them partakers of it? Were it not rather to debase, then to aduaunce them aboue beastes, whereas hee hath created them Lordes, and as it were his last and principall peece of worke, in his worke of creation? Should it not seeme to be not onely a vaine thing, but also (if I might so speake) as though God delighted to torment men, to cause them to desire that thing, of which they should neuer haue any participation? Were it not better for them, at leastwise as good, that in this respect hee should haue created them like to bruite beastes? For so they should liue a great deale more quiet, and not torment themselues as they doe, after a thing, which is altogether vnpossible for them to attaine vnto. Nowe wee haue a very euident signe and testimony in vs, of the continuall being of this desire of eternitie, in that longing which men haue to make their name eternall as much as may be, and that their memory might remaine in all ages that shall follow long time after them. And which is more, this affection is so naturall, and imprinted so deepe into mens hearts, that euen they who deny the immortality of soules, and who thinke that euery man doeth wholy vanish away by corporall death, doe couet notwithstanding the immortality of their name, and to haue a good report amongest men still after their death. Heereof wee haue very good proofe in the last will and Testament of *Epicurus* himselfe,

The desire of perpetuitie, an argument of the soules immortalitie.

Another desire, which is to continue our memory for euer.

himselfe, the Captaine and standard-bearer of all Atheists and Epicures, who haue receiued their name of him. For hee appointed therein, that the day of his natiuitie shoulde be yeerely celebrated, and that at certaine times assigned by him, a banket should bee made for those of his sect, in remembrance of his name. Whereby wee see that this dogge himselfe, who made no difference betweene the death of men and of beastes, and who denied vtterly the immortalitie of the soule of man, coulde not for all that plucke out of his owne soule the desire of immortalitie: but doeth what lay in him to make himselfe immortall after his death, by the perpetuitie of his name and memorie. We may take the like argument from that which men vsually appoynt at their death, touching their funerals, sepulchres and tombes. For why is it, that they will haue sumptuous funeralles, and stately and magnificent tombes? Why haue manie caused Churches and chappels to bee erected, themselues to bee engrauen, and their escutchions to be hung vp, where they haue laide themselues? It is certaine, that if they desired not to make their name as immortall as they coulde, and their memorie eternall among men, their death would not bee so ambitious, neither would they leaue behinde them such markes of their ambition, and of their desire of immortalitie. And as great men affoorde this testimonie of their desire, so the common people are not without some one or other for their part. For a poore Artificer, as a Tayler or Shoemaker, or some such like, if hee bee able hee will appoynt to haue a stone layde vpon his graue, in which his name shall bee ingrauen, and his marke, or some such like thing: to this ende that the Suruiuors, and they that come after him, should knowe that hee once liued and was in the worlde, and that hee woulde still liue, at leastwise in name and memorie. And this is further confirmed by them, who albeeit they cannot continue their name and memorie by any good deedes and valiant actes, yet they striue to make themselues immortall by wicked and execrable dooings. As among others wee haue the example of *Herostratus*, who set on fire the Temple of that great *Diana* of Ephesus for no other cause, but onelie that hee might bee spoken of, and that the memorie of him might remaine and continue for euer amongest men: as in deede it hath done, notwithstanding the contrarie endeuour of the Ephesians, who by a publicke Edict ordayned, that his name shoulde neuer be written in any place. But it may bee obiected vnto mee, that this argument deriued from the desire of men to continue their name,

Another desire of perpetuitie, appearing in funerals.

An obiection.

to proue the immortalitie of ſoules thereby, is not very fit, nor of great force: becauſe this deſire is rather found in men that are moſt fooliſh, vaine, carnal, and wicked, then in the wiſer ſort of men, and ſuch as are more graue, ſpirituall, and vertuous. For who couet more this immortalitie of name and memorie, then they that are moſt vainglorious and ambitious, vnto whoſe ambition death it ſelfe can bring no end, but it reuiueth and liueth ſtill therein? We ſee alſo, that they who leaſt of all beleeue the immortalitie of ſoules and ſcoffe moſt at it, are greatlieſt affected with this ambition, and labor moſt to become immortall after that maner, becauſe they expect no other immortalitie. All this I confeſſe is true, yet mine argument continueth ſtill firme. For firſt we haue alwayes this teſtimonie from them, that they know and acknowledge a certaine immortalitie and perpetuitie, and deſire to enioy the ſame as much as they may, thinking to continue the ſame euen after their death: which knowledge and deſire is not to be found in brute beaſts. And whereas the vaineſt and worſt men are more moued with this fooliſh deſire, then the wiſeſt & moſt vertuous men are, the reaſon thereof is good and euident. For the wiſeſt men and ſuch as are endewed with moſt vertue make leaſt accompt of this temporary and fading immortalitie, which is but as it were a winde that goeth from mouth to mouth, or is but in paper, parchment, wood, ſtone, braſſe, or in ſome ſuch corruptible matter: becauſe they expect a better perpetuitie that is more certaine, more glorious, and of longer continuance, of which they are certainely perſwaded. Which perſwaſion can not be vaine in them, ſeeing it is grounded vpon the teſtimony of Gods Spirit, which ſaith, that the iuſt ſhalbe had in euerlaſting remembrãce, not onely before men, but alſo before God and Angelles. But the other ſort of men buſie themſelues about an immortalitie, which deſerueth not to be accompted ſo much as a ſhadowe and image of true immortalitie: becauſe the deſire thereof is infected and corrupted with that darkeneſſe of errour and of ignorance, which ſinne hath brought vpon the minde of man, with thoſe peruerſe affections that proceede from the ſame, and with their euil education and inſtruction, who are not taught in the word of God. By means wherof this natural deſire of true immortalitie degenerateth into a fooliſh deſire greedy of fame & name amõg men: (euen as whẽ good ſeed falleth into bad groũd) but ſtil it proceeds from a good beginning & fountaine, if it were not corrupted. As we ſee alſo that it falleth out with the greater part of men in that natural deſire they haue of skil & knowlege, which albeit it be in them by nature, yet they turne it into a vaine and fooliſh curioſitie, that endeuoureth to knowe that which is not onely not profitable, but

The anſwere to it.

Of the true immortalitie.

but very hurtfull and dangerous for them, in ſtead of ſeeking to know that which is more profitable and neceſſary. But beſides that which wee haue already ſpoken, our affections alſo tell vs plainely, what the nature is as well of our ſpirite, as of our ſenſes both internall and externall: and what difference there is betweene them. For if the Spirite entreth into a cogitation of it owne death, the internall ſenſes, with fancie and imagination are not greatly moued or troubled therewith, but paſſe it ouer well enough, as if they had no feeling thereof, ſuppoſing that this corporall life will laſt a long time: but the ſpirit is ſo confounded and troubled, that it feareth and flieth nothing more then it. And ſurely I doubt not, but that they, who being preſſed and oppreſſed with great euilles, deſire death through a blind fury of their mind, and wiſh to be wholly extinguiſhed, woulde change their purpoſe and abhorre that kinde of death, and thinke it to be a greater miſchiefe then all thoſe which they ſuffer, if they might haue leaſure and means for ſome ſmall time to come out of their diſpaire, and to returne to their right minde, that ſo they might haue ſome reſt from the troubles of their ſpirite, and thinke ſeriouſly vpon the death thereof. And as all the ſenſes are preſently troubled, and as it were carried out of themſelues through the cogitation of corporall death: ſo the ſpirite contrariwiſe, if it be ſound, quiet, and well ſetled, abideth firme, and derideth the ignorance, error, and terrour of the ſenſes, correcting and reproouing them for the ſame. We may then conclude from the euidence of theſe things, that the death of the Spirite is contrary to the nature of it, and therefore is afraide of it, and abhorreth euen to thinke of it, or to make any mention thereof. But the ſenſes care not but for this bodily life, which the Spirite contemneth in regarde of the other: whereby it appeareth, that the death of the body doth affect & touch it nothing at all, but the body onely, and thoſe things that are ioyned vnto it, as namely both the external and internal ſenſes. For this cauſe, thoſe men that are carnall and ledde moſt by their ſenſes, thinke little either vpon the one or the other, except it bee when they ſee themſelues in danger of corporall death. For, perſwading themſelues that they ſhall liue long in this worlde, or at leaſtwiſe gathering to themſelues as much hope thereof as they can, they thinke nothing at all in a manner of death during the whole life, no more almoſt then if they were borne immortall, vntill ſuch time as they ſee in good earneſt that they muſt diſlodge. Then are they awaked out of their ſleepe, and if they be not altogether become brutiſh, they are conſtrained to thinke both vpon the death of the body, and the death of the ſpirite: and the leſſe they are prepared againſt them both, the more aſtoniſhed and amaſed

An argument taken from the apprehenſion of death to proone the immortalitie of ſoules.

Of the ende of good and euill men.

masedthey are in themselues. Contrariwise good and iust men, who of a long time, yea all their life haue thought vpon both, finde themselues lesse troubled a great deale, because they are resolutely perswaded and assured of a better life. Moreouer, wee finde by experience, that when the spirit is troubled with affections, or cõfounded through fancies and imaginations, or ignorant, vicious, prophane, wicked, without feare of God and voide of religion, it is a great deale more moued at the cogitation and remembrance of corporall death, then if it be sound, well disposed and setled, quiet, skilfull, innocent, religious, and fearing God. Whereupon we may consider & learne, which of these two iudgements is more certaine and true, either that of a spirite that is troubled, diseased, ignorant, euill, without feare of God, and voide of religion: or that of a spirite, which hath all those perfections rehearsed by vs, contrary to these vices. It is an easie matter to iudge. Therefore if we attribute more, as in reason wee ought, to that Spirite whose iudgement is most true and certaine, the conclusion that I haue made, shalbe confirmed thereby. And as by the difference of desires, we may easily iudge of the nature & essence of mans soule, so we may do the like by those delights wherein it taketh pleasure. But I leaue thee, ACHITOB, to go forward with the discourse of this matter.

Of the argument that may be taken from the delights and pleasures of the soule to proove the immortalitie thereof: an argument to the same ende taken from the insatiable desires and pleasures of men, euen from such as are most carnall: of the testimony which they may find euen in their vices to proove the immortalitie of their soule. Chap. 92.

ACHITOB. It hath beene a saying heeretofore, that it belonged not to a vile person to deny God. Which Prouerbe came of this, that the nobilitie and gentlemen were so ill taught, and so ignorant of true nobilitie, that they reserued this occupation to themselues as proper to their estate, turning it to their glory, and endeuouring to bee feared by this meanes. And surely these were faire Armes, and goodly scutcheons to set foorth the Nobilitie of their estate by, namely, horrible and execrable blasphemies, which the very Iewes and Turkes would neuer suffer among themselues. I woulde to God wee might nowe say rightly, that this was once, but is no more: and so likewise, that there were not some among them that think themselues the greatest men, who haue this in their thoughts, if they dare not speake it openly, that it belongeth not to men of courage to beleeue in God and in his word, or to thinke that there is a iudgement to come, at which men

The right Armes of Machiauellian Nobilitie.

men shall appeare: but that this appertaineth to the simple and foolish, not to these great and noble spirites, which flie aboue the clouds, and indeede know more then they ought, to leade them into hell.

But as by the difference of appetites and desires, wee haue shewed them that the soule cannot be mortall, which concludeth a diuine prouidence and a second life, as we declared before, so it is an easie matter to prooue the same by those pleasures in which the soule taketh delight. For by how much the more those things that bring delights, do resemble the vertue of the soule that is delighted, and the greater affinitie, proportion and agreement they haue with it, so much the greater, sweeter, and more pleasant are the delights, as also more firme and of longer continuance. Indeede it may be obiected vnto me, that if we looke to this we shal find, that the greatest part of men take more pleasure in those delights which they can receiue by their senses, which are more earthy and brutish, then in others that are more naturall to the spirit, and more spirituall and heauenly: and therefore the iudgement that we can gather from hence of the nature and essence of the soule, may seeme not to agree to this we speake of. It is very certaine that some men are of such a brutish nature, that a man may well doubt whether they be men or no, and whether they deserue not rather to be reckoned in the number of beasts, to which they are more like then to men, except it be for their face: in which respect also a man may compare them with Apes. For if they bee led by the same desires and lustes, and satisfie themselues therein as brute beasts, and goe no further, wherein doe they differ from them? and to what purpose serueth that which God hath bestowed vpon their soules more then vpon the soules of beasts, if they content themselues with a brutish life & pleasure as they do? For where is the vse of reason & vnderstanding which God hath bestowed vpon them more then vpon beasts? And if they vse them no more then beasts doe that are altogether voide of them, who can knowe whether they are partakers of them more then they? And so consequently, how shal that definition cõmonly giuen of man, agree to them, wherein he is called a liuing creature partaker of reson? Therefore when we enquire of the nature and substance of the soule, wee must followe that rule, which is vsually propounded in searching out the nature and essence of all other things. For when a man would haue true knowledge of them, hee taketh not in ech kind of them that which may bee in some of the same kinde, lesse perfect and monstrous. As if there bee occasion to iudge of the nature of mans body, no man will take them that haue some defect of Nature, or that are more deformed and monstrous then others: but the soundest, goodliest,

An argument of the pleasures of the soule to shew the immortalitie thereof.

Some more like to beasts then men.

goodlieſt, and moſt perfect bodies. We muſt doe the like when wee ſearch into the nature and eſſence of the ſoule. For to know it wel, we muſt not make choice of men that are borne brutiſh, ſo that a man can knowe nothing in them whereby they differ from brute beaſts, except the outward ſhape of a man. Yea there are ſome borne with leſſe ſenſe and gouernement of themſelues, then beaſts haue. The like may bee ſaide of them, who being better borne, voluntarily become brutiſh of themſelues. For this cauſe, we muſt chiefly conſider what effectes the nobleſt and moſt excellent ſoules bring foorth, if wee wil iudge of the nature of al other ſoules that are of the ſame kind. For albeit the ſoules of ſome men are more brutiſh then of others, yet it followeth not but they are al of one and the ſame nature & ſubſtance, ſeeing they are all of one kind: but the difference betwene them proceedeth from hence, that ſome are more degenerated from their true and proper nature, then others are. Neuertheles this changeth not their naturall eſſence, but that alwayes continueth one and the ſame in all: as the ill diſpoſition of bodies taketh not from them that nature & eſſence which they haue common with others, notwithſtanding they differ from them, as a ſicke and deformed body differeth from a ſound and perfect body.

How we muſt iudge of the nature of the ſoule.

Of the true pleaſures of the ſoule.

Nowe there is no doubt, but that the nobleſt and moſt excellent ſoules take more pleaſure in the internall ſenſes then in the externall, and more in reaſon then in fancie and imagination, but aboue all in the contemplation of the Spirit. And among thoſe things, which the Spirit doth contemplate, it delighteth moſt & ſtayeth longeſt in them that are ſpirituall and eternal, that are higheſt & of greateſt ſoueraigntie. And as the ſpirit longeth moſt after theſe pleaſures, and retaineth them with greateſt affection, ſo it is leſſe wearie in ſearching for them and in the contemplation of them. Whereupon it followeth, that ſpirituall and eternall things are more conformable to the Spirite, then thoſe that are corporall and temporary: and that it hath greater participation and agreement with heauenly things then with earthly. For it is maruailouſly delighted and contented with ſpirituall things, as if they were his owne things, which is by ſimilitude, proportion, and agreement of nature: as contrariwiſe, both the internall and externall ſenſes pleaſe themſelues in corporall things, and are not able to comprehend or attaine to the other, but onely by coniecture. Whereas if the Spirite were as mortall as the ſenſes, then the excellenteſt Spirites, and ſuch as approch neareſt to the heauenly Spirites and to the nature of God, woulde giue themſelues to tranſitorie and corruptible things as much as the ſenſes doe, and would ſearch after them as earneſtly as it doeth after true and perfect pleaſures. But wee ſee by experience,

that

that they aſcend vp a great deale higher. Yea the Spirits euen of moſt carnall and brutiſh men, in that they neuer meete with any pleaſures in tranſitorie things that doe fully content and ſatisfie them, thereby giue euident teſtimonie, that they are borne to enioy greater pleaſures then they can find in all this nature, and that they are of another nature, ſurpaſſing them, which mounteth aboue corporal and temporary things. For who euer ſawe an ambitious man ſatisfied with honours, or a couetous wretch with riches? And from whence commeth this that they are ſo inſatiable, but onely becauſe the ſpirite that God hath giuen them, is of ſo noble a race and of ſuch an excellent nature, that howe much ſoeuer it be fallen from his firſt nature and nobilitie, yet it can neuer content it ſelfe with any thing, that is of another nature more baſe and vile then it owne, as that which is too much vnworthie and vnbeſeeming the Spirite, and very much diſagreeing from the eſſence of it. For although, being buried in this body, as in a ſinke of all carnall and brutiſh affections, it can not ſo well perceiue it owne nature, dignitie, and nobilitie, nor acknowledge the ſame ſo well, as the nobleſt and moſt excellent ſpirites, and ſuch as are fartheſt from this ſtincking puddle, are able to do: neuertheles without thinking thereupon as it were, it hath euermore a ſecret ſenſe of it owne nature and dignitie, which keepeth it from being contented with any thing whatſoeuer, although it be with neuer ſo great liking and abundance, except it enioy that thing which is moſt proper and agreeable to his naturall diſpoſition, which is of a more high, noble, and excellent nature, then any thing proceeding from this mortall and tranſitorie maſſe. But becauſe it is buried in this darkeneſſe, which ſinne hath brought vpon the mindes of men, the ſame thing happeneth to the ſpirite, of which wee haue already ſpoken concerning the immortalitie and eternitie of name and renowne. For the right and naturall deſire of true and immortall honours, and of eternall riches agreeable to the nature of mans ſoule, is degenerated into this falſe and corrupted appetite of worldly honours and temporall riches. Notwithſtanding this is manifeſt heereby, that as euery Spirit always ſearcheth after God as a blind man goeth by groaping, as wee haue heard already: ſo it ſeeketh after riches and honours agreeable to it owne nature. But becauſe that darkeneſſe with which it is ouerwhelmed, hindereth it from knowing them well, and ſo conſequently from taking that way, which it ought to enter in that it may attaine vnto them, therefore it changeth them into others, that are of a differing and cleane contrary nature. So that it can neuer finde out or attaine to that which it ſeeketh, becauſe it is ignorant thereof, and ſo ſeeketh for it vnder a maske, which it taketh for

An argument from inſatiable pleaſures for the immortalitie of the ſoule.

A corrupt ſpirite taketh the ſhadow of things for the things themſelues.

for the true face, and vnder a ſhadow, which it taketh for the very body: whereby it commeth to paſſe that the maske and ſhadow remaine with it, inſtead of the very face and body that are loſt by means of thē. In which the ſame thing hapneth to the ſpirite that doth in the matter of religion, when it forgeth vnto it ſelf new & ſtrange gods, and idoles inſtead of the true God whō it ſearcheth after, becauſe it knoweth not who he is, although it ſeeketh him, & deſireth to find him. Wherefore being thus deceiued, & not knowing it, neither the means whereby it is deceiued, it ſtill deſireth, becauſe it perceiueth very well whether it wil or no, that it hath not attained to that which it wanteth, as indeede it might wel know the ſame, if it were not becom very brutiſh, by reaſon that it neuer findeth any contentation in any thing that it doeth, or can attain vnto. By which things we may further learne, that men ſhall find euen in their vices, teſtimonies of the nature, eſſence and immortality of their ſoules, wherby they may be conuicted, & namely in their ambition & couetouſnes, which ought to admoniſh them of that that hath bin ſet downe, & to cauſe them to thinke more diligently therevpō. We may ſay the ſame of their luſt. For although it be in the number of thoſe pleaſures that are moſt earthy & brutiſh, & which the ſenſes themſelues both externall and internall ought to be ſooneſt wearie of, for the reaſons before heard; neuertheles they ſhew plainely how inſatiable this appetite is in them, in that no kinde of luſt can content them: inſomuch as they are caried headlong therewithall euē beyond the bounds of nature, within which brute beaſts containe themſelues. And truly all theſe things ought to driue vs into admiration, and cauſe vs to conſider the iuſt iudgement of God vpon men, & how he is reuēged of them for diſhonoring him, & their own nature, by ſuffring it to degenerate & wax beaſtlike, in forſaking ſpirituall, heauenly, & diuine things; for thoſe are corporall, earthly, and brutiſh. Therefore God depriueth them of that vnderſtanding which he had giuē them, that they ſhoulde torment themſelues after ſuch things as vexe their ſpirite, as it were damned ſoules, and that ſo much the more miſerably and with leſſe contentation, as they enioy more of them. For what a torment is ambition and couetouſnes, and other affections and vices that accompany them? And if we ſpeake of luſt, we ſee what is the vengeance of God vpon them, who going beyond the bounds of nature, ſo diſhonor their bodies and their owne nature, that there is no eſſence or nature whatſoeuer, vnto which they may be compared. For none doe ſo much peruert their nature as they: I meane not beaſts only, but not the deuilles themſelues. And although they be ſo beaſtlike, as to conſider no more of the nature and eſſence of their ſoule then they doe of beaſts,

An argument taken from vices for the immortalitie of the ſoule.

How God puniſheth vicious deſires.

beasts, yet the very figure of their bodies should make them to thinke, that God hath not made it differing from beasts, and namely in creating the head and face vpwards, but that hee hath also endued them with a soule differing from theirs, to the ende it might be correspondent to the body in which it is. But it belongeth to thee, ASER, to prosecute this argument, thereby to shew vnto vs the immortalitie of the soule.

Of the testimonie that men haue of the immortal nature of the soule in their very body, by the composition and frame thereof: of that which is in the motion and rest of their soule: how the creation of the whole world should be vaine, & how there should be no prouidēce of God, no religion, no diuine iustice if the soule were mortall: of the multitude and qualities of the witnesses that stand for the immortalitie thereof. *Chap. 93.*

ASER. That good king *Ezechias* complaining in his sicknes, said, *Mine habitation is departed, and is remooued from me like a sheepeheards tent: I haue cut off like a weauer my life.* This holy man compareth his body and the life of man in it, to a tabernacle and lodge, or to a tent and pauillion, which are no firme lodgings but remoueable, and such as may be transported from one place to another, as souldiers carry away theirs, when they raise their camp to pitch it in some other place. And indeed a mans body in this world is as it were a lodging assigned for his soule to abide in a while, not to dwell there alwayes, as it were in one place. For this life, is like to a militarie life, and as a continuall warfare, vntil such time as we depart hence, and that God cutteth it off, (after wee haue finished our appointed dayes) as a weauer cutteth off the threedes at the end of his web after it is finished. Therefore Saint *Peter* also calleth his body a tabernacle when he saith, *I thinke it meete as long as I am in this tabernacle, to stirre you vp by putting you in remembrance, seeing I knowe that the time is at hand that I must lay downe this tabernacle, euen as our Lorde Iesus Christ hath shewed mee.* Saint *Paul* also vseth the like manner of speech when hee saieth, *For wee knowe that if our earthly house of this tabernacle be destroyed, we haue a building giuen of God, an house not made with hands, but eternall in the heauens. For therefore we sigh, desiring to be clothed with our house, which is from heauen.* And to this agreeth that which is written in the epistle to the *Hebrews*, *For here we haue no continuing citie, but we seeke one to come.* Here truely are notable testimonies of the second and eternall life, against them that doubt of the immortalitie of the soule. But according to that which is giuen vs in charge to discourse of touching this matter, wee must

Esay 38.12.

2. Pet. 1.13,14.

2. Cor. 5.1,2.

Hebr. 13.14.

must bring them other testimonies euen in their bodies, seeing their spirit cannot mount vp to celestiall and diuine things.

An argument taken from the frame of mans body to prooue the immortalitie of his soule.

We may easily iudge, if there be any light of nature remaining in our minde, that God would haue vs knowe, by the composition and stature of our bodies, howe the soule and spirit dwelling within them shoulde be affected, and whither it ought to looke. For why woulde God lift the head & face of men vpwards, and not the head of beasts, but that hee woulde admonish them thereby, that they are of a celestiall nature? and that they must alwayes looke, not to the earth as beasts do, but to heauen, as to their natiue country, from whence they receiued their *Originall*, in respect of their principall part, which al *Atheists* and *Epicures* doe renounce?. And if the body be lifted straight vpward, the spirite is much more, which ascending by degrees from inferiour things, maketh no stay vntill it come to heauenly and diuine things: and hauing at length attained vnto them, it stayeth there and contenteth it selfe therein. In regard whereof, as in naturall things we knowe by their moouing and resting which is their naturall place, so by the same reason wee may iudge of the naturall place of mans soule, which is in perpetuall motion, and can finde no rest here below on the earth, as the soules of beasts can: which because they are altogether earthy, and al their natural and proper good comming from no higher place then from the earth, their snowts also are continually bending towards it: and the more earthy and brutish they are, the more downwards do they alwayes bend. This we may easily perceiue, if we compare not onely the beasts of the earth with birdes, which holde more of the nature of the ayre, and liue most therein, but also if wee compare the beasts of the earth one with an other. For albeit all of them haue their snowts inclining towards the earth, yet the hogge hath his head more bending downeward then others haue. For it is fashioned and bowed after such a fashion, that no beast can lesse lift vp the head and stretch it towardes heauen then the hogge, neither is any so much troubled as that is, when by force it is compelled to looke vpward. The same may bee saide of the moule, and of other such like beasts. Therefore if the *Good* that is proper and peculiar to the nature of man, consist not in this eternitie and celestiall immortalitie of which wee speake, to what purpose is his head lift vpward, and his eies looking towards heauen, especially seeing God hath ioyned these things with a soule that is partaker of reason and vnderstanding? For among the beasts, we find one fish, that hath the eyes set in the top of the head, and therefore it is called by the Græcians *Vranoscopos*, which signifieth as much as a *Beholder of heauen*, or *looking towards heauen*. But because

Another argument taken from the motion and rest of the soule.

Of a fish called *Vranoscopos*.

cause it is not partaker of vnderstanding and reason, more then other beasts are, and seeing the soule of it differeth not from theirs, we may easily iudge, that the eies of it were not set in that place for the same reason that man hath his lifted vp towardes heauen. Shall wee say then that God hath created man and endewed him with so many graces and singular properties, to make him more wretched then beastes in this life, who otherwise is so miserable, and compassed about with so many euilles on euery side? For whereto serueth the disposition of his nature, but to torment him the more by looking vp towardes heauen, and by that knowledge which hee hath more then beasts haue, thereby encreasing in him a vaine desire of such a happinesse as hee can neuer enioy? And which is woorse, the more noble spirite that any one hath, the more learned and vertuous hee is, or the more and longer oppressed he is with the miseries of this life, the more woulde this vaine desire pricke and torment him. And if there bee some, who like beasts passe ouer al these things without any sense and feeling, this befalleth them, either because they are of a heauy, sleepie and blockish spirite, or else because they are drunken with that which is commonly called Fortunes fauour, namely, with the honours, riches, and pleasures of this worlde. So that wee must conclude vpon this speech, that because beasts do here all that they haue to do, according to those powers and gifts that are naturally in them, therefore they liue and die heere: but because the Spirite giuen to man, can not doe heere according to his naturall disposition, it followeth necessarily, that as it is borne in an other place, so it must haue another place wherein to effect that which it hath to do. And contrariwise, if the soule of man be mortall, all that hee hath to dòe is in this life, as it is with beasts: and then also it followeth, that hee was created in vaine and without cause. For God created nothing, but hee propounded to himselfe the ende for which hee created it, and that such an ende as is agreeable to the nature and dignitie of euery one of his woorkes, else all things shoulde haue beene created in vaine by him. Nowe if he created man onely to liue in this worlde, as hee did other creatures, then did he not in his creation propound to himselfe an end beseeming the excellencie of such a nature. Which thing the greatest Philosophers amongest the heathen haue after due consideration bin constrained to confesse. And if man, for whose sake the whole visible worlde was created, and who only can, will, and knoweth how to vse all things contained therein, was created and receiued this life in vaine, what shal we think of al other things that were created because of him, and for his sake? Shall not the whole worke of creation be in

Except the soule be immortal, man is created in vaine.

vaine, and vnworthy the infinite maiestie and wisedome of God the Creator? and hee that is the Gouernour of the world, shall hee not be spoiled of all prouidence? Who ought not to abhorre the very cogitation of such a thing? And yet the religion of God, his prouidence, and the immortalitie of our soule are so fast lincked and ioyned together, and depend in such sort one vpon an other, that they can not be separated, neither indeede is it lawfull to separate them. For he that abolisheth the one, shaketh also that faith which wee ought to holde of the rest: because if our soules be not immortall, there is neither punishment nor reward, either for vertue or vice, or for the good or ill deedes of men. For wee seeeuidently, howe all things are mingled and confused in the course of this present life, that they are turned into a common robbery, that the woorst men make themselues Masters and Lordes of the worlde, as if it were created onely for them, that they might bee in it as gods vpon the earth: and contrariwise that good and iust men may seeme to haue beene created onely for a pray to the wicked, and to be lesse accompted of them then the brute beasts. Which if it were so, then shoulde God haue no care of men: and if hee haue no care of them, howe shall hee be their GOD and Creator, and why shoulde they rather then beasts call vpon him and honor him? For if it were so, what hath hee done, or what doeth hee yet more for them vnto whome he hath giuen his lawe and commandement to call vpon him, to honour and serue him, then he doeth for beasts to whome hee hath giuen no such lawe or commaundement, and who do not call vpon him nor honour him according to the same as men doe? And what may wee accompt all religion, all feare and reuerence of God to be, all holinesse, honestie, and vertue, but superstition, and a vaine and foolish opinion and fancie of the mind of man? Notwithstanding there hath alwayes beene a common testimonie and consent of religion among all nations, euen amongest the most barbarous and rudest people that euer were found. Neither euer were any so ill taught, but they haue put some difference betweene vertue and vice, and betweene honestie and dishonestie. It can not be then, but that religion and vertue, naturally engrauen in the heart of man, are good things, yea farre better then their contraries. Whereas if God had no more respect to the one then to the other, & were not to iudge thereof, to what purpose serueth this difference which men make betweene them? and what profit shall they reape to themselues by esteeming better of that which is good, then of euil? Good men should not only receiue lesse profit by vertue then by vice, but further they should be damnified by the same: & wicked men should euer haue the better,

The immortalitie of the soule is lincked to the religion & prouidence of God.

An argument taken from the consent of all people.

yea

yea they ſhould be rewarded inſteade of being puniſhed. For the beſt and iuſteſt men are commonly a pray vnto the wicked, And who ſhall deliuer them out of their hands, ſeeing for the moſt part they are the ſtrongeſt, and haue in a maner the gouernement of the worlde in their power, ſo that the moſt innocent perſons are at their mercie as it were, except God ſhould let them haue iuſtice either heere in this worlde or in ſome other? And if God ſhoulde faile in doing iuſtice, vpon what right ſhould the iuſtice that men vſe againſt malefactors be grounded? Shall there be more iuſtice in men, who are altogether iniuſtice themſelues, then in God who is the fountaine of all iuſtice, yea iuſtice it ſelfe? All this muſt be ſo, or elſe we muſt confeſſe, that all theſe things teſtifie vnto vs, that God hath care ouer vs, and that there is an other place and time of rewarding euery man according to his workes, then in this worlde, and heere in this life. For this cauſe Saint *Peter* calleth the day of the laſt iudgement, in which all ſhall appeare before God, *the time of the reſtauration of all things foretolde of God by the mouth of all his holy prophets ſince the worlde beganne.* For conſidering that al things are ſo confuſed and troubled in the worlde, that it ſeemeth there is no difference betwixt the bleſſings and curſes of God pronounced in his lawe, and that all things are turned topſie turuy by the malice of men, the Lord hath ordained a place and time, in which hee will put an end to this diſorder, and wil reſtore al things to their right eſtate and good order. Now if the Lord hath appointed that euery one ſhalbe rewarded at that time and place, it followeth that then and there alſo wee muſt ſearch for the end for which man was created, and that his ſoule ſhall liue there. And if the ſoule then liueth, and in that place, it followeth well alſo that there is the end of it. For we take the ende for that which is the laſt and moſt perfect in euery thing. So that if the queſtion be of the authoritie of men, and multitude of witneſſes for the confirmation of that, which hath beene hitherto ſaide of the immortalitie of the ſoules of men, wee ſhall haue for this purpoſe all thoſe, who from the beginning of the worlde amongeſt all people and nations, haue beleeued and thought that there is a God, that there is a Diuine nature and prouidence, and conſequently any religion: yea euen thoſe barbarous and ſauage nations, which were found out of late dayes in thoſe new Ilands, commonly called the new found world. And if the qualitie of the witneſſes is to be conſidered, we ſhall ſtill haue almoſt all on our ſide. For if wee looke vnto the moſt barbarous and ſtrangeſt nations that are, the teſtimonie of nature which all of them carry in their hearts, compelleth them to range themſelues on this ſide. And if we come to others that haue bin more ciuil & better inſtructed,

Other reaſons to the ſame end.

Acts 3.21.

What the ende of a thing is.

Of the multitude and qualitie of witneſſes to proue the immortalitie of the ſoule.

we shall haue a greater aduantage. Or if the question be of the greatest, and of such as by the consent and testimonie of all, were accompted, and were indeede best learned and most vertuous, we shal not only finde them to haue beene on our side, but also that they haue condemned as ignorant men and vnworthy to liue, them that haue beene of a contrary opinion, betwixt which men and the other there is great difference. For those among the Philosophers that denied the immortalitie of the soule, were such as did abolish also all diuine nature and prouidence, and all religion, and such as placed the soueraigne good of men in pleasure: which kinde of men were alwayes woorthily taken to be the vilest and most abiect, and as it were the skumme and dregges of the professours of Philosophie. For to the ende wee may the better vnderstand this, by mine aduise we will consider of the best arguments that are alleadged by Philosophers to prooue the immortalitie of soules, that they who will not credite the testimony of the holy Scriptures, may feele themselues vrged in their conscience with the sayings of Ethnickes and heathen men, who shall rise vp in iudgement against them, to aggrauate their condemnation. Now it belongeth to thee, AMANA, to followe this matter.

What kinde of Philosophers Atheists and Epicures were.

Of an other argument for the immortalitie of the soule taken from that naturall desire which men haue of knowledge: of Aristoteles opinion touching the nature and immortalitie of the soule: of other reasons of Philosophers to prooue that the spirits can not be of a corruptible and mortall nature: and how iust men should be more miserable, and should haue more occasion to feare and to eschew death, then the vniust and wicked, if the soule were mortall. Chap. 94.

AMANA. There is in all men a naturall desire of knowledge and wisedome: yea a man may perceiue that most barbarous men desire naturally to knowe, vnto what Art soeuer they apply their spirite, iudging the same to be commendable & honest, as contrariwise they accompt it vnbeseeming a man and dishonest, to be ignorant, to erre, and to be deceiued. From this desire the wisest and most famous among the Philosophers tooke a very good argument to prooue the immortalitie of the soule. For seeing this desire is naturall, and that in this worlde all the knowledge and wisedome that men can haue, is very small, and as it were nothing in respect of that which they want, they conclude necessarily, that there must needes be some other place and time then in this life, wherein that which is heere begunne but slenderly, is to be accomplished and made perfect.

The

The reason from whence they deriue their argument, is that common saying, that God and Nature the minister of God doe nothing without cause. Wherefore seeing this desire of knowledge and wisedome is naturall in man, it can not be in vaine, neither is it giuen vnto him, but that it should attaine to some end and perfection. For to what purpose serued the corporal eies of liuing creatures, and for what cause should they be giuen them, if they could neuer see, or were to liue alwaies in darknes? So likewise, why should the eies of the soule & mind be giuen to men, thereby to behold celestiall and diuine things, which cannot be seene with bodily eies, if they could neuer view them, but in such darknes as they do heere behold them? To what end also should man be naturally pricked forward with a desire to know the truth and to haue skill, if he could neuer soundly enioy his desire, but should remaine always in ignorance for the greatest part of those things, which he desireth to know, & which are of so great waight, that whatsoeuer he is able to vnderstand and know in this world, is nothing or very little in regarde of that which yet remaineth behinde for him to knowe? For not to speake of those things in which all humane philosophie must acknowledge her ignorance, let vs come to that vnderstanding which wee may haue by the holie Scriptures reuealed vnto vs of God. For although the knowledge wee haue by them, surpasseth without al comparison all humane philosophie and science, yet Saint *Paul* compareth it to a knowledge that is very obscure, to a light that is seene through thicke and darke cloudes, and to an image represented vnto vs in a glasse, in comparison of that most high and perfect knowledge and vnderstanding, which is reserued for vs in another life, and whereof we haue here but a very little taste and weake beginning. Therefore if wee could neuer goe further, would it not be a vaine and ridiculous thing, if God had giuen this desire onely to men, and neuer woulde vouchsafe to let them haue the effect of it? And if it were so, that God had not ordained an other time and place, for the finishing of that which is heere begunne in this life, it seemeth that the complaint made by some of the greatest Philosophers against Nature, shoulde not be without some ground of reason. For what iust cause is there, that hee shoulde giue a longer life to some beasts then to men, seeing it skilleth not whether beastes liue long or no, because long life cannot make them more learned or more wise then they are at their birth? But it is otherwise in man. For seeing that knowledge and wisedome are his greatest Good, whereby hee approcheth neerer to the nature of God, and of which all his other good things chiefely depend, it seemeth to stand with reason, that God should haue giuen a

An argument taken from the desire of wisedome to proue the immortalitie of the soule.

1. Cor. 13. 12.

An obiection made by some Philosophers.

longer life to men then to beasts, that so they might the better attaine to so great a Good, so necessarie for them, in regarde of which especially, they are preferred before beasts and differ from them. For wee see by experience, that wee must die so soone almost as wee beginne to taste of Sciences, and to waxe wise. But we haue no cause to make this complaint against the wisedome, prudence, and goodnesse of God, who hath granted vs life long enough, wherein we may learne heere as much as wee neede (if wee coulde vse it well) both to passe away this life, and also to attaine to the other, in which wee shall abound in knowledge and wisedome, and be fully satisfied therewithall. And although God had giuen vs a life twice as long in this world as that wee nowe enioy, so that we might liue as long as the ancient Patriarkes, whose yeeres were so many, especially before the flood as *Moses* testifieth, yet all that which wee coulde possibly learne during the time of so long life, woulde bee very little in comparison of the knowledge reserued for vs in that Eternitie. For the eies of our spirite and minde are not able to endure so great brightnesse of heauenly knowledge and wisedome, whilest it is heere shut vp and as it were imprisoned in this body of sinne, and in a manner wholly ouerwhelmed with darkenesse: but it fareth with the spirite in this respect, as it doeth with the Owle in regarde of his eies, and of the light of the sunne. Therefore euery one hath better cause to assure himselfe, that God hath appointed an other time and place for the full accomplishment of this desire of knowledge and wisedome, that is so firmely engrauen in the nature of men, then to accuse God, as if he offered them iniurie to depriue them thereof by the shorteneſse of their life. Now let vs come to other particular reasons of Philosophers concerning this matter wee haue in handling. Although *Aristotele* so famous amongest them be very obscure and wauering where hee handleth the same, so that it is a very hard matter to vnderstand what was his opinion and resolution therein, neuertheleſse hee dares not plainely say, that the spirit of man is of a bodily nature and corruptible matter, or that it is mortall as the body is. But in one place hee saieth, that if the Spirite be able to vnderstand without the fantasie, it may bee separated from it: but if it cannot vnderstand without it, then it cannot be separated. Which is all one as if hee saide, that if the spirite could vnderstand without the senses, and the vnderstanding and reason without fantasie and imagination, then a man might certainely conclude, that there is a difference in nature and substaunce betweene these things, and that there may a separation bee made: so that the destruction of the one doeth not bring with it a corruption of the o-

The answere.

Aristoteles opinion touching the immortalitie of the soule.

thers.

ther. Wherefore none may conclude the mortalitie of the ſpirite that is capable of reaſon and vnderſtanding, by the mortalitie either of the externall or internall ſenſes. But *Ariſtotele* leaueth it doubtfull in this place, whether this ſeparation may bee made yea or no, and whether a man may conclude thereupon, that the ſpirite is of an other nature and ſubſtaunce then the ſenſes are, and ſo conſequently immortall. But it followeth not, that if the ſoule being in the body vnderſtandeth things bodily, that is to ſay, by the bodily inſtruments that are outward, and then by the conueiance of the internall ſenſes, therefore it can vnderſtand nothing but that which they declare and bring vnto it. For after the internal ſenſes haue gathered together the images and ſimilitudes of thoſe externall things that are offered vnto them, and ſo retaineth them faſt being ſecluded and ſeparated from all matter, the vnderſtanding is to receiue from thence the firſt and ſimple knowledge of things. So that as the qualities of externall things are the matter ſubiect of the internall ſenſes, ſo their images conceiued by the internall ſenſes, and purged from all bodily matter, are the matter ſubiect of the vnderſtanding and ſpirit. And the ſpirite labouring about them draweth out certaine motions, and knoweth many things from them, which can not mooue the ſenſes, and which the ſenſes can not know. And yet the ſpirite is firſt mooued by theſe images, as the ſenſes are by externall things. But wee muſt declare theſe things ſomewhat more familiarly. We vnderſtand already, howe corporall things are the ſubiect and obiects of the corporall ſenſes, and that the bodily ſenſes receiue and know them corporally, euen ſuch as they are preſented vnto them, euery one according to his nature and office. But they cannot receiue or perceiue any more then that which is laied open vnto them, and manifeſteth it ſelfe outwardly. Nowe after the outward ſenſes haue thus receiued them and their matter couered with their qualities, the internall ſenſes, to which the externall are ſeruiceable, conceiue the images without the matters and qualities of thoſe things whereof they are images. For the eye cannot ſee either the ſunne or the light of it, nor yet any other creature diſcouered by the light, except it bee preſent before it. But the *Fantaſie* and imagination receiue and conceiue the images of things, euen in darkeneſſe, although the things of which they are images, appearant to the eyes, nor yet are perceiued at that preſent by any corporall ſenſe. We ſee then already how theſe images are ſeparated from the matter of which they are images, and how the internall ſenſes behold them without their matter & bodies, as the external ſenſes look vpon them being ioined with their bodies.

How the vnderſtanding commeth to ỹ knowledge of outward things by the ſenſes.

Howe the outward ſenſes looke vpon things.

How the internal ſenſes receiue the ſame things.

Then hauing receiued them thus purged from their corporall matter, the ſpirite receiueth them yet more pure, and goeth further in the knowledge and vnderſtanding of them then all the ſenſes doe, comprehending other things, of which the ſenſes can haue no knowledge or apprehenſion. And thus the Spirite beholdeth and vnderſtandeth corporall things corporally, that is by meanes of thoſe inſtruments which it hath in the body, and ſpirituall things it beholdeth ſpiritually without thoſe inſtruments. Whereupon it followeth, that although it vſeth the ſenſes and ſuch kinde of inſtruments, neuertheleſſe it is not ſo tied vnto them that it can not be ſeparated, or do nothing without them, or not knowe and vnderſtand that which they are not able to conceiue or know. So that it is no hard matter to beleeue, that the ſoule is of another nature and ſubſtance, as a man may iudge alſo by this that it is the fountaine and beginning of motion begunne by it ſelfe, and not by any other, but as we haue already declared. Likewiſe by this, that it is capable of the knowledge of infinite things, of which it retaineth the memorie, and that it inquireth into ſecret things ſeparated from all corporall matter, which can not be perceiued by any ſenſe: and that it doeth ſo many and ſo great things without the helpe of any bodily nature. Whereupon the Philoſophers conclude, that it is of a ſimple nature, not compounded, and ſo conſequently that it is immortall. For that nature, which is adorned and decked with ſuch vertues, and with the facultie to vnderſtand, the like whereof is not in the body, and which can vnderſtand by it ſelfe without the vſe of the body, can not be compounded of an earthly and mortall nature, nor haue any part thereof mingled with it ſelfe, but it is ſtayed and ſuſtained by it ſelfe, it ſubſiſteth of it ſelfe and is immortall. Heereof alſo it followeth, that if the ſoule of man be of ſuch a nature, then it cannot be rent in ſunder or diuided, or pulled into peeces, or haue any thing in it that can be ſeparated from it: and ſo it muſt needes be that it can not die or periſh. And therefore the beſt and moſt excellent Philoſophers holde that ſentence as immooueable, which *Ariſtotle* ſaieth in an other place, namely, that the ſpirite is a thing ſeparate and diſtinct from the ſenſes and from the body, as an immortall thing from a mortall: and that it commeth from without, and elſe-where then from the body, as we haue already touched it in another place. Whereby to my thinking, he hath declared very plainely, that he did not take the ſoule of man to be mortal. But yet it is ſomewhat hard to iudge what his opinion was, becauſe he doth not ſhew himſelfe ſo openly as the matter requireth. Yet whatſoeuer he thought or reſolued with himſelfe, the ſoule ſhal not be therfore any whit the more mortall or immortall. For the

How the Spirite receiueth them from the internall ſenſes.

Other reaſons for the immortalitie of the ſoule.

The ſoule can not be diuided.

the immortality therof depẽdeth not vpon his opinion, or of any other mans whatsoeuer. Neuertheleſſe seeing so ſubtill and ſharpe a Philoſopher durſt not affirme that it was mortall, euerie one of anie ſound mind may wel iudge, that hee knew there were too many arguments to the contrary, and thoſe ſo waightie, that they deſerued to bee diligently examined, and were not ſo lightly to be reiected. For hee was not ſo ſhamefaſt and modeſt, but he durſt boldly reiect and condemn the opinions and ſentences of all others that were as wel in his time as before him, how great and famous perſonages ſoeuer they were, when he thought he could doe it with any ſhew of reaſon, inſomuch as hee ſpared not his maſter *Plato*. Therefore albeit we had no other reſolution from him touching this matter, but this only that he was in doubt, and durſt affirme nothing on either ſide, yet his authoritie ought to preuaile much with vs againſt them who depende onely of humane Philoſophie and reaſon, and are ſo eaſily induced to approue rather of the mortalitie then of the immortalitie of the ſoule. For at leaſtwiſe they may imagine, that ſo great a Philoſopher who is in ſuch woonderful eſtimation amongſt all learned men, did not iudge their reaſons friuolous and vaine, who mainteined the immortalitie of the ſoule, as our Epicures and Atheiſts thinke, becauſe they are more blockiſh and foole-hardie. And therefore they boldly condemne that which either they will not or cannot conceiue and comprehend, not conſidering what a confuſion of things their opinion worketh in all mankinde. For beſides that which wee haue ſpoken to this purpoſe alreadie, if it were ſo that the ſoule were mortall, the wickedeſt and moſt deſperate men ſhould haue that which they deſire moſt, and which is moſt expedient for them: and that ſhould befall the beſt and iuſteſt men, which they abhorre moſt, and flee from as very hurtful for them: contrary to that which *Salomon* ſaith in the Prouerbes, *That the wicked ſhall fall into the euill he feareth, and that the deſire of the iuſt ſhalbe accompliſhed*. In regard whereof good men ſhoulde haue farre greater reaſon to feare death, then the wicked to deſire it. For what good man is there of noble courage, who will not greatly abhorre death, when hee thinketh with himſelfe, that it conſumeth and ſwalloweth vp the whole man, as if he were buried in perpetuall darkneſſe? What conſolation will ſerue him, and what comfort can a man offer him, that will be able to ſurmount the feare and horrour of death, but that he will expect and ſuffer it with great impatiencie and deſpaire, when he ſhal be through neceſſitie brought vnto it? As for that conſolation, which is taken from the neceſſitie of nature, and from the common condition of all men, it is very leane if there be no other. We ſee by them who are ſo greatly

Other reaſons for the immortality of the ſoule.

Prou. 10. 24.

greatly tormented, that they wish and aske after death, as after a hauen wherein they may bee deliuered from that tempest and torment in which they are, although the greefe which they suffer breede such vowes and desires in them, yet if they haue but a smal respite, they gather some consolation to themselues by some assurance, that their griefe will in time cease, or els that time and custome will make it lighter vnto them, and will teach them to beare it patiently.

Euery one naturally desireth life.

To be short, life is so acceptable and beloued of euery one, that such as are most miserable and wretched cannot bee brought to leaue it but with great griefe, no not those who destroy themselues with their owne handes. Whereby wee may iudge, howe much more bitter it is to them that haue not all these occasions to desire it. For euery one may imagine, what extreame griefe it woulde bee to a good man, who for liuing honestly all his life time, and for all the good which hee had euer thought, spoken or done, shoulde not onely receiue no honour nor recompence in this world, but which is woorse, (as it commonly falleth out among men) shoulde receiue nothing but euill for good. And yet in the meane time hee shoulde see the woorst men, that wholly giue ouer themselues to dishonour and despite God, enioy the honours, riches, and pleasures of this worlde: and contrariwise himselfe to haue nothing but dishonour, shame, confusion, famine, pouertie, miserie, sorowe, torment, and oftentimes cruell death. What comfort can such a bodie haue, if hee thinke that there is no other reward after this life, nor anie better estate for him then for the most wicked and abhominable person in the worlde? And although none of all this shoulde euer happen to good men, yet what contentation coulde they finde in all the rewardes, which they shoulde receiue in this worlde for recompence of their vertue? It is an easie matter to iudge by this, that the memorie of the name and prayse of well-doing doeth not alwayes take effect, neither is it alwayes due to them that haue it, but oftentimes verie vniustly giuen. But from thee, ARAM, wee shall receiue more full instruction touching this matter.

Of

Of that praise and reward which wisedome and vertue may receiue of men in this world: how miserable it is, if there be no better prepared for them els-where: how death would be more grieuous and lamentable to the best learned and wisest men, then to the ignorant and foolish, if the soule were mortall: how the best and most certaine iudgement of men is for the immortalitie of the soule: of them who not beleeuing the same, say that it is good for men to be in such an errour. Chap. 95.

ARAM. If the Philosophers might draw many arguments of great waight from the natural desires of men, to proue the immortality of soules, this which we haue now to propound of ỹ purpose & reward, which euery one naturally desireth, is of great consideration touching this matter. For it is very certain, that the best & most iust among mẽ, albeit they could auoide all hurt from wicked men, wherewith commonly they are rewarded from procuring their good, yet they should not enioy any true and sound contentation in any of these rewardes, which they might haue in this world as a recompence of their vertue. But rather whilest they were expecting and hoping for them, they should be euer in doubt and feare of missing them, by reason of the inconstancie of men, and of the vncertaintie of all humane things. So that nature might well seeme to haue giuen vnto them this desire of praise and of reward, if they should neuer enioy their desire els-where but in this present life. Whereof wee may easily iudge by the reasons that are to be set downe.

Reasons taken from reward and praise to proue the immortality of the soule.

For the first, the memory of a mans name and the praise for wel doing, doth not alwaies come to passe, neither doth it fal out aright in regard of all, but is for the most part very vniust. For how often is glorie and honour attributed to vices, yea to very execrable crimes and to the wicked, whereas it ought to be giuen to vertue and to good men? And if these haue sometime any commendation, yet it is very sparing. But it falleth out much woorse, when vertue receiueth blame in stead of praise. And when something is giuen to them vnto whom it appertaineth, it cannot be stretched out farre, by reason of the diuersity and contrarietie of natures, of minds and of opinions, of the manners of men, and of people and nations. For howe often commeth it to passe, that some condemne and blame that which others approoue and prayse? Yea manie times one and the same man will contradict himselfe through the inconstancie of his iudgement, nowe dispraysing that which before hee had praysed, and contrariwise. On the other side, albeit fame and commendation should be neuer so great,

great, yet it could not bee of any long continuance, considering that time consumeth, and bringeth an ende to all that is vnder the heauens. Moreouer, we see what great alterations are daily wrought by time: and although praise were perpetuall among the liuing, yet what could it profite the dead? or what feeling can they haue of that, more then of blame and infamie? For the praise which good kings and Princes haue purchased by their vertues, and the memorie they haue left behinde them among men, can profit them no more in regard of the world, then the memorie of that infamie and dispraise, which tyrants haue left behind them can doe them any hurt. For how wel or ill soeuer men speake and thinke one of another, the dead haue no sense at all thereof. Yea it is likely, that they care not greatly for it, and that they rest neuer the lesse at their ease for all that. Therefore wee may well conclude, that notwithstanding all the praise and reward which wisedome and vertue can receiue from men in this world, yet they are still very miserable, if there be no better prouided for them elsewhere. And if wise and vertuous men hope for another rewarde, they must needes beleeue a second life, in which they shall bee recompensed for their good and iust works. But further, when a learned and wise man hath by his spirite discoursed and gone through the heauens, the planets and starres, beasts, men, and through all nature, yea hath reached to the Angels, and euen to God himselfe the Creator and king of the whole worlde, and hath passed through all histories both new & old, and hath gotten the knowledge of all things contained in them, that haue come to passe in the world: I pray you let vs consider what hee can be tolde of, that wilbe more grieuous, more bitter and feareful vnto him, then of death, and what consolation can he receiue when hee shall vnderstand, that his soule which hath seene and beheld so great riches, so many goodly and excellent things, and which hath beene as it were the storehouse and treasurie of them, shall be wholly extinguished in the middest of such a goodly, pleasaunt, and wonderfull scaffold and theatre, that is so excellently adorned with all kinde of beautie, so that it shall neuer be againe at any time or in any place, nor shal haue any more sense and feeling then the soule of a beast hath. What is he, who after such a consideration of death, should not haue great cause to feare it, in so great misery as may befall him in this life? Doe we thinke that these men among the Heathen who haue heeretofore slain themselues to eschew the hands of their enemies, and that shame and infamie which they feared to receiue among men, and who haue accounted it an acte of great vertue and constancie to kill themselues in that maner for the auoyding of shame, would haue done that which they

The dead haue no feeling of praise.

Death most lamentable to the best men, if the soule were not immortal.

they did, if they had not thought that there had beene another life besides this? At leastwise *Cato Vticensis* for his part part testifieth this vnto vs, who the same night in which hee had purposed to kill himselfe (which he did because he would not fal into the hands and subiection of *Iulius Cæsar*, against whom he had taken Armes in that ciuil warre) caused those Dialogues of *Plato* to bee read vnto him, in which hee maintaineth and confirmeth the immortalitie of the soule, according to the doctrine of his master *Socrates*. We may then iudge by the contrarie, what consolation it is to a good and wise man, against all the miseries that can befall him in this world, if he knoweth and is assuredly perswaded, that there is a resting place prepared for him, not therein to be depriued of all sense of good and euill, as they imagine who seeke for rest in death without all hope of another life, but a place of happines for them that with a good heart and Will haue giuen themselues to vertue and holinesse, which is appointed by God, who is aliust, almightie, and al good. For what rest can that thing find, which is not at all? So that if man bee no more after the death of the bodie, then death cannot bring him any rest at all. And therefore wee may say of this rest, that as God is not the God of the dead but of the liuing, according to the testimonie of Iesus Christ, so rest is not for them, that are not, but for them that are. For rest presupposeth a beeing, because the thing it selfe must needes be, as well as the rest that belongeth to it: otherwise neither of them both should haue any being. Thus then we may iudge, after so many reasons taken from nature, and hauing had so many testimonies as haue hitherto beene alleged, from the authoritie and sayings of men, on which side the truth is most certaine, whether with them who haue all good and wise men on their side, or with the other, who haue none but fooliſh and wicked men.

Cato beleeued the immortality of the soule.

What comfort it is to beleeue a place of rest after this life.

Wee haue then in this matter which now wee follow, the iudgement, authoritie and sentence of all the greatest and most excellent men in the world, with the greatest and chiefest part of all mankinde. Vnto whose testimony we may further adde religion, iustice, holines and all vertues, which are so grounded, and laide vpon the immortalitie of mans soule, that if this foundation bee taken from them, they are altogether ouerthrowen. For albeit they haue their chiefest foundation in God, neuertheleſſe he hath so ordained and ordered them, that they cannot take place, if there be no immortalitie of soules, and that for the reasons alreadie declared. It followeth then well, that trueth is on their side. For trueth will rather stande for them, then for vices, villanies, and notorious wickednesse, vnto which the mortality of

What store of testimonies stand for the immortality of the soule.

of the soule is more agreeable then the immortalitie. And if all the Philosophers were not able to attaine to the knowledge of the soules nature, nor define the immortalitie thereof, wee ought not to bee greatly abashed, if such as were most ignorant, vile, and abiect of them (as they are called by some of the best of the Ancients) abused themselues so grossely, and spake so vnreuerently, seeing many of the greater sort and of good account, fell so shamefully, and shewed themselues to be woorser then beastes in some things whereof a man may iudge by the outwarde senses. For haue there not some beene founde, who albeeit they sawe the snowe white, yet they durst maintaine that it was blacke, and that pepper was white, and although they felt the fire hote and burning, yet affirmed that it was colde? But for this time let vs leaue the opinions of Philosophers, and speake somewhat of them, who although they doe not beleeue the immortalitie of soules, nor yet all that is spoken of GOD or of religion, say notwithstanding that it is good for the life of man, that men shoulde bee of that opinion, without which humane societie could not be kept inuiolable, neither would men do any thing, as they ought, if they were not as it were with a bridle kept backe by this feare, that there is another life after this, and that there are gods to take vengeance of such as haue done euill. And therefore they say, that feare was the first that made gods. Hereof they conclude, that religion is nothing, but onely in opinion, yea, that it is nothing else but superstition, which proceedeth from this foolish opinion. But seeing this errour serueth for the benefit of mans life, it is good, say they, to vpholde it, and to confirme men therein. And they that vse this speech, are none of them that are taken to bee fooles and ignoraunt persons, but of the greater and skilfuller sort of people, yea of the wisest men of the worlde according to the iudgement of men. For when wee speake of good men and such as are wise, wee must iudge of them according to the matter which wee handle, and according to the iudgement of God in his worde. Therefore, if according to this reason wee iudge of these men of whome wee nowe speake, they shall be found to be the grossest and most blockish beasts that the earth beareth. For all science, wisedome, and greatnes, separated from vertue, are not the things themselues indeed, but brutishnesse rather, and vile baseneſſe. And if we iudge otherwise, what is all the knowledge, wisedome & greatnesse, that is in all men, in respect of that which is in one Deuil onely? For what want the deuils from being Angels like to those blessed Angels that continue still in their obedience vnto God? If there be

Of such as say, it is good to keepe men in this opinion of the immortalitie of the soule, and yet themselues beleeue it not.

How wee must iudge of a wise man.

be any queſtion made for greatneſſe of ſpirite, they are all ſpirite. If for ſuch wiſedome and knowledge as the cunning and wiſe men of this worlde haue, of whome haue worldly wiſe men learned their skill but of them, in compariſon of whom they are but young ſchollers? If the queſtion bee for greatneſſe, what King or Prince in the worlde is ſo great as they? For who is called the prince of this worlde by Ieſus Chriſt, the God of this worlde by Saint *Paul*, principalities, powers, worldly gouernours, and the princes of the darkneſſe of this worlde? Are not the deuils ſo called, who rule and gouerne the great ones of the whole worlde, that are great indeede according to men, but not according God? What then doe they want of beeing celeſtiall Angels, but vertue and goodneſſe? But becauſe theſe men of whome wee ſpeake nowe, beleeue not that there are Angels or diuels, wee will beate them with other arguments. For of theſe men alſo there bee ſome that ſay, wee muſt liue as the moſt doe, but followe the opinion of the feweſt. Nowe then, when they woulde haue men to bee perſwaded to vertue, and to doe their duetie by lying and errour, namely, by intertayning in them an opinion of religion, and of a ſecond life, although there bee no ſuch thing, is not this, a very proper meanes to call all trueth into queſtion, and to trample all vertue vnder foote? For if any propounde the immortalitie of ſoules vnto men, not as if it were a true matter, but as a fayned and falſe thing, which yet they would haue them beleeue as true, to the ende that through the feare of Gods iudgement they might bee kept backe from euill, and lead vnto goodneſſe, euerie one may gueſſe eaſily, howe men will diſpence with themſelues, when they once knowe, that whatſoeuer is ſpoken and propounded vnto them, is but as a ſcarre-crowe to make them afraide, as wee vſe to deale with little children and with birdes by puppets and ſtrawe-men, and ſuch like things. And who will firſt perceiue and finde out theſe ſubtilties, ſuch as are moſt ignoraunt and fooliſh, or the other that are more skilfull and wiſe? It is eaſie to iudge, that they who haue beſt wittes and are beſt learned will ſooner perceiue the ſame then the other.

Ioh.12.31. 2.cor.4.4. Ephe.6.12.

The inconueniences which follow the former opinion of perſwading men to goodneſſe by falſe meanes.

Now what wil follow hereupon, but that they being freed from the feare which held them in before, ſhall by the ſame means be let looſe and ſundred from the bond of all religion and vertue, as if it were clean broken: as it hath & daily doth happen to them that mainteine this opinion, and to thoſe alſo that haue beene taught and inſtructed in their ſchoole. And conſequently this alſo will follow, that the quicker and ſharper wit a man hath, and the greater knowledge & vnderſtanding

is

is in him, the more wicked and badde man hee will proue. For if hee vnderstand that religion is but religion in name, and indeed is nothing but fooliſh ſuperſtition, and if hee iudge as much of the immortalitie of the ſoule: hauing thus ſhaken off all religion, he will caſt away all feare of God, and not ſuffer himſelfe to be brideled in any ſort, either by any terrour of the iudgement to come, or reuerence of the deitie, but onely by the feare of mens lawes. And if this take place in men, we may wel thinke what licence they will take to themſelues to commit the greateſt ſinnes and abominations in the worlde, eſpecially if they be in darknes, and thinke that no man ſeeth them, and that there is no other iudge that perceiueth them, to whome they muſt one day giue an account. And if they be ſo great, that by their power they may violate all lawes both diuine and humane, as tyrants commonly vſe to doe, who ſhall ſtay them from liuing like ſauage beaſtes among men? So that as euery one by dexteritie of ſpirite, by doctrine and inſtruction, ſhall approch neerer to that perfection for which man was created of God, the more enclined, readie and armed he will bee to commit all kinde of malice and wickedneſſe. For how can hee doe otherwiſe, when that ſecret of the ſchoole ſhall be diſcloſed vnto him, and when he ſhall learne, that whatſoeuer is here taught concerning religion, vertue and honeſtie amongſt men, is but fained and inuented for the nonce to keepe men in feare? Surely this will cauſe him to let looſe the raines to all licenciouſneſſe. Nowe what corruption of the ſpirite and mind of man is there comparable to this? or what will ſoonerturne it aſide from that perfection in which the ſoueraigne & chief good of it conſiſteth? Therefore ſeeing the caſe ſtandeth thus, this opinion of theirs cannot be true, but ouerthroweth it ſelfe. For whatſoeuer corrupteth the ſpirite and turneth it from his perfection, is contrarie to the nature thereof.

That which corrupteth the ſpirit is contrary to the nature of it.

Wherefore wee muſt conclude, that it is farre otherwiſe, and that this ſaying of theirs is as true, as if one ſhould ſay, that the perfecter a man is, the more he is vnperfect: the better he is, the worſe he is: and the more truly he is man, the further off he is from the nature of a man, and more like to the nature of ſauage beaſts. Who then can doubt of the truth of the ſoules immortalitie after ſo great a multitude of arguments, and of ſo ſtrong and ſo mightie witneſſes, who fight in battel aray, as it were a ſtrong armie, againſt them that vpholde the contrarie? But we haue others no leſſe worthie to bee conſidered of, which we beare within our ſelues, and which are ſo common to all, that there is no man whatſoeuer, but hee feeleth and perceiueth them, whether he will or no. Therefore it ſhall bee good for vs to ſpeake ſomewhat

thereof

thereof alſo, to the ende that the matter we haue nowe in hande, may be the better and more perfectly vnderſtood, to the confuſion of Epicures and Atheiſts: and that we may ſtill acknowledge more and more the teſtimonies of the image of God in vs, and who we bee, and what good or euill things are prepared for vs in the immortalitie of the ſecond life, according as we ſhalbe conformed & reformed to the will of God, or els as we ſhalbe remoued from that image & giue credit to impietie and lies. Now it belongeth to thee, ACHITOB, to diſcourſe of this matter.

Of thoſe internall teſtimonies, which all men cary within themſelues, to conuince them that doubt of the immortality of the ſoule, & of the iudgement to come, which ſhalbe in eternall happines for the good, and perpetuall torment for the euill: how the very Heathen acknowledged as much by reaſons taken from the teſtimonies of nature. Chap. 96.

ACHIT. The manifold miſeries & ſcourges of Gods wrath wherwith men are daily oppreſſed, ſhould miniſter vnto thē iuſt occaſion to think, how odious their ſinnes and wickednes are to God, & that he will not leaue them vnpuniſhed, neither in this life nor in the life to come. For as he giueth to his children of his goodnes, and of thoſe good things which he hath prepared for them in another life, by the benefits which he communicateth vnto them in this: ſo he ſetteth before our cies teſtimonies of his wrath and of his iudgement, and of thoſe euils & torments which he hath prepared for the wicked in another life, by them wherewith he vſeth to correct and puniſh them here in this world. But beſides this, euery one hath within himſelf teſtimonies either of eternal bleſſings or curſes to come: which may eaſily conuince them that will not receiue ỹ authority of the ſcriptures, nor any natural reaſon to proue the immortality of the ſoule. For they beare about them all their witneſſes & their owne condemnation: and therfore it wilbe an eaſy matter to conuince them, although not to cōfound them. I ſay to conuince thē, becauſe a man is then conuinced, whē he is compelled to acknowledge in his conſcience, that he hath no reaſon whereby he is able to gainſay & withſtād ỹ truth declared vnto him, which cōdemneth him. But yet if he be obſtinat, headſtrong, malicious and peruerſe, he neuer ceaſeth for all that to kick againſt the prick, & to perſeuere in his obſtinacy, & peeuiſh malice. For when reaſon faileth him, he armeth himſelf with impudēcy, like to a bolde murderer, and to a ſhameleſſe ſtrumpet that cannot be made aſhamed. But howſoeuer wicked men labour to blind their mind, and to harden their heart againſt the iudgement of God, yet the ſame is neuer declared vnto them, but they feele themſelues pricked & preſſed

The difference betwixt conuincing and confounding a man.

therewith will they nill they: not that it fareth with them as it doeth with Gods children, who are touched therewith vnto repentance, but as Saint *Paul* speaking of the wicked and obstinate saith, that God hath giuen them a pricking spirite, because they haue a bitter heart, which stirreth them vp to whet themselues as it were more and more against God, and to despite him, when they feele themselues pressed and vrged by his word and by his iudgements.

Internal testimonies of the immortality of the soule.

Now then God hauing created Angels and men, that they shoulde know him and follow his will, gaue them a nature endued with vnderstanding, and hath set within them rules of iudgement, and of certaine knowledge, which are vnto them as lawes in nature, and hath also placed in them the will with the affections, as ministers and practisers of those rules and lawes. This selfe-same diuine prouidence hath appointed also that the affection of ioy should be naturally in men, which commeth vnto them by reason of some good which they receiue or looke for, when they obey his lawes that commaundeth them to doe iust things: as contrariwise, he hath put in them the affection of sorow and heauinesse to take vengeance of their rebellion against his lawes, and of the transgression of them. For as God hath decreed, that the nature of man should leade a ioyfull life, and should by this meanes of ioy be preserued in the knowledge of God his creator and in his obedience, and so rest in him: so also he hath appointed flames of wrath and griefe to destroy this nature, when it doeth not conforme it selfe vnto the rule of his heauenly wisedome and will. Therefore wee may well say, that we cary about with vs, as it were our paradise and our Hell, and haue alreadie in this worlde true beginnings of them both. For so long as we conforme our selues to God and follow his wisedome and will, so that we submit our will to his, and desire not to bee wise but in him and by him, nor iudge any thing good or euil, but according to his iudgement, neither will any thing but that which hee willeth, and take no pleasure but in obeying and pleasing him, wee cannot bee thus affected towards him, but we shall receiue an vnspeakeable ioy by that mutuall participation of loue which is betweene him and vs, and by that taste which wee receiue thereby of his goodnesse, bountie, grace, and fauour towardes vs, which is the toppe of all happinesse. For as the nature of men was created of God, to the ende it might be conformable vnto him, so also it was ordained by him that it shoulde liue, not to be extinguished and vndone through griefe, which is an euill that corrupteth and consumeth as well as diseases. Therefore if it were conformable to God, so that mens hearts agreed vnto reason and right iudgement, they shoulde alwayes reioyce in well doing, both before and after the deede done: and so wee shoulde bee alreadie as it were

The cause of true ioy in the spirite.

in

in Paradise. And although God be euery where in regard of his nature and diuine essence, which is infinite, neuertheless wee meane according to the stile of the holy scriptures, that hee is properly and specially there, where hee sheweth himselfe good, gracious, and fauourable. For this is more proper to his nature in regard of vs, and that which maketh him more louing and amiable to vs, and which is most necessarie for vs, and in regard whereof he calleth himselfe properly our God and our father But as he kindleth the sparkles of loue in their hearts that are vpright and sincere, that loue & honour him, which worketh in them so great ioy and consolation, that all other ioy and pleasure are nothing vnto them in respect of that: so contrariwise, if wee turne aside and separate our selues from him, opposing our selues against his wisedome and will, as rebellious subiects to their Prince, violating all his lawes and statutes, he kindleth in vs fire-brands of his wrath and furie, which woorke in vs extreame griefes, so that wee cannot beare them, but are consumed by them. For in this corruption and peruersenesse of nature, our heart burneth with the flames of this infernall fire with which it is kindeled, and which striue against reason and right iudgement, euen before it hath committed the fault: neither doeth it feare afterwards to commit the same, howe great and enormious soeuer it bee. But forasmuch as it belongeth to the iustice of God, to destroy that nature which is disobedient vnto him, he hath established this order, namely, that sorow & griefe (as it were the hangman) should punish and destroy them that are guiltie, as criminall persons are punished by the appoyntment of iustice. Wherefore although wicked men are oftentimes blockish and lulled asleepe, and as it were voyde of all sense and feeling, so that they feele not this griefe to the quicke, neuertheles in the ende it is throughly felt of them, so that it vtterly destroyeth them. For it is like to a fire, which hauing beene couered or smoothered, afterwardes kindeleth againe, and gathereth strength, when it is vncouered and receiueth aire, if it haue matter whereupon it may woorke. For besides that naturall griefe which hath this office, God addeth thereunto horrible feare and terrour, whereby hee ouerwhelmeth the wicked, as if hee thundered vpon them: so that euen heere they feele their Hell, and the fire of Gods wrath taking holde of them, yea they carie about them their infernall furies, which are vnto them insteede of Hangmen.

Where God is said to be especially.

The true cause of grief & torment.

Thus wee may learne, howe wee carie about with vs the matter of two fires, the one celestiall and diuine, the other infernall and diueliſh. Wherefore let vs consider well with our selues, which of them we had rather haue kindeled in vs, and which we ought to desire most, eyther that which giueth vs both light and heate, and preserueth vs

How men carry about them the matter of two fires.

in the hope of true life: or else that which burneth and consumeth vs, and doth wholly depriue vs of that life. Now surely they are very wretched, who desire not that which is most agreeable to their own nature, & vtterly detest and abhorre the other. For as we delight in the fire, because it giueth vs light and warmeth vs: so we feare greatly to be burned and consumed by it. Now both these sorts of fire we finde in God. For he is a fire to giue light and warmth to them that approch & draw neere vnto him, and desire to walk in his light, but contrariwise, he is a consuming fire, ioyned with smoke and obscurity, to them who by rebellion & disobediēce rush against him. For this cause the fire of hell & of Gods wrath, which is prepared for the deuill and for all the reprobate, is called eternal fire in the holy scriptures, that is neuer put out: & the pains and torments of the damned are likewise called darknes without, where shalbe weeping and gnashing of teeth. And to the end we might know the nature of this fire the better, God hath put sparkles thereof within vs. Wherefore we are only to consider what matter we bring to kindle and encrease either the one or the other: either for the preseruation of our nature and life, appointed vnto vs by God, or els for the ouerthrow and destruction thereof. And by the sense and feeling, which wee may haue here of that ioy, gladnes and contentation, which the knowledge of God and obedience to his will bringeth to our heart, wee may also iudge whether there be a paradise, and another life and other ioy besides this, which we receiue by corporall pleasures, as beasts doe. For this ioy that commeth to vs from such pleasures, is common to vs with them, & vsually it endeth in sorowe and sadnesse. But they haue no other that commeth vnto their soule, of which they may haue any appehension as we haue. And by the same consideration, we may also in some sort iudge of that happines in which we shall be in the other life, when this ioy shalbe perfect in vs wherof we haue here but a very smal taste, in respect of that we shal haue, when we shalbe fully reformed according to Gods image, so ẏ both our vnderstanding, reason, & wil shalbe made cōformable vnto him, because we shalbe wholy swallowed vp in his loue.

Deut.4.24. heb.12.29.

Esay 66.24. matth.22.13. & 25.30.

A sure argument in the wicked of their future torment in another life,

Contrariwise, if here we feele a Hel which we cary about vs, and which greatly tormenteth vs after we haue offended the maiesty of God, especially when we haue cōmitted some horrible crimes, this also is another argument whereby we may iudge whether there be not a Hel, and vengeance from God to be executed vpon his enemies in another life. For that sorow, which our crimes committed doe breede in our hearts, is within vs as a brand of this fire of Gods wrath, which is daily kindled in vs more & more. Wherfore if there be in vs already such a vehemēt heat thereof, when as yet the Lord doeth kindle but a litle the fire-brands of his wrath in our heartes, how great shal it then be, when all his wrath

shalbe

ſhalbe ſet on fire? Certainly they are very dull that doe not well conſider and vnderſtand it. Now we haue heard heretofore how the heathen Philoſophers concluded the immortalitie of mans ſoule by the nature thereof, affirming that it is not created or compounded of corruptible matter, but is of a celeſtiall and diuine nature, by reaſon of that knowledge which it hath, not onely of particular and corporal things, as the ſoule of beaſtes hath, but alſo of vniuerſall and ſpirituall things, and namely, of God, of numbers, of order, of the difference betweene vertue and vice, and betweene honeſt and diſhoneſt things. For the knowledge of al theſe things is ſo naturall to mens ſoules, that they are within them, albeit they haue not receiued thē from without, eyther by doctrine or inſtruction. Whereby a man may eaſily iudge, yea it followeth neceſſarily, that they are created of a more excellent nature then is that of the elements, of a nature that is incorruptible and perpetuall. Wherefore it is verie euident, that this knowledge, thus naturall to mens ſoules, is a certaine teſtimonie, that they are not borne at all aduenture, but are created by great arte, and by a woonderfull prouidence of that diuine and eternall nature by which they haue their beeing, namely God their Creatour, for which cauſe alſo the knowledge of him ſhineth in vs. So alſo we may well iudge, that God hath not in vaine placed in our nature the knowledge of the difference that is betweene vertue and vice, betweene things honeſt and diſhoneſt, and that griefe which is to take vengeance in vs of thoſe vices and crimes of which wee feele our ſelues guiltie. And therefore the Heathen themſelues concluded, that there was not onelie a diuine iuſtice and nature which diſcerned good men from euill, but alſo that there was another life after this, in which this iudgement ſhould bee made. For they conſidered what great torments the wicked feele in their heartes and conſcience, after they haue committed horrible crimes: and that there is none ſo audacious and obdurate, not the greateſt mocker and contemner of God and of his iudgments that can be, who can always exempt himſelfe from this dolour and paine, notwithſtanding hee labour with all his might to the contrarie. For there is alwayes a certaine ſecrete vertue of Gods iuſtice, which goeth beyonde them all, and euermore puniſheth the wicked. Nowe it is certaine, that theſe things come not thus to paſſe at all aduenture.

Naturall reaſons to proue the immortalitie of mens ſoules.

In like manner, it is not poſſible, that this knowledge which men haue to diſcerne vertues from vices ſhoulde bee a caſuall thing, and come thus to paſſe at aduenture, without the certaine prouidence of God. For if it were ſo, that there were no puniſhment appoynted for vices, and no more benefite or ioye prepared of God for the good

The naturall knowledge of good and euill an argument of our immortality.

then for the euill, it should follow that all this knowledge shoulde bee giuen to man in vaine. For it should doe him no more good then if hee were without it as brute beasts are. Moreouer, seeing all the wicked are not punished in this life, it followeth necessarily, that there is another life wherein they shalbe punished, and in which also God wil acknowledge the iust, and cause them to enioy that good which he hath prepared for them. For God cannot bee God, but he must bee all-good, all-iust, and almightie. If hee be good, hee cannot hate the good or them that doe it, but loue them so, as that hee cannot doe otherwise. For howe shoulde hee not loue his like? And as he cannot hate goodnesse or good men, so hee cannot loue euill, nor the wicked that follow after it, but hateth them necessarily as contrarie to his nature. Nowe Loue is of that nature, that it cannot but desire and procure the good and honour of him whome it loueth: as contrariwise, hatred cannot but desire and procure the hurt and dishonour of him whome it hateth. It followeth then necessarily, that God beeing good and iust, loueth good and iust men, desiring and procuring their honour and their good: and contrariwise, that he hateth vniust and wicked men, desiring and procuring their confusion and ruine. And if hee haue this desire and this will, no doubt but hee can easily and doeth also execute the same, seeing hee is all-iust and almightie. Truely this conclusion cannot seeme to bee ill grounded, and those Heathen Philosophers, who thereupon haue concluded the immortalitie of soules, and the iudgement of God in another life, had good reason so to doe. For it is taken not only from the nature of man and from that image of God after which he was created, but also from the very nature of God. So that whosoeuer gainesayeth the same, hath no more reason then if he saide, that there is no God, and that God is not God, and that man is not man, and that he differed in nothing from a beast, neither God from the deuill. And so not onely all nature shoulde bee ouerthrowen, but God also, the author and Creator thereof. For we see almost vsually, that the wickedst men haue the greatest honors in this world, and liue most at their ease, as we haue alreadie shewed. If then there be a God, and any prouidence and iustice in him (now who can so much as thinke there is none, but hee may also perswade himselfe withall that there is no worlde nor any creature, and that himselfe is not the same he is?) it must I say, of necessitie follow, that if God be, there is also another life, in which that iustice shalbe perfourmed, which is not heere executed, and in which both iust and vniust shall receiue euery one the reward of his iustice or iniustice. For it is impossible, that God who is so good and so iust a nature, shoulde create mankinde in that sort, as if he had created the best and iustest part thereof, onely to misery

The nature of loue and hatred.

The necessitie of another life after this.

misery and wretchednesse, and the woorst to ioy and happinesse. Now continuing our discourse of those internall testimonies, which euerie one of vs beareth within him of the immortalitie of the soule, we will speake to morrow of conscience, which presseth men to stand in awe of God and of his iudgements. It is your part, ASER, to intreate of this matter.

The ende of the twelft dayes worke.

THE THIRTEENTH dayes worke.

Of the testimonies which euery one may take from his conscience: of that feare vnto which all men are naturally subiect to proone the immortalitie of the soule, and a iudgement of God vpon the iust and vniust: howe that which the Atheists say, that feare causeth gods amongest men, serueth to ouerthrow their damnable opinion. Chap. 97.

ASER. The wicked may flatter themselues, and labour as much as they list to rocke themselues asleepe in their impieties and horrible vices, yet they cannot preuayle so much, but they haue continually a warning-peece ringing in their eare, and an Apparitour rapping at their doore without ceassing, so that they cannot alwayes sleepe at their ease. For that is euer true, which the Lorde saide to *Cain*, *Why art thou wroth? and why is thy countenance cast downe? If thou doe well, shalt thou not bee accepted? and if thou doest not well, sinne lyeth at the doore.* Gen 4.6,7. Which is as much as if hee had sayde, that if *Cain* doeth as *Abel* doeth, hee shall bee receiued of GOD with that honour that hee is receiued, and shall goe with his face looking vpwarde: but if hee doe otherwise, his sinne will awake him well enough, and not suffer him to haue anie rest in his conscience, but will so presse him, that hee shall bee as a man that lyeth alwayes in a portall, A similitude. or neere vnto it, who can take no rest for anie long season, by reason of commers and goers that goe in and out by it, or that knocke at it euerie houre to haue it opened. And therefore it is commonly sayde, that Repentaunce euer followeth after sinne. Sorow euer followeth sinne. For, howesoeuer it may bee slowe in comming, yet it cannot bee without great heauines and sorow: which no vniust person can eschew, but he shalbe

ſure to feele it very ſharpe and vehement. For he muſt needes feele and haue experience in himſelfe, that of euill nothing but euill can befall him in the ende, and that when he feeleth what euill ſinne bringeth vnto him, he cannot but bee grieued that he hath committed it, and wiſh that the thing were to doe againe. Therefore euery wicked man feeleth himſelfe accuſed and condemned by his owne conſcience, which is a certaine teſtimonie vnto him, that there is a God and a Iudge, whoſe iudgement he cannot auoyde. But before we proceed in this diſcourſe, it ſhalbe good for vs to know what conſcience is properly.

What conſcience is.

Why it is called *Syntereſis*.

Wee are then to knowe, that although ſinne hath greatly troubled the minde which God hath giuen vs, by the darkeneſſe of errour and ignoraunce wherewith it is filled, yet it coulde not ſo wholly blind it, but ſtill there remayned in it ſome ſparkles of that light of the knowledge of God, and of good and euil, which is naturally in men, and which is borne with them. This remnant that yet remayneth is commonly called by the Diuines *Syntereſis*: which is taken from a Greeke word, that ſignifieth as much as if wee ſhould ſay, *Preſeruation*, whereby that remnant of the light and law of nature that remaineth in vs, is ſtill preſerued and kept in our ſoule after ſinne. And ſo this worde *Syntereſis* ſignifieth that knowledge of the Lawe which is borne with vs: and it is ſo called, becauſe it alwayes keepeth in man, yea in the moſt wicked that can bee, an aduertiſement or inſtruction, which telleth him what is right and iuſt, and that there is a iudgement of God. Some diſtinguiſh betweene *Syntereſis* and Conſcience, others take them both for one and the ſame thing, calling this *Syntereſis*, the very conſcience it ſelfe: whereas others ſay it is the naturall iudgement, and ſome the light of our minde and ſpirite. The Philoſophers, who had ſome obſcure knowledge, ſaide, that there are certaine *Anticipations* in our nature, by which they meant the ſelfe-ſame thing in a manner. For by theſe *Anticipations* they vnderſtande thoſe principles of knowledge and naturall informations, which being as it were rules, wee haue not learned of any Maſters, neither by vſe or experience, but wee haue drawen and receiued them from nature, whom God hath appoynted in this reſpect to be our miſtres. For this cauſe the Philoſophers vſed this word *Anticipation*, or ſom other of the ſame ſignification in the language wherein they wrote, before we receiue theſe natural rules from nature, as from our mother, before we receiue any other, either by learning of our maſters, by vſe, or by ſtudie. For to *Anticipate*, ſignifieth as much as to preuent, and to take before. It is true, that theſe rules of nature are in greater number, and more certayne, in ſome then in others: and ſo are poliſhed and encreaſed more by ſtudie, by vſe, by experience, and by exerciſe. Nowe by what name ſoeuer this

Of the Philoſophers Anticipations.

light

light of our mind, and this naturall censure is called, by which we iudge what is right and iust, or otherwise, sure it is, that of it owne nature it is alwaies caried to that which is true & good. And from hence commeth the approbation of vertues, & dislike of vices, from which also the lawes and commandements of men touching maners doe afterwards flow, & so the conscience that is within euery one, to the ende it may argue, reprooue, and condemne him for his owne faults. So that there is no man but he hath a Iudge within himself, except he be altogether depriued of sense and humane vnderstanding, and so being turned into a brute beast, committeth all vncleannes euen with greedines, as S. *Paul* speaketh to the *Ephesians*. And although some men that are most forsaken of God fall sometimes into this senslesnesse, yet it continueth not alwayes with them, but God afterwards rowseth them vp well enough, & causeth thē to apprehend & feele the rigor of his iudgements. For although nature were so put out & smothred in them, that no sparkle of naturall light to rectifie their iudgement, appeared in them, nor yet any flame of Gods wrath, which burneth the hart that is turned aside from him, yet he hath other means to kindle the same againe and to set it on flaming, euen after such a maner, that it amaseth them, as if it thundred down vpon thē. Therfore it fareth with thē as it doth with drunkards & frantik persons, who know not whether they haue any soule or sense, any mind or conscience, so long as they are drunke & out of their wits, vntil such time as they haue slept their ful, & are restored againe to their right wits. So that howsoeuer this word *Conscience* is vsed, it is properly a iudgement that is in our mind, whereby we approoue that which is wel done, & reprooue the contrary. According then as our iudgement is vpright and sound, or weake & corrupted, good or euill, so also haue we our conscience either more right or more crooked. But as it cannot otherwise be, but that they who haue eies see the light, although they will not see it, or say they doe not see it: so it cannot be but that the eies of the mind beholdeth the natural light that is in it, and those things that are discouered vnto it thereby, seeing it proceedeth from God, who is the fountaine of al light, and who wil neuer suffer it to be so cleane extinguished in man, but that still there remaineth sufficient to condemne him withall. Therefore the very Heathen coulde say, that a wicked person could neuer be absolued by himself, nor yet escape and flee from his own iudgement and condemnation, he being iudge of himselfe. So that although the wicked and vniust, oftentimes escape the iudgement of men, yet they can neuer saue themselues from their own iudgement, which their conscience alwaies executeth after the perfection of their processe. For it exerciseth foure offices against them. The first is, the office of an Accuser: the second, of a witnes, & so it is as good as a thousand, as we vse to speake: the third,

Ephes. 4. 19.

Atheists compared to drunkards and madde folke.

A fit similitude.

The wicked alwaies condemne themselues.

Foure offices of the conscience.

of

of a Iudge, the fourth, of an executioner and hangman. For seeing the iudgement of the conscience is ordained and established by God from heauen, in that which is well done there alwayes followeth to it, tranquilitie, rest, and ioy of heart: and in that which is wickedly done, dolor and torment, which punisheth the offence & taketh vengeance of him that hath committed it. Heereof it is that none liue in greater feare, then the greatest contemners of God, that are most giuen ouer to all kindes of vice and wickednes, and who declare most euidently by their works, that no feare of God or of his iudgements holdeth them in. For they liue as if they carried death alwayes in their bosome, howe good a face soeuer they set vpon the matter outwardly. And because they cast all feare of God farre from them, he vouchsafeth them not the honour to giue them a heart to feare him as they ought, but hee beateth downe their pride in such sort, that he causeth them to stand in feare not only of men, of tempests, of thunders and of lightnings, but hee terrifieth them also by dreames, and maketh them to tremble at their owne fancies, yea they quake oftentimes at flies, and mice, and such contemptible things: but yet so as this feare commeth from a higher cause. For it is sent of God, who thus derideth his aduersaries, making himselfe terrible in his creatures to them that know him not, neither feare him as their Creatour and the Creator of those his creatures. I say then, that although we had no other testimonie in vs of any God, or of any diuinitie and diuine nature, and so consequently of his iudgement in a second life, yet this ought to suffice vs, that commeth from feare, which is a naturall perturbation in man, as we haue heard. For whosoeuer feareth, declareth plainly thereby that there must of necessitie be some power aboue him that is able to hurt him. For he that is assuredly perswaded that nothing can hurt him, is voide of feare.

The more wicked a mā is, the greater is his feare.

The Deitie prooued by that feare which is naturally in men.

Nowe there is no humane power, or creature whatsoeuer it be, that is able to deliuer men from all feare, no not the greatest Emperours, Kings, and Princes themselues, who are most feared and redoubted, and who cause all men to tremble vnder them, being as it were terrestriall gods amongst other men. Nay these men themselues are so farre from being deliuered from all feare and terrour, that very seldome any liue in greater feare then they doe, as they declare plainely in that they must alwayes haue a great garde of men about them, and yet can not euer auoyde those daungers which they feare. For it often commeth to passe, that they are slaine, eyther by poison, or sworde, or by some other kinde of violent death, and that by such as should haue kept them, or whome they trusted most, as is to be seene by dayly experience. But albeit there were no other feare then the feare of death, which is commonly greatest in the wicked, and which they can not finally auoyde,

The greatest persons liue in most feare.

yet

yet they can not but liue alwayes in feare. And liuing so, they must acknowledge will they nill they, that there is some other power greater then their owne, which causeth them to feare, and before which they must one day appeare. For if it were otherwise, why shoulde they feare? Nowe whileſt wee seeke for this power, wee must of necessitie come to one soueraigne power, vnder which all other principalities are raunged, and which hath no other aboue it selfe. And being come thereunto, wee must withall conclude, that this power can not be humane, but must needes bee diuine, and so consequently eternall and infinite: or at leastwise they must confesse, that they cannot comprehend this power. This being so, I thinke wee may fight against the Atheists with the same reason whereby they woulde perswade themselues, that there is neither God nor Diuinitie, but onely in the opinion and fantasie of men: and that their feare, vnto which they are alwayes subiect, hath put this opinion of God into their heades. Therefore they alleadge that which a Heathen Poet sayde, agreeable to this opinion of the Epicures, namely, that *feare was the first that made Gods in the worlde.* For men being possessed therewith, and not finding such helpe amongest all the creatures, as can deliuer them from all those dangers which they feare, they must seeke for an other without the creatures, which can not but bee a diuine power, if there be any at all, as in trueth there is. Whereunto if Epicures and Atheists will giue no credite, I would fain know of them, what is the cause of this terrour and feare, which is of such vertue and power in the hearts of all, that no creature whatsoeuer, being partaker of reason and vnderstanding, can goe beyond it, or is able to plucke it wholly out of his heart, and vtterly to extinguish it: as euery one feeleth by experience in himselfe, and as these men of whome wee speake, confesse by their owne sayings. Therefore I can hope for no better from them in defence of their impietie, but that they should stirre maliciously against the testimonies of their owne conscience.

The Atheists prouerbe, that feare made gods, turned against themselues.

Wee say then that feare is not without a speciall prouidence of GOD giuen to men after an other manner then vnto beastes, who in deede haue some feare put in them, to the ende to keepe themselues from hurtfull things before they take and vse them: but this apprehension of theirs goeth not beyond the euils which may befall them in this life, as that doeth in men, which reacheth a great deale further. For they that haue committed some horrible crime, can not bee without feare although they did it so secretely that no bodie coulde come to the knowledge of it, or else were so mightie and powerfull, that they stoode not in awe of any humane power whatsoeuer. Now if they that haue not this authoritie and assuraunce shoulde replie

The difference betwixt the feare in men and in beasts.

vpon

vpon me, that they are afraid leaſt men ſhould come to the knowledge of the fact committed by them & ſo they ſhould be puniſhed, I demand of them from whence this feare commeth, but from an apprehenſion which (will they, nill they) is in them, and proceedeth from a certaine ſenſe and feeling of nature, which cauſeth them to feare that their offence ſhalbe diſcouered by ſome other meanes then humane? As if nature teſtified vnto them, that there is ſome diuine prouidence and vengeance, which watcheth ouer offences, and diſcloſeth them how ſecret ſoeuer they are, and cauſeth them to be puniſhed. As experience teacheth in many, whoſe ſecret crimes haue bin diſcouered by woonderfull and incredible meanes, ſo that all men are aſtoniſhed at it, and are conſtrained to confeſſe, that there is a diuine iuſtice, which wil not ſuffer horrible facts to remaine alwaies hid and vnpuniſhed. Therfore how ſecret and cloſe ſoeuer they carry the matter, this diuine iuſtice rappeth continually at the doore of their conſcience, as it were an Apparitor or Sergeant, calling them to iudgement: ſo that whether they will or no, they muſt alwaies liue in feare. And this alſo hath bin the cauſe that hath alwayes induced men (I ſpeake not of Atheiſts, who are brute beaſts & not men) to ſeek after ſome power out of their own nature, & aboue all creatures, togard and defend them from the euill which they feare. For, notwithſtanding their diuerſity of opinions touching the diuine nature, all with one conſent from time to time haue euermore yeelded publike & conſtant teſtimonie, that there is ſome diuine eſſence and power, that can help or hurt them. Whereupon it followeth, that they can not be without feare of it, or els not without ſom hope, that by the help therof they ſhalbe kept from the euil which they feare, & obtaine that good which they deſire. Wherefore if Epicures and Atheiſts ſay, that feare was the firſt ſhop in which the gods were forged and made in the world, I will take their ſaying againſt themſelues. For hereby they are compelled at leaſt to confeſſe, that feare hath conſtrained men from time to time to ſeek after ſome god: and that the ſame is a publike teſtimony of nature, which hath cauſed thē to lift vp the eies of their mind beyond the reach of brute beaſts, & forced them to think that there is ſome diuine power and nature. And by the ſame reaſon alſo they may learne, that this is no light fancie & vaine opinion entred into the braine of man, but a naturall, firme, and conſtant notion and knowledge, which no age of man could euer aboliſh, nor any thing els in the world. Yea this hath bin daily confirmed in them more and more, and ſhalbe continually, notwithſtanding theſe ſwiniſh Epicures grunt in their ſties, & theſe dogged Atheiſts barke againſt God and his prouidence, againſt his iudgement & the immortalitie of ſoules, which is the principall foundation of religion, and the eſtabliſhment and preſeruation of humane ſocietie.

Strong reaſons againſt Atheiſts.

Feare is a natural teſtimonie of a diuine eſſence.

Now

Nowe then after so great a multitude of strong arguments & powerfull testimonies, which like a mighty armie fight in battel aray to maintaine the truth of the soules immortalitie, who can doubt thereof in any wise? Let them that vphold the contrary bring forth their arguments & testimonies against ours, & place them in the frõt of the battel, as it were army against army, that all may know on which side not only the number, but the strength also is the greatest. For the greatnes of the number would do small good, vnles strength also were ioyned therunto. For we must not so much reckon as waigh the sentences, nor consider so much how many men affirme a thing, as what maner of persons they are, & of what waight their testimony is, as also what they affirme, & with what reasons. If we fal into this consideration, I doubt not but that euery way the aduantage will be on our side for the trueth: namely, in regarde of multitude, authoritie, nature, reason, and which is more, the testimony of God, who alone is sufficient. Nowe to the ende that this may bee well knowen vnto vs, let vs heare, AMANA, the best arguments that our aduersaries can bring for the ground of their errour.

Whether Epicures and Atheists be reasonable beasts yea or no, and what reasons they bring to ouerthrow the immortalitie of the soule: of the false opinion of Pliny touching the same, and of his friuolous and brutish reasons to this purpose: of the brutish conclusion, vnbeseeming the whole race of mankinde, which he maketh of this matter, and of the iudgement of God vpon him. Chap. 98.

AMANA. Many men, by reason of their ignorance in the Latine tongue, think that *Animal* is a beast, whereas it signifieth a liuing creature, and comprehendeth vnder it aswell men as beasts, euen euery creature endued with a liuing soule. And therefore when they woulde shew the difference that is betwene men and beasts, they take the contrary *species* or kind for the whole, & say that a man is a reasonable beast, not considering that they speake contraries. For there is as great difference betwene a beast and reasonable, as betweene a man & brutish, or brutishnes. For seeing it is the naturall property of euery beast of what kind soeuer it be, to be brutish, it cannot bee that any should bee reasonable, except peraduenture Epicures and Atheists will say that they bee such beasts. And indeede they should haue wrong offered them, to bee reckoned among mẽ, seeing they do voluntarily make themselues brutish. If then they will not confesse, that they are beasts altogether vncapable of reason, I demand of them whether they be reasonable beasts, and whether they will argue this matter whereof we intreat, with reasons or no, seeing they wil not rest in the iudgement of humane reason, and of naturall Philosophie, and seeing all the holy Scriptures, holy Doctours,

What this worde *Animal* signifieth.

Atheists are reasonable beasts.

ctors, wise Ancients, and most notable personages, seeme vnto them to be no better then toyes and fables. Let vs come then to the reasons of these vnreasonable beasts without reason.

Is there any point in all humane Philosophie that is better grounded and laied vpon so strong, firme, and well concluding reasons, and that hath moe or so many reasons as this, whereof wee dispute at this present? Howe many things doe these fellowes beleeue according to naturall Philosophie, for which they haue not so many nor so euident reasons? And howe many things shoulde bee doubted of, except so many arguments coulde bee brought for their proofe and confirmation, as wee haue alleadged, and as might yet bee found out for this matter? Nowe what can they alleadge on the contrary side? For if they beleeue nothing but what they see, and whereof they haue experience, I demaund of them, howe many things there are in humane Philosophie whereof they are throughly resolued, and yet haue no experience at all in them, neither can haue any certainetie, but onely as they giue credite to such as haue written of them, who yet are deceiued themselues oftentimes, & so haue deceiued others? And yet they are not so hardly brought to beleeue their reasons, as to giue credite to them that maintaine the immortalitie of soules, which is a matter of so great consequence and waight. And as Spiders turne into poison the sweetest liquors they sucke, so they maliciously gather the reasons, testimonies and places, not onely of Poets, Philosophers, and others, but also of the holie Scriptures, which they thinke will serue to confirme them daily more and more in their errours, and in their false and wicked opinions, howe little likelihoode so euer they seeme to haue, and howe slenderly soeuer they make for them. In the meane season they dissemble and make shewe that they see not all the other reasons that fight directly against them, which being in number infinite, are so cleere and so certaine, as nothing can bee more. There are many of them that haue no other reason but their opinion, who can alleadge no other thing but this, It is not so, or, I beleeue it not, or, I doubt of it, or, Peraduenture it is otherwise. And in trueth none of them all in a manner haue any reasons of greater shewe, or that can vrge them that haue neuer so little iudgement, as wee may easily iudge by the examination of one of their cheefe Maisters and strong Pillers, I meane *Pliny*, by whome we may iudge of all the rest. For if hee, who is so much esteemed among them, shewed himselfe to be such a grosse and blockish beast, and so farre from reason in that which hee wrote touching this matter, a man may soone guesse what can bee in the others, who are no body in respect of him, or at least wise haue not gotten so great credite and authoritie. But let vs heare the reasons of this.

Atheists fitly resembled to Spiders.

Plinies brutish opinion touching the immortality of the soule.

this venerable Doctor. First, he derideth all that men haue spoken or written of the beeing of soules after the death of the bodies, accompting all this to be but toyes and dreames: and then hee propoundeth his resolution, that there remaineth no more of a man after his corporall death, then there was of him before hee was conceiued and borne.

After that he laugheth at the vanitie of men in that they are so fooliſh as at the very time of their death voluntarily to flatter and beguile themselues, in promising to themselues life euen after life: some by the immortalitie of the soule, others by the transfiguration thereof, and a third sort by attributing sense to the dead and by honoring their soules, and making a god of that, which hauing beene a man, is now nothing at all. I maruaile not if *Plinie* mocked at many fooliſh opinions that were among the Heathen touching this matter, and namely, the fooleries of the Pythagoreans and Platonists, which I doubt not but hee meant by the transfiguration of soules, whereof hee maketh mention. For *Plato* was so farre from yeelding that the soule of man was mortall, that hee will not confesse the soule of beasts to bee so, because according to his opinion of the creation of soules, hee thinketh that there is but one kinde of soule for all sortes of bodies that haue life, and that soules passe and repasse from one to an other, as wee heard, vntill that being well purged they come to the place of the blessed. Likewise this Authour of the naturall historie had reason to deride the follie and vanitie of men in deifying them that died, and in making them immortall gods, that had beene before but mortall men. But from these fond opinions he had no reason to conclude, that if soules did not passe and repasse from bodies to bodies, and if men coulde not become gods after their death, therefore they ceased to be men any longer, and nothing remained of them but their ashes, so that their soules also perished as well as their bodies. But what reasons hath hee to vpholde this conclusion? For the first hee alleadgeth, that men breathe not otherwise then beasts doe, because hee seeth nothing of the soule of either of them, and goeth no further then to the externall senses, as if the soule of men as well as of beasts were nothing else but a breath. Wherby we see what a grosse beast he sheweth himselfe to be. We may say the same of him, in that he requireth both the internall and externall senses after the death of a man, and the same offices which the soule performed in the bodie when it dwelled therein, concluding that without these things there could be no good for mã after death. Then he taketh this for an other argument, that there are many other things in the world, which liue a great deale longer then man doth, and yet we attribute no immortality vnto them. After, he demandeth whither mã goeth

Plato his opinion of the creation of soules.

Plinies reasons against the immortalitie of the soule. *Plin. lib. 7. ca. 55.*

after death, what lodging he hath, and what a multitude of soules there should be in the world from the time it hath bin a world, if al they shuld liue that haue bin: & so concludeth that they should be but as it were so many shadows. We haue sufficiently answered all these goodly arguments before, when we spake of brutish men, who rest only in the witnes of their senses, and go no further then beasts doe. Besides, what an argument is that for so great a man, to say that we attribute not immortalitie to many things that out-liue men, and therefore why should wee rather beleeue it of mens soules? There are not only many beasts, whose life is longer then the life of men, but also many trees, and therefore wee must aske of man, why we should think that he is rather capable of reason, and more excellent then other creatures are, & that he hath a soule of another nature & more noble then they? But I will further vrge these arguments against himselfe, according as we made answere to the complaint of som Philosophers, who accused nature because she had grãted lõger life to many beasts then to mẽ, seeing it was so necessary for them. For seeing Nature hath endued man with so many goodly gifts and so excellent, wherewith she hath not adorned beasts, certainly she should be a stepmother, and no true mother, or if she were a mother yet shee should be a very cruel mother, if she had giuen longer life to beasts then to men, & had not reserued a better & a longer for them. But this reason would not greatly moue *Pliny*, who is the man himselfe, that gaue these goodly titles to nature, vnder which name, he blasphemed God whom he knew not. Neuertheles this argument wil be of force with them that waigh it aright, considering the prouidence and goodnesse of God towards mankinde. He addeth further, that this fantasticall opinion is entred into mens braines, because they woulde neuer faile but be eternall. But this pretended reason is so far from confirming his opiniõ, that contrariwise it greatly weakneth the same, in that it agreeth with the argument for the immortalitie of soules, that was taken from this natural desire which God hath not giuen to men in vaine, as hath bin shewed vnto vs by good reasons. Moreouer he iudgeth it great follie to keepe bodies in hope that they shall liue and rise againe, according to the vaine promise of the Philosopher Democritus, who did not rise againe himselfe. But I maruel not if *Pliny* spake so of the resurrection of bodies, seeing he held that opinion of the mortalitie of soules: & seeing those Philosphers who maintained the immortalitie of soules, did not so much as once dreame of the resurrection of bodies, except this Democritus only, at whom I much more woonder, then at all this which *Pliny* writeth of the mortalitie of soules. For it seemeth that Democritus could not learn this of reason and of natural philosophy, vnles it were so that he builded his doctrine vpon the same foundation that he took from his Motes, cõcerning

Pliny blasphemed God vnder the name of Nature.

Democritus beleeued the resurrection of bodies.

cerning the matter of which all things are made. For according to this opinion hee taught, that all the essences that euer were, shoulde in time haue their beeing againe by the meeting together of those matters, of which they had beene compounded. Surely a very fond opinion for a Philosopher, so that *Pliny* may well deride it; although the argument hee maketh against him is not strong enough to ouerthrowe his imagination. For hee woulde haue had Democritus to haue confirmed his opinion by his owne resurrection. But his Philosophie did not insinuate so much that it shoulde haue beene done so quickely, but after the reuolution of many Ages, which *Pliny* shoulde haue stayed for before hee coulde haue euicted Democritus of his foolish opinion, if hee had no better argument to ouerthrowe it. Nowe if this Philosopher did not lay this ground for his opinion which I haue mentioned, I woulde haue thought that hee might haue vnderstoode the same by some speech come to his eares, of the doctrine of the holie Patriarkes and of the Hebrewes touching this matter, by meanes of the *Ægyptians* amongest whome those good Fathers long dwelt, because they that wrote the liues of the Philosophers, put Democritus in the number of them that descended into *Ægypt* to learne the wisedome of that people, as *Pythagoras*, *Plato*, *Orpheus*, *Socrates* and *Pherecydes* with others, did the same. But let vs returne to *Pliny* and heare his other reasons such as they be.

What Philosophers went into Egypt to learne wisedome.

He accounteth it great follie in men to thinke, that by death a man may enter into a second life: and thereupon breaketh foorth into an exclamation, as if men were out of their wits so to thinke. But he would haue found it no lesse impossible, that generation shoulde come of corruption, and that of seede, which is but as it were a little slime, a man coulde be engendered, or a beast, if experience had not taught the same. And because hee hath not seene a soule liue after the death of the bodie, nor a dead man risen againe, therefore hee concludeth, that there is neither immortalitie of the soule nor resurrection of the bodie. But wee may call to minde that which was vttered to this purpose, when wee spake of the similitude that is betweene our first and second birth. I omit that which he saieth of the rest and quietnesse taken away for euer from men that are borne, if that diuision of the soule separated from the body which some Heathen Philosophers made, shoulde take place, namely, when they so diuided it, that the sence of soules remained aboue, and their shadowes beneath among the dead: for all this is but fopperie. Neuertheless the argument taken from the common consent of men touching the immortalitie of soules remaineth still, and is confirmed euen by *Plinie* himselfe in this place, although peraduenture hee neuer thought it.

The conclusion of *Plinie* touching this matter.

Let vs then come to the finall conclusion which hee maketh of this whole matter. Hee calleth it deceit of woordes, and fooliſh credulitie, whatſoeuer men ſpeake or beleeue of their immortalitie, and accompteth it as a poiſon that deſtroyeth the chiefe good of Nature, which as hee ſayeth is death, adding further that by this meanes death ſhall bee doubled, or (as ſome reade it) the greefe of him that is to die ſhall be doubled, when hee ſhall thinke vpon that which is to come. For if it bee a ſweete and pleaſant thing to liue, to whome can it bee pleaſant to thinke that hee did once liue? Therefore hee ſetteth this downe for his laſt reſolution, that it is more eaſie and certaine for euery one to beleeue himſelfe and that whereof hee hath experience in himſelfe, then to truſt any other: and to fetch his aſſurance from that which a man was before hee was borne. Thus wee ſee howe hee laboureth to perſwade, that no man can bee bleſſed in the life to come, becauſe the cheefe good thing hee can haue in nature is taken from him, except hee bee wholly like to beaſtes in his death, and except hee beleeue that there remaineth no more of him after death, then there was before his conception and natiuitie. And to confirme and aſſure himſelfe in this opinion, hee woulde haue euery one to fetch an argument and proofe heereof from the ſimilitude of that eſtate in which hee was before hee was conceiued or borne, to compare it with that which followeth his death, that a man may iudge of the one by the other. But what reaſon is in that? For is there the ſame reaſon from not beeing to beeing, that is from beeing to not beeing? Wee knowe well howe man is come from not beeing to beeing, but can wee heereby bee ſo aſſured, that hee ſhall bee no more after hee hath beene, as we knowe hee hath beene after a time wherein he was not? And whereas hee woulde haue vs giue more credite to our owne experience in our death, then to all that can bee ſaide by others, I woulde demaund of him what that is of which wee haue experience, and whether wee ought to conclude, that wee die wholly as beaſtes doe, becauſe to the ſence of man wee ſee no difference betwixt their deaths and the death of man. It ſeemeth this is his meaning. But as they of his coate aske who euer came from the dead, to teſtifie that ſoules are immortall, ſo we may aske of him, who euer returned from thence, to aſſure vs of that which euery one may haue experience of in his death, and whether they perceiued themſelues to bee altogether like to beaſtes after the ſame. For they can haue no more certaine teſtimonie of this by their ſenſes, then they haue of the other point. Alſo I woulde gladly aske of him howe hee founde himſelfe, when hee was choked neere to the mountaine *Veſuuius* with ſmoake, and with the ſmell of brimſtone iſſuing out of the ſame: and what conſolation

The iudgement of God in *Plinies* death.

hee

he found in death, which hee sayeth is the greatest good of Nature. Whereby hee shewed howe smally hee had profited in the knowledge of God the Creatour of Nature, by the contemplation of his workes therein. No maruaile then if knowing him no better, hee called her step-mother and cruell mother, seeing that according to his Philosophie, the greatest good which shee bringeth to men, is death: and seeing shee neuer doeth them a better turne, then when he bringeth them backe againe to that estate in which they were before they were conceiued or borne into the world. According to which conclusion, a man may wel approue of that desperate sentence of theirs who affirmed resolutely, that it were good for men, either neuer to be borne, or to die presently after their birth. So that the first and cheefest benefite of nature shoulde be, neuer to bee borne: and the second, to be borne before the time, or to be as soone dead as borne.

Plin. Nep epist. ad Oct. Tac.

Moreouer it should follow by *Plinies* Philosophie, that nature had made men with such a condition, that they can not but be miserable, if they liue after this life, and if death doe not wholy destroy them, and if they be not resolutely perswaded of this, to haue no hope at all of another life. For that which he sayeth importeth as much. Is not this then a goodly resolution and conclusion of so great a searcher of nature, whereof he hath written the historie? With what eies did hee looke vpon all that which hee might haue seene? Howe much differed they from the eyes of beastes? and what profite reaped hee by that knowledge which hee had more then they? In trueth wee haue in this man a wonderfull example of Gods iudgement vpon the learned and wise men of the worlde, who so vilely abuse that reason, knowledge, and vnderstanding which GOD hath giuen them. And forasmuch as this dogge was permitted to vomite out such horrible blasphemies, both against God and against Nature, and yet receiued no punishment for the same from man, therefore GOD himselfe tooke vengeance of him by smoke, whereby hee was choaked to death. For seeing he esteemed the soule to be no better then a little winde or breath, he deserued well to loose the same in the middest of smoake and brimstone. But we haue spoken enough of him. Nowe you may, ARAM, tell vs some more lies rather then reasons, wherewith Atheists fortifie themselues against the trueth of this matter we haue in hand, and howe wee ought to consider of the iudgements of God vpon them.

The absurd consequents of *Plinies* opinion.

Of them who say, that we can not knowe by the light of nature but that the soule is mortall: of them that alleadge a place of Salomon against the immortalitie of the soule: how we ought to consider of the iudgements of God vpon Epicures and Atheists: howe the absurdities, which followe their doctrine, declare plainely the groseneſſe of it: of the force of those arguments that were produced before for the immortalitie of the soule. Chap. 99.

ARAM. It is a great matter when men iudge of things, not according to reason, but according to their affections: because then their eares are closed vp against all reasons, as wee haue the example of the Iewes, who were the enemies of Iesus Christ. For after they had once resolued not to acknowledge him, neither to receiue him for the true Annointed of the Lorde, but to reiect and condemne him with all his doctrine and workes, no reason was euer sufficient to remoue them from this their purpose. But to confirme them in their obstinacie there needed no great arguments, no not in shew, as it appeareth in that difficultie of theirs to beleeue his resurrection. For neither all these witnesses of which they had so great a number, nor all their doctrine, nor all their holinesse, nor all their signes and miracles, were of any force with them in regarde of that testimonie, which the theeuish and mur-
Mat. 28. 12, 13. dering souldiers corrupted with money gaue them to the contrary, and that by a lowd lie which ouerthrew it selfe.

Therefore we may easily iudge what the minde of man is, when it is corrupted and peruerted, and when men suffer themselues to be carried away with their euill and froward affections, so that God doeth euen blindfold and forsake them. We see many such examples in this matter, which we now hādle touching the immortalitie of the soule. For on the contrary side, what are the strongest reasons, which these doggish Epicures & Atheists, enemies to God, to mankind, and to all nature, against whom we now dispute, can alleadge for themselues? What would they do if they had as much against vs, as we haue against them? How would they lift vp themselues against those that maintaine the contrary, and tread them vnder their feete? We heard in the former speech the strongest arguments vpon which their error leaneth, whereby we may know what a badde foundation it hath. Others there are who say, that in the light of faith the soule is immortall, but in the light of nature it is mortal: so that whilest they would seeme Philosophers, they shew themselues to be ignorant and grosse beasts. For there is but one only truth both of nature and of faith, trueth neuer being double, but alwayes one. Therefore if the soule be immortall in the light of faith, it can not be mortall in the light of nature, but onely in the darkenesse thereof.

Against them who say that the soule can not be knowen to bee immortall according to nature.

For

For wee see howe this small remnant of naturall light, that yet remaineth in the corrupt nature of men, sendeth them with one common and publike consent to this trueth of the immortalitie of mens soules: so that none, besides those in whome it is as it were vtterly put out, and whome God hath by his iudgement wholly reiected and cast into a reprobate sense, but acknowledge the same. Howe then would this light of nature shewe it selfe, if it had still continued in integritie? Therefore I demaund of these men, what it is which they call naturall light, and whether it be not the reason of man: and if it be that reason whereby men differ from beastes, I aske againe of them, whether any thing that may be knowen by arguments and reasons, although they were all gathered together and examined narrowly, hath greater and more euident light of reason then this hath. Neuertheless I agree with them heerein, that the light of faith maketh vs a great deale more certaine of all this matter, then any reason that can be alleadged: because that is the light of Gods Spirite, which illuminateth the eies of the minde a great deale more cleerely then any naturall light can doe, as being grounded vpon the testimonie of God himselfe. Some also there are, who persuade themselues, that *Salomon* putteth no difference betwene the soule of men and of beasts, and that he doeth not affirme, that one of them is more or lesse mortall or immortall, then the other. *I considered in mine heart* (saieth the Wiseman) *the state of the children of men, that God had purged them: yet to see to, they are in themselues as beasts. For the condition of the children of men, and the condition of beasts are euen as one condition vnto them. As the one dieth, so dieth the other: for they haue all one breath, and there is no excellencie of man aboue the beast: for all is vanitie. All goe to one place, & all was of the dust, and all shall returne to the dust. Who knoweth whether the spirite of man ascend vpward, and the spirite of the beast descend downeward to the earth?* But they are greatly deceiued that thinke to defend their impietie by this saying of *Salomon*. For it is most certaine, that his meaning is not to conclude that it is so indeede, as hee speaketh in that place: as it appeareth manifestly by his finall resolution in the same Booke made of the matter hee hath in hand, wherein he concludeth touching the body of man, that *dust returneth to the earth as it was, and that the spirite returneth to God that gaue it.* Nowe wee may well thinke, that this excellent man, or rather the Spirite of God which spake by him, woulde not contradict himselfe, especially in the very same Booke. Wherefore wee must rest in the conclusion he maketh therein, in which hee giueth vs the meaning of al his former speech. And as for the place alleadged by vs, which, as Epicures and Atheists thinke, maketh for them, he would giue vs to vnderstand thereby, what a man may iudge of the life and soule both of

Of them that alleadge *Salomon* against the immortalitie of the soule. Eccles. 3. 18, 19, 20, 21.

Eccles 12. 7.

men and beasts, and of the difference betweene them, according to that wee see and perceiue by our corporall sences, and that may bee comprehended by the minde and reason of man, if wee haue no other testimonie that looketh beyond this life, in which these dogges and hogges, and all carnall and brutish men stay themselues. For if there remained no more of man after his death then there doeth of a beast, both the one and the other woulde come to one passe. Nay the life of man shoulde bee so farre from happinesse, that it woulde bee a great deale more miserable then that of beastes. So that it shoulde seeme to bee better for men to passe away the time merrily, and to liue like beasts, according to the Philosophie of Epicures. And although they shoulde take this course, yet in the ende all woulde be but vanitie, according to *Salomons* theame, which hee handleth in his Booke of the Preacher. Therefore being to set downe the conclusion of his Booke, hee saieth, *Remember nowe thy Creatour in the dayes of thy youth, whiles the euill dayes come not, nor the yeeres approch, wherein thou shalt say, I haue no pleasure in them.* Nowe if there were no difference betweene the soule of men and the soule of beastes, both which the Prophet calleth by the name of Spirite, taking spirite for soule, what profit should men reape by this instruction and exhortation? For what greater benefite coulde hee looke for, who from his youth had giuen ouer himselfe to the seruice of God, and had alwayes remembred him, then he that forgat him and turned himselfe away from him? Thus ye see how Epicures and Atheists feare not to prophane the holy Scriptures, by snatching at some places of them very maliciously, to the ende to set some colour vpon their damnable opinion against the immortalitie of the soule. But wee see what a goodly bulwarke they are able to make, euen all one with the rest of the arguments, which wee haue already heard of the same matter. And although they alleadge heere in defence of their cause, *Lucian* and *Lucretius*, two other Patriarkes and Patrons beside *Pliny*, whome they accompt as principall pillers of their impietie, yet wee can heare from them no other arguments woorthie to be so much as once thought vpon, besides those which wee haue already handled. But wee may obserue the like iudgement of GOD vpon them, that was vpon *Pliny* the great searcher of Nature. For *Lucian*, according as *Suidas* testifieth, was torne in peeces and eaten of dogs: and *Lucretius* being madde and frantick slew himselfe. For hauing abused so vilely that good wit and skill, which God had giuen him, did he not worthily deserue to loose it vtterly, and to haue lesse of it then brute beasts? Hee became so brutish, that hee woulde not acknowledge, that any either GOD or man had brought so great a benefite to the whole race of mankinde, or that was for this cause more woorthie of greater

Chap. 12. 1.

The iudgement of God vpon *Lucian* and *Lucretius* two Arch-Atheists.

Euseb. Hier. Crin. de Po. Lat.

greater prayse then *Epicurus* was, because by his Philosophie and Doctrine hee abolished all diuine prouidence, and so consequently all Diuinitie and immortalitie of the soule, all hope of an other life, all religion and conscience, all difference betweene vertue and vice, betweene honest and dishonest thinges, and reduced all nature both Diuine and Humane, into meere brutishnesse. This beastly fellowe thus admiring *Epicurus* concludeth, that men can not but be wretched and miserable all their life time, so long as they haue anie opinion of all these thinges, because they will holde them in continuall feare, and so consequently in perpetuall torment: but being dispossessed of all such thoughtes, and so of all feare of GOD, it will followe thereupon, that they shall haue no more conscience to resist or gaine-say them, whatsoeuer they thinke, speake, or doe. And so their conscience shall not torment them with any feare and terrour, especially of any iudgement of GOD, but will suffer them to bee in quiet, and not hinder in any respect their carnall pleasures and brutish affections.

The doctrine of *Epicurus* commended by *Lucretius*.

Nowe when they are come to this point, they accompt themselues happie. For then they are all of them, not onely as Kings and Princes, but euen as it were gods, fearing no other power aboue themselues, and hauing no bodie to hinder their pleasure, but that they may freely followe their owne heartes lustes. So that the last and best conclusion of all this Philosophie will bee this, that men can not bee happy except they become very beasts, and being spoiled of all things wherein they excell them, waxe altogether brutish and retaine nothing at all of mans nature, but onely the outward shape of a man. Therefore wee may iudge by the examples of these personages of so great skill, and so highly esteemed among men, what man can doe by his naturall light, if it bee not guided by GOD but vtterly forsaken of him: seeing those selfe same men who haue beene such great inquisitours and admirers of nature, haue fallen into such execrable beastlinesse, and such horrible blasphemies, as in a manner to say, that God or Nature had brought men into the worlde, onely to make them more miserable and more wretched then all other creatures: so that they can finde no better happinesse and felicitie for themselues, then during their life to become like to beastes, or plants or some other insensible creatures: or else after their death to bee brought to nothing, as they were before their conception and birth. Is it possible for a man to thinke of a straunger thing, more against GOD more vnwoorthie mankinde, or more iniurious to all nature? For the Atheists themselues that reiect God, doe yet confesse if they be Philosophers, that nature doeth nothing without cause: or if they confesse it not,

Epicures thinke themselues kings and gods.

The blasphemie of Atheists.

not, they haue testimonies enow in nature to conuince them of it. And yet if their doctrine were true, God and Nature haue done woorse in the creation and production of men, then to doe some thing without cause. For this were a cause most vnwoorthie of God and of Nature, to create and bring foorth men into the worde onely for this cause and to this ende, that they shoulde bee more miserable and more wretched then all other creatures: and to make mankinde onelie to beholde in him the perfection of all miserie and vnhappinesse, as though God and Nature tooke pleasure in beholding such cruell pastime, as is the viewe of mans miseries in such a cursed estate. Wherefore seeing all the doctrine and Philosophie of these dogges bringeth with it so many, so strange, so beastlike, and so horrible absurdities, euen once to thinke of them, being so vnbeseeming God, all mankinde and whole nature, and so contrary to al the testimonies, which the whole world affordeth vnto vs in the behalfe of Gods eternal prouidence ouer al his creatures, I thinke there is no body, except hee be as brutish as the Authours and Teachers of such kinde of Philosophie and doctrine, but hee can easily iudge, that it is altogether impossible to bee true, or to haue any foundation & ground in reason, seeing it confoundeth and ouerthroweth al reason & al nature. Which causeth me to be so much the more abashed, that there are men found euen among Christians, yea a great number, who rather followe the false opinion of these masties, and giue greater credite to these sottish and vain arguments which they propound, both against God and all diuinitie, and against all nature and trueth, then to the true sentence of so many vertuous, learned, & holy men, as haue bin in the world from the beginning, and to the common and publike testimony of all mankind, and of al people and nations. But if God hath not spared the very heathen, who so shamefully abused that knowledge, which he gaue them of his works in nature, and of the testimonies of his diuine nature & prouidence manifested vnto them therein, but punished them with such a horrible iudgement, as to deliuer them vp into a reprobate sense, & into a woorse estate then is that of brute beasts: we are not to maruell if he deale so and more hardly at this day with them that deserue a great deale more then they did, because he hath manifested himselfmore cleerly without all comparison to these men, if they would see and know him: yea we ought to thinke it more strange if he dealt otherwise. For the moe means he affordeth vnto men to know him, the greater iudgement they deserue when they abuse the same, and labour to blind themselues by their own ingratitude & peruerse malice. As for vs, we cannot (God be thaked) doubt in any sort of the immortalitie of the soule, seeing wee see on our side the aduantage, euery way in defence therof: namely, multitude, authoritie, nature & reason, and which is most

The absurdities that follow the opinion of the Atheists.

Of the force of arguments alleaged before for the immortalitie of the soule.

of

of all, the testimonie of God who alone is sufficient. I doubt not but that some, to whome God hath giuen more knowledge and greater graces then to vs, are able to alleage other arguments and reasons for the confirmation of this matter, which we haue omitted. For truth is not vnprouided, but hath great abundance of all sorts. But wee haue alleaged the chiefest, taken out of the writings of learned men that haue written best of this matter, especially of them that in our time haue written most Christianly.

And although there are other reasons then those which wee haue set downe, yet I thinke there are enow in our discourses to stoppe the mouthes of all Epicures and Atheists, at least wise to conuince them, if we cannot confound them. For what can they alleage against them, that is of any great shew or strength? It may easily bee iudged by their best arguments discoursed vpon by vs. What will they haue more? Do they expect or desire of vs, that we should point with ŷ finger at soules when they depart out of bodies that dye? Then they shoulde bee no soules and inuisible spirits, but bodies that may be seene. And yet vnles they may behold them comming forth, as they do smoke from the fire, they will not beleeue that they depart at all from the bodies, or that they haue any beeing at all. Surely I think that these men who would so faine haue soules to bee mortall, and to bee extinguished by death with their bodies, would not beleeue that they were departed, and that they once liued, their bodies being dead, no not although they had seen them come foorth visibly: but woulde perswade themselues that they were some illusions, and that their eyes had some mist before them: so strong is a lying perswasion in a man, when he wil iudge of a thing, not according to reason, but according to his affection. Now seeing we are come to the end of our purpose, namely to lay before our eies as it were a naturall history of man, by the consideration of the matter of his body, of the diuersitie of that matter, and of the forme that God hath giuen it, together with the profite and vse both of the one and the other: and also by a description of the partes, powers, vertues and faculties of his soule, therby to be instructed at large in the nature and immortality thereof, by causing the soule to behold her selfe in the glasse of her marueilous actions, and all to this ende that wee should know our selues as it becommeth vs, there remaineth nothing now but that wee shoulde draw out a generall instruction from these aduertisements and lessons, which God giueth vs in the admirable composition of our nature; to the end that hereafter we should become more fitte for the contemplation of this diuinitie, by the consideration of the wonderfull works thereof in the heauens and in the earth, of which we desire (if God giue vs grace hereafter) to discourse. Therfore doe thou, ACHITOB, put an ende to

The summe of this whole book.

the cause of our present assembly & meeting, by some goodly discourse vpon all these matters of which we haue intreated.

Of the image of God in the soule of man, and of the image of the worlde in mans body: of the coniunction that is betweene God, the Angels, and men: of the sundry degrees of Good that are therein: of those lessons and instructions, which we ought to receiue from the wonderfull composition and coniunction of the soule and body. Chap. 100.

ACHITOB. If we could diligently consider of the naturall historie of man, which we haue prosecuted hitherto, we should finde in it a goodly glasse, wherein we might beholde God who is inuisible, making him after a sort visible vnto vs, and come to the knowledge of him by his woorkes, euen as the soule is made as it were visible to vs, shewing it selfe vnto vs by the body wherein it dwelleth, and by those woorkes which it effecteth in the same. Therefore first let vs set before our eyes the whole frame of the world, as it were a great body: then all the partes of it, as the members thereof: and lastly, let vs consider God, as the soule of this great body, woorking in the same, and doing all his works there according to that order which he hath set therein, euen as the soule hath his operation in the body of man and in all the members thereof. Thus doing, as we know that there is a soule in the body, and another nature besides that which is corporall, which woorketh in the same, as we perceiue by the effectes of it: so by the woorkes done in this visible world, we may iudge that there is another nature that doeth them, which being inuisible, is some other thē this whole frame which we behold, and farre more excellent, filling the same, and being in al the parts of it, as the soule is in the body.

The world compared to mans body, and God to his soule.

But whilest we propound to our selues this glasse to looke vpon, let vs beware we fal not into their fond dreames, who both thought and affirmed, that this world was the body of God; and that he was the soule thereof, dwelling in it as the soule of man doeth in his body. For if it were so, then should God bee mortall and corruptible in regarde of his body, so that still some part or other of him should perish, as wee see that corporall things daily corrupt. On the other side, God should not bee infinite and incomprehensible as hee is: for the world doeth not comprehend and containe him, but hee comprehendeth and containeth the whole world. Wherefore neither is the worlde God, nor God the world but the Creator of it, by whom it is and consisteth. And albeit we behold him not with our eyes in his nature and diuine essence, yet wee must not therefore conclude, as Atheists doe, that hee is not at all, no more, nay much lesse, then the soule is, becausse those woorkes

Against such as say that God is the soule of the world.

whereby

whereby hee manifesteth himselfe in the worlde, are farre greater without comparison, then those which the soule woorketh in mans bodie. Besides that, all the woorkes of the soule are the woorkes of God, seeing it receiueth from him that life and vertue that is in it. For- The image of God in mans soule.
asmuch then as the soule is the image of God in man, as his bodie is the image of all this great worlde, in which GOD woorketh as the soule doeth in mans bodie, let vs consider diligently, howe God hath distributed the powers, vertues and offices of the soule in the bodie, and in all the partes of it, as he manifesteth his glorie, vertue and power in this visible worlde in all the partes of the same. For the first, there is agreement heerein, that as one onely soule is in one bodie, and is sufficient for all the partes and members thereof: so there is but one God in the worlde, who is sufficient for all his creatures. Againe, if wee cannot conceiue howe the soule is lodged in the bodie, howe it giueth life vnto it, displaying all her vertues, and doing all her woorkes therein, but onely so farre foorth as shee giueth vs instructions and testimonies thereof by those diuers effects which wee see in euerie part and member of the bodie: no maruaile then if wee cannot beholde with the eye, nor comprehende howe GOD is euerie where, filling heauen and earth, and howe hee displayeth his power and vertue, woorking in all his creatures, guiding and gouerning them, and preseruing them by his diuine prouidence and vertue. For if wee cannot comprehende the creature, or the nature thereof, howe shall wee comprehende that of the Creator? Iesus Christ saide to *Nicodemus*, *If when I tell you earthly things, yee beleeue not, howe shoulde yee beleeue, if I tell you of heauenly things?* Wee may say the like heere, that if it be impossible for vs throughly to know the earth, or the bodie or soule of man, or the nature and vertue thereof, howe shall wee knowe the heauens and spirituall natures, or God and his woorkes? For if it bee beyonde our reach to discerne them in our selues no not the woorkes of our soule, howe shall wee comprehende his woorkes in the whole worlde? Notwithstanding, if wee can well consider of that coniunction and agreement that is betweene God and his creatures, with the the disposition of those sundry degrees which euerie one of them holdeth in this coniunction, euen from the highest and most celestiall things, that approch neerest to the nature of God, vnto those thinges that are lowest and most terrestriall, then shall we set God as it were present before the eyes of our spirite, and by the contemplation of him woonderfully content all the partes of our soule. Therefore to prosecute this peynt, let vs note, that GOD created and fashioned in his Angels, images of himselfe that are altogether spirituall, (as indeede himselfe is all spirite) and

John 3.12.

Of that coniunction which is betweene God and his creatures.

and not incloſed or ſhut vp in any bodies that are of an earthly and corruptible matter. Beſides, it pleaſed him to make another kinde of his image in the nature of man, which ſhould holde the ſecond degree next to the Angelical nature, in which hee repreſented himſelfe more excellently then in any other viſible nature and creature, namely in a nature that came neereſt to his owne, next to that of Angels, and in which the bodily and viſible nature was ioyned vnto a ſpirituall and inuiſible nature. Now for the better vnderſtanding hereof, wee will ſet downe a coniunction of three kinds of good things, which are in diuers degrees.

Of God, the firſt & greateſt Good.

The firſt is, God the creator, who is the greateſt of all, and the ſoueraign good of all his creatures, and is a nature without any qualitie or accident whatſoeuer. For all that is in him, is ſubſtantiall and eſſentiall. This *Good* is ſuch a nature, as hath all his mouing of himſelfe, and receiueth it not from any other then from himſelfe, but giueth mouing to all creatures according to their nature and meaſure. And yet all the motions in God are without any change, either of time or place, or howſoeuer: ſo that hee abideth ſtill immoueable, and may alwayes ſay, *I am the Lorde, I change not*, as it is in *Malachie*. For he is euer one. And ſeeing he is the Original of all mouing, he muſt of neceſſitie, bee firme and ſtable: becauſe otherwiſe he could not giue motion to others, as we haue dayly experience hereof in our ſelues. For if we would moue one of our feete, the other muſt abide ſteddie and firme, and both the one and the other muſt alwayes haue ſome ſtay whereby to take their motion. Nowe becauſe God cannot haue ſtay from any other, hee hath it in himſelfe, in that manner which hath beene declared alreadie. For as hee is alwayes one, ſo all things are preſent to him, yea hee is euery where, by reaſon that hee is eternall and infinite without beginning and without ende, Iudge of all and is iudged of none, gouernour of all, and gouerned by none.

Mal. 3. 6.

Of ſpirituall natures, which are ſecond Good.

Secondly, we haue thoſe ſpirituall natures and creatures, which are a great *Good*, but not the greateſt and chiefeſt *Good*, which cannot be found but in the Creator. This ſecond *Good* hath qualities, becauſe all things in it are not ſubſtantial. It hath alſo motion, but receiueth the ſame from the firſt *Good*, of which it dependeth, and then it giueth the ſame to others. This motion is in time, but without place: and this *Good* both iudgeth and is iudged, gouerneth and is gouerned. The Angels and humane ſoules are this great *Good*, and theſe ſpiritual natures, which are ſpirites hauing all theſe things. But there is betweene them that difference before ſpoken off, namely that Angels are ſpirits, which were created to liue an immortal life, and not to bee ioyned vnto any earthly bodies: and that the ſpirites of men are created to dwell in bodies and to giue them life. Therefore I let paſſe Angels for this time, and purpoſe to ſpeake onely of the ſpirite of man, which is not immutable as

God

God is, but may receiue change of qualities: as wee see in that it beeing created good, became bad, and of euill, may also become good by the grace of God. But no such thing can befall God. For hee cannot but bee good in the highest degree, and the soueraigne good of euery creature: because goodnes is not accidental to him, as it is to a creature, but substantial and essential. And as God is the soueraigne mouer, who giueth motion to all creatures in this great world: so the soule and spirite of man giueth mouing to the whole body of man, who is the little world, and to all the members thereof: neither hath it this motion from any other creature beside it selfe, as the body receiueth the same from it, but onely of the Creator. Nowe although this motion bee made in time, yet it is not made by any change of place. For what motion soeuer there is in the spirite, yet it abideth alwaies in his place, so long as it dwelleth in the body, which it gouerneth vnder God the great gouernour, by whome also it is iudged, as it selfe iudgeth the body, and all that is vnder the same. Lastly followeth the body, which is another *Good*, but not so great as the spirit. This hath not only quality but quantitie also, whereas the spirite hath onely qualitie without quantitie. For to speak properly, no nature hath quantitie, except it be corporal. Therfore the soule of a great man is not greater then the soule of a little man, in regard of corpulency, because it hath none as the body hath. So that when we say, that a man is of a great spirite, we meane it not in regard of bodily quantitie, as when we speake of a great body: but wee consider in him the experience of giftes agreeable to his nature, wherewith he is endued aboue others. And in taking it so, it will often come to passe, that the least bodies shall haue the greatest spirites, and the greatest bodies the least spirites. And by the same reason we consider in a little infant, euen as soone as he hath receiued mouing in his mothers bellie, the selfe-same soule that is in all the ages that followe his infancie, vntill his olde-age, and in death it selfe. But according as those instruments whereby it worketh during life, are fitte for their offices, and as afterwarde when they waxe olde, they faile of their naturall force and vertue: so the soule sheweth her powers and wonderful effects in them and by them, continuing still one and the same in substance and nature, as these things haue beene at large declared vnto vs. And as for the motion of the body, it is made both in time and in place, and is gouerned and iudged, but it selfe, neither gouerneth nor iudgeth.

The spirit of a man moueth not in place.

Of the body which is the third Good.

Thus wee may see, howe these two good things, the spirite and the bodie, of which the one is greater then the other, are vnited and ioyned together in man, as if he caried heauen and earth linked together. Wee may learne also howe in this coniunction the spirite occupieth the middle betwixt God and the bodie, and agreeth with them both. Wee

see also the admirable workes of the soule during this coniunction, all which are so many testimonies of the wonderfull workes of God, and of his prouidence ouer all nature. Moreouer, we behold a very goodly disposition and excellent order in all the powers and faculties both of soule and body.

The right end of our creation.

Let vs then make our profit of all these things, and of these instructions and lessons which God giueth vs in them, to leade vs to the principall end for which man was created, namely to know and to honour his Creator. Wherefore we ought chiefly to consider, that seeing God in the wonderful composition of our nature hath placed the heart between the head and the belly, and the vitall vertue of the soule betweene the animal and the nutritiue vertue, and the will betweene the vnderstanding and the most sensual part that is in vs, therefore the heart and will must alwayes looke vpward and not downeward, to the end that they may ioyne themselues to the noblest and most diuine part, and not to the basest, most sensuall and earthly part. For they are in mans body, as if they were placed betweene heauen and earth: so that as man holdeth the middle place between Angels and other liuing creatures, by reason of that communication of nature, which he hath with them both: so fareth it with the heart and the will, betweene the head and the belly, and betweene reason with that part which is capable thereof, and the sensuall part which is without reason. Wherefore if the will of man be ioyned with reason, which is celestial and diuine, and followeth the same, it will become like vnto it, and shalbe able easily to gouerne the sensual part vnderneath it, to be mistresse ouer it, and to compel it to obey. But if the Will despise reason and the counsaile thereof, and if instead of mounting vpward towardes the noblest part, it descendeth to the sensual part, and ioyneth it selfe thereunto, then shall the Will be made like to that, and shal serue it in place of commanding it. And by this meanes the Will shall become altogether brutish, whereas contrariwise it might make the sensuall and earthly part as it were celestiall and diuine, by drawing it with it selfe, if it would obey reason rather then the affections of the flesh, and if it would looke more towardes heauen then towardes the earth, as men commonly vse to doe. For as they are in the middest betweene Angels and beastes, if they would looke more towardes heauen, from whence their soules haue their Originall, then towardes the earth out of which their bodies are taken, they should become celestial and diuine, like to the Angels, and finally like to God, who hath created them after his owne image. But if instead of beholding the heauens, vnto which their faces are lifted, they looke downe to the earth as brute beasts doe, hauing more care of that then of heauen, they shall become altogether earthie and brutish like beastes.

Mans will must looke vp to the head, not downe to the bellie.

Man is a middle creature between Angels & beasts.

There-

Therefore it standeth euery one in hand to bethinke himselfe seriously, which way he aymeth, whither he desireth to come, and whom he had rather resemble, either the angels or beasts. Let vs then consider wel of our nature, and of that order which God setteth downe therein, and follow the same, and beware that we doe not peruert it. Let vs learne to acknowledge the image of God in vs, and to beholde his great wisedome therein, as it were in a little world. First let vs know by our soule, which is a spirituall and no corporall nature, that God is a spirite and of a spirituall nature, which is not shut vp and inclosed in any place. For neither our spirite hath any abiding in a place as if it were inclosed and shut vp therein, notwithstanding that it tenayneth in a place as it were, in regarde of that conjunction which it hath with the bodie. Neuertheless, it is not so inclosed therein, but that it is able, not onlie to raunge through heauen and earth, and throughout this whole visible worlde, but euen higher and farther, so that the whole world is not of sufficient bignesse to containe the same, or to content and satisfie it, but that it will goe beyond it. What then shall wee thinke of GOD who hath created it? And howe forgetfull shall man bee of himselfe, if whereas the whole worlde is not great enough for his spirite, hee content himselfe with a little angle of the earth, and doe after a sort burie himselfe therein? Likewise, let vs knowe and beleeue that God is inuisible, seeing our soule is so, and cannot bee seen with bodily eyes. For it is not painted with any colour, neither hath it any corporal figure, whereby it may be seene and knowen, which is doen onely by the acts and deedes of it.

A spirite is not shut vp in a place.

It is inuisible.

Let vs not seeke then to knowe the essence and nature of God by the eyes, but onelie by the spirite. For hee cannot bee seene by them, but onelie by the eyes of faith, neither can hee bee founde or conceiued by corporall senses. Againe, wee ought not onely to consider, but euen to woonder howe hee hath ioyned our soule with the bodie, and distributed the vertue thereof into all the partes and members of the same: and howe hee doeth so excellently knitte together and conioyne so manie members, so distant one from another, euen from the one ende vnto the other: all which receiue life and vertue from the soule according to their nature and office, and are all gouerned by one and the same spirite. Let vs consider then howe hee woulde haue that part of the soule, which is partaker of reason, to haue the principalitie and dominion ouer the part in which he hath placed the affections: to the ende that the chiefest should commaund, and the other obey, as himselfe hath the Lordshippe and soueraigntie ouer all his creatures, as they that must obey him.

The coniunction of our soule and body is a wonderful work of God.

Let

Let vs not then suffer the spirite to bee brought into bondage by the perturbations of the affections, neither let vs suffer them to bee so lifted vp against reason, as to bee able to turne the vertue of the soule against it. In like manner, let vs remember, how God worketh in our mindes, in such sort as that the knowledge of those things which wee knowe first, is not abolished by the vnderstanding of other things we learne after, but they are all kept together very surely in the chiefe part of the soule, and that in good order, by meanes of the memorie, without confusion one with another, euen as if they were written and engrauen in a table, or in a piller of brasse. Wherefore we should be very vngratefull and brutish, if any thing in the world cause vs to forget God, and if we haue not his benefites towards vs in perpetual remembrance.

FINIS.

Πάντων δόξα Θεῶ.